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No. 577

TIMES AND SEASONS.

"Truth will prevail."

VOL. V. No. 1.] CITY OF NAUVOO, ILL. JANUARY 1, 1844. [Whole No. 85.

HISTORY OF JOSEPH SMITH.

(Continued.)

Soon after the foregoing revelation was received, a woman came with great pretensions to revealing commandments, laws, and other curious matters and as every person (almost) has advocates for both theory and practice, in the various notions and projects of the age, it became necessary to inquire of the Lord, when I received the following revelation, given at Kirtland, February, 1831.

A Revelation given February, 1831.

O hearken, ye elders of my church, and give ear to the words which I shall speak unto you: for behold, verily, verily I say unto you, that ye have received a commandment for a law unto my church, through him whom I have appointed unto you to receive commandments and revelations from my hand. And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me.

But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power, except to appoint another in his stead: and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments: and this I give unto you that you may not be deceived; that you may know they are not of me. For verily I say unto you, that he that is ordained of me shall come in at the gate and be ordained, as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed.

And now, behold I give unto you a commandment, that when ye are assembled together ye shall instruct and edify each other, that ye may know how to act, and direct my church how to act upon the points of my law and commandments, which I have given: and thus ye shall become instructed in the law of my church, and be sanctified by that which ye have received, and ye shall bind yourselves to act in all holiness before me, that inasmuch as ye do this, glory shall be added to the kingdom which ye have received. Inasmuch as ye do it not, it shall be taken even that which ye have received. Purge ye out the iniquity which is among you: sanctify yourselves before me, and if ye desire the glories of the kingdom, appoint ye my servant Joseph Smith, jr. and uphold him

before me by the prayer of faith. And again I say unto you, that if ye desire the mysteries of the kingdom, provide for him food and raiment and whatsoever thing he needeth to accomplish the work wherewith I have commanded him: and if ye do it not he shall remain unto them that have received him, that I may reserve unto myself a pure people before me.

Again I say, hearken ye elders of my church, whom I have appointed: ye are not sent forth to be taught, but to teach the children of men the things which I have put into your hands by the power of my Spirit: and ye are to be taught from on high. Sanctify yourselves and ye shall be endowed with power, that ye may give even as I have spoken.

Hearken ye, for behold the great day of the Lord is nigh at hand. For the day cometh that the Lord shall utter his voice out of heaven: the heavens shall shake and the earth shall tremble, and the trumpet of God shall sound both long and loud, and shall say to the sleeping nations: Ye saints arise and live: Ye sinners stay and sleep until I shall call again: wherefore gird up your loins lest ye be found among the wicked. Lift up your voices and spare not. Call upon the nations to repent, both old and young, both bond and free: saying, Prepare yourselves for the great day of the Lord: for if I, who am a man, do lift up my voice and call upon you to repent, and ye hate me, what will ye say when the day cometh when the thunders shall utter their voices from the ends of the earth, speaking to the ears of all that live, saying: Repent, and prepare for the great day of the Lord! yea, and again, when the lightnings shall streak forth from the east unto the west, and shall utter forth their voices unto all that live, and make the ears of all tingle, that hear, saying these words: Repent ye, for the great day of the Lord is come?

And again, the Lord shall utter his voice out of heaven, saying: Hearken, O ye nations of the earth, and hear the words of that God who made you. O, ye nations of the earth, how often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not? How oft have I called upon you by the mouth of my servants; and by the ministering of angels; and by mine own voice; and by the voice of thunderings; and by the voice of lightnings; and by the voice of tempests; and by the voice of earthquakes; and great hailstorms; and by the voice of famines

and pestilences of every kind; and by the great sound of a trumpet; and by the voice of judgment; and by the voice of mercy all the day long; and by the voice of glory and honor, and the riches of eternal life; and would have saved you with an everlasting salvation, but ye would not? Behold the day has come, when the cup of the wrath of mine indignation is full.

Behold, verily I say unto you, that these are the words of the Lord your God: wherefore, labor ye, labor ye, in my vineyard for the last time; for the last time call upon the inhabitants of the earth, for in my own due time will I come upon the earth in judgment; and my people shall be redeemed and shall reign with me on earth; for the great Millennial, which I have spoken by the mouth of my servants, shall come; for satan shall be bound; and when he is loosed again, he shall only reign for a little season, and then cometh the end of the earth; and he that liveth in righteousness shall be changed in the twinkling of an eye; and the earth shall pass away so as by fire; and the wicked shall go away into unquenchable fire; and their end no man knoweth on earth, nor ever shall know, until they come before me in judgment.

Hearken ye to these words; behold I am Jesus Christ the Savior of the world. Treasure these things up in your hearts, and let the solemnities of eternity rest upon your minds. Be sober. Keep all my commandments; even so: Amen.

The latter part of February I received the following revelation which caused the church to appoint a conference to be held on the 6th of June, ensuing. It was given at Kirtland, February, 1831, to me and Sidney Rigdon.

Revelation to Joseph Smith jr. and Sidney Rigdon, given February, 1831.

Behold thus saith the Lord unto you my servants it is expedient in me that the elders of my church should be called together, from the east and from the west, and from the north and from the south, by letter or some other way.

And it shall come to pass, that inasmuch as they are faithful, and exercise faith in me, I will pour out my spirit upon them in the day that they assemble themselves together. And it shall come to pass that they shall go forth into the regions round about, and preach repentance unto the people; and many shall be converted, inasmuch that ye shall obtain power to organize yourselves, according to the laws of man; that your enemies may not have power over you, that you may be preserved in all things; that you may be enabled to keep my laws, that every band may be broken wherewith the enemy seeketh to destroy my people.

Behold I say unto you, that ye must visit the poor and the needy and administer to their relief, that they may be kept until all things may be done according to my law which ye have received: Amen.

At this age of the church many false reports, lies and foolish stories were published in the newspapers, and circulated in every direction, to prevent people from investigating the work or embracing the faith. A great earthquake in China, which destroyed from one to two thousand inhabitants, was burlesqued in some papers, as 'Mormonism in China.' But to the joy of the saints who had to struggle against every thing that prejudice and wickedness could invent. I received the following revelation, at Kirtland, March 7th, 1831.

Revelation given March 7th, 1831.

Hearken, O ye people of my church to whom the kingdom has been given: hearken ye and give ear to him who laid the foundation of the earth; who made the heavens and all the hosts thereof, and by whom all things were made which live and move and have a being. And again I say, hearken unto my voice, lest death shall overtake you: in an hour when ye think not the summer shall be past, and the harvest ended, and your souls not saved. Listen to him who is the advocate with the Father, who is pleading your cause before him: saying, Father behold the sufferings and death of him who did no sin, in whom thou wast well pleased: behold the blood of thy Son which was shed, the blood of him whom thou gavest that thyself might be glorified: wherefore, Father spare these my brethren that believe on my name, that they may come unto me and have everlasting life.

Hearken O ye people of my church, and ye elders listen together, and hear my voice while it is called to-day and harden not your hearts: for verily I say unto you that I am Alpha and Omega, the beginning and the end, the light and the life of the world; a light that shineth in darkness and the darkness comprehendeth it not: I came unto my own and my own received me not; but unto as many as received me gave I power to do many miracles, and to become the sons of God, and even unto them that believed on my name, gave I power to obtain eternal life. And even so I have sent mine everlasting covenant into the world; to be a light to the world and to be a standard for my people and for the Gentiles to seek to it; and to be a messenger before my face to prepare the way before me. Wherefore come ye unto it, and with him that cometh I will reason as with men in days of old, and I will show unto you my strong reasoning: wherefore hearken ye together and let

me show it unto you, even my wisdom, the wisdom of him whom ye say is the God of Enoch and his brethren, who were separated from the earth, and were received unto myself—a city reserved until a day of righteousness shall come—a day which was sought for by all holy men, and they found it not because of wickedness and abominations: and confessed that they were strangers and pilgrims on the earth; but obtained a promise that they should find it, and see it in their flesh. Wherefore hearken and I will reason with you, and I will speak unto you and prophesy as unto men in days of old and I will show it plainly as I showed it unto my disciples, as I stood before them in the flesh, and spake unto them saying: As ye have asked of me concerning the signs of my coming, in the day when I shall come in my glory in the clouds of heaven, to fulfil the promises that I have made unto your fathers: for as ye have looked upon the long absence of your spirits from your bodies to be a bondage, I will show unto you how the day of redemption shall come, and also the restoration of the scattered Israel.

And now ye behold this temple which is in Jerusalem, which ye call the house of God, and your enemies say that this house shall never fall. But verily I say unto you, that desolation shall come upon this generation as a thief in the night, and this people shall be destroyed and scattered among all nations. And this temple which ye now see, shall be thrown down that there shall not be left one stone upon another. And it shall come to pass that this generation of Jews shall not pass away, until every desolation which I have told you concerning them shall come to pass. Ye say that ye know that the end of the world cometh; ye say also that ye know that the heavens and the earth shall pass away; and in this ye say truly, for so it is; but these things which I have told you, shall not pass away until all shall be fulfilled. And this I have told you concerning Jerusalem, and when that day shall come, shall a remnant be scattered among all nations, but they shall be gathered again; but they shall remain until the times of the Gentiles be fulfilled.

And in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth. And the love of men shall wax cold, and iniquity shall abound; and when the time of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel; but they receive it not, for they receive not the light, and they turn their hearts

from me because of the precepts of men; and in that generation shall the times of the Gentiles be fulfilled: and there shall be men standing in that generation, that shall not pass until they shall see an overflowing scourge; for a desolating sickness shall cover the land: but my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God and die. And there shall be earthquakes, also, in divers places, and many desolations, yet men will harden their hearts against me; and they will take up the sword one against another, and they will kill one another.

And now, when I the Lord had spoken these words unto my disciples, they were troubled; and I said unto them, be not troubled, for when all these things shall come to pass, ye may know that the promises which have been made unto you, shall be fulfilled: and when the light shall begin to break forth, it shall be with them like unto a parable which I will show you: ye look and behold the fig-trees, and ye see them with your eyes, and ye say when they begin to shoot forth and their leaves are yet tender, that summer is now nigh at hand: even so it shall be in that day, when they shall see all these things, then shall they know that the hour is nigh.

And it shall come to pass that he that feareth me shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of man; and they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath; and they shall behold blood and fire, and vapors of smoke; and before the day of the Lord shall come, the sun shall be darkened, and the moon be turned into blood, and stars fall from heaven: and the remnant shall be gathered unto this place: and then they shall look for me, and behold I will come: and they shall see me in the clouds of heaven clothed with power and great glory, with all the holy angels; and he that watches not for me shall be cut off.

But before the arm of the Lord shall fall, an angel shall sound his trumpet, and the saints that have slept, shall come forth to meet me in the cloud. Wherefore if ye have slept in peace, blessed are you, for as you now behold me and know that I am, even so shall ye come unto me and your souls shall live, and your redemption shall be perfected, and the saints shall come forth from the four quarters of the earth.

Then shall the arm of the Lord fall upon the nations, and then shall the Lord set his foot upon this mount, and it shall cleave in twain, and the earth shall tremble and reel to and fro, and the heavens also shall shake, and the Lord shall

utter his voice and all the ends of the earth shall hear it, and the nations of the earth shall mourn, and they that have laughed shall see their folly, and calamity shall cover the mocker, and the scorner shall be consumed, and they that have watched for iniquity, shall be hewn down and cast into the fire.

And then shall the Jews look upon me and say, What are these wounds in thine hands, and in thy feet? Then shall they know that I am the Lord; for I will say unto them, These wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God. And then shall they weep because of their iniquities; then shall they lament because they persecuted their King.

And then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection; and it shall be tolerable for them; and satan shall be bound that he shall have no place in the hearts of the children of men. And at that day when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins: for they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived, verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day, and the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their King and their Lawgiver.

And now, behold I say unto you, it shall not be given unto you to know any farther concerning this chapter, until the New Testament be translated and in it all these things shall be made known: wherefore I give unto you that ye may now translate it, that ye may be prepared for the things to come; for verily I say unto you; that great things await you; ye hear of wars in foreign lands, but behold I say unto you, they are nigh even at your doors and not many years hence ye shall hear of wars in your own lands.

Wherefore I the Lord have said gather ye out from the eastern lands, assemble ye yourselves together ye elders of my church; go ye forth into the western countries, call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me; and with one heart and with one mind, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you, and it shall be called the New Jerusalem, a

land of peace, a city of refuge, a place of safety for the saints of the most high God; and the glory of the Lord shall be there, and the terror of the Lord also shall be there, inasmuch that the wicked will not come unto it: and it shall be called Zion:

And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven: and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked, Let us not go up to battle against Zion, for the inhabitants of Zion are terrible.—Wherefore we cannot stand.

And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion singing with songs of everlasting joy.

And now I say unto you, keep these things from going abroad unto the world, until it is expedient in me; that ye may accomplish this work in the eyes of the people, and in the eyes of your enemies, that they may not know your works until ye have accomplished the thing which I have commanded you: that when they shall know it, that they may consider these things, for when the Lord shall appear he shall be terrible unto them, that fear may seize upon them, and they shall stand afar off and tremble: and all nations shall be afraid because of the terror of the Lord, and the power of his might; even so: Amen.

COMMUNICATIONS

To the Editor of the Times and Seasons.

PITTSBURGH, Dec. 11th. 1843.

Beloved Brother Taylor:—It is with pleasure I address a few lines to you concerning the onward march of the work of God in this place. I have been here between two and three weeks, during which time I have lectured to large congregations, some fifteen times; held one public discussion with one of the learned priests of this generation. A number have come forward for baptism. The priest backed out after the second night. I have attended baptism four times within the last week; prejudice and lies are giving way on every side before the power of eternal truth; to God be all the glory, Amen. I visited Cincinnati on my way to this place, and converted the 'Infernal Regions,' (that is the large hall formerly occupied by the Infernal Regions) into a preaching place, and caused their travelling *Hell*, or *Tophet* to decamp. Thus you see, truth is mighty, and will yet no doubt overthrow the devil's king-

dom: "So mote it be." The people turned out well to hear the truth, and I had the glorious privilege of crushing falsehood and slander, in that city. The saints and people were very kind, some came forward for baptism. The field is truly all white, and I bless God that I have the unspeakable privilege to assist in gathering the harvest. The saints in Pittsburgh are truly a lovely and united people, and do their duty to a man: 'Honor to whom honor is due.

G. J. ADAMS.

P. S. I have just baptized five, making 12 this week.

Yours in haste,

G. J. A.

Waynerville, Dec. 5th, 1843.

Dear Brother Woodruff,—My ears being constantly saluted with the onward progress of this glorious kingdom of the "eleventh hour dispensation," through the untiring struggles, and faithful perseverance of the servants of God, in Europe, as well as in America, and that too, through the medium of your respectably conducted periodical, that comes, as it were like a heavenly messenger, holding upon its pages the intelligence of the future glory and reward of that servant, that shall be found laboring when the Lord again shall visit his vineyard, induces me at this time to trouble you with a short sketch of the increase and prosperity of the of the kingdom of our God, in this part of his vineyard.

On my arrival at Clinton Co., the adjoining one to this, I had the happy fortune of meeting with Elder Ball, who was lifting up a warning voice to the inhabitants of that region, which induced many to come forward and renounce the world, and be buried with Christ by baptism for the remission of sins. They now number between 60 and 70 in good standing. Elder Ball and myself commenced laboring together, in the adjoining region of country, and, "God giving the increase," 12 more were immersed for the remission of sins, and are now rejoicing in the truth, with their faces Zionward.

There being quite a manifestation of feeling in this place by some of the citizens, and having received a special invitation from them, I came to this place and commenced preaching the word, and soon the seed sprouted and needed watering. I was joined by Elder Elliot, from Cincinnati, who laid hold of the work with undaunted courage, and through many struggles of debate and refutation of lies and slanders, we have been enabled, through the grace of God, to plant the standard of truth, in defiance of all the opposition of men and devils—for truly we have been visited by both. The

faithful in this region numbers about 22, and there are many more that will obey from the heart that form of doctrine which we have delivered unto them.

I remain yours truly,

S. BRAMAN.

Mr. Editor,—Sir,—Wishing at all times to be obedient unto our heavenly calling, we have deemed it a duty we owe to God and our brethren, to give a short account of our stewardship and mission. Brother Crosby and myself left Nauvoo on the 30th of July last for Cook Co. Ill. and Nova-scotia, we labored a short time in Cook Co. with but little success, the spirit propelling us onward until we reached Jefferson Co. N. Y. where we have been laboring for three months with good success.

We commenced preaching the gospel in spirit and power, which soon stirred up the whole mass, both priests and people, and while we are sounding the gospel of Christ Babylon's watchmen spare no pains in their calling of publishing falsehoods of the darkest and blackest kind, both in public and private; so we have it both up hill and down—hip and thigh, as Sampson slew the Philistines. But thanks be to God who has thus far given us the victory through our Lord Jesus Christ. Brother Crosby has held a public debate with one of their Goliah priests, which has resulted greatly in favor of the saints, and has caused the work to spread far and wide. Thirty have already embraced it and a great many more believing. We have appointed a conference on the 30th of Dec. after that we will give the particulars.

Bretheren, our prayer to God is for the welfare and glory of Zion.

Jefferson Co. N. Y. Dec. 6th, 1843.

BENJAMIN BROWN.

JESSE W. CROSBY.

A SHOWER OF FLESH AND BLOOD.

In 1841, accounts were published in the newspapers of two showers of flesh and blood—one in Tennessee, and the other in Massachusetts. A correspondent of the South Carolinian, writing from Union District, S. C. under date of the 30th ult., who signs himself L. M. Davis, gives the following account of a similar occurrence which lately took place in that State: "On Saturday last, whilst Mr. Wm. M. Inlow and his two sons were picking cotton on his plantation, (in Laurens District, near Enoree river, and about two miles below Musgrove's Mill,) the younger son called to the others, who were a little distance from him, to listen, for he heard something falling near him. They thought he was mistaken, and paid but little

attention to it; but he insisted, and told them if they would come, he would show it to them on the ground. They went and found the ground strewn with what appeared to them to be pieces of meat, varying from the size of an ounce ball to larger than a hen's egg. These pieces were very moist, and as red as blood or any thing else could make them; and the grass, cotton, or whatever they came in contact with, was stained as with blood. They were scattered several feet apart, over a space of ground some twenty or thirty yards in width; and they examined it for something like fifty yards in length, but did not go to the end of it.

I was informed of it yesterday, and went in company with two gentlemen, to visit the place in person. We were so lucky as to find some of the articles still remaining, and all agree that it had the appearance of flesh, of the finest moul, much finer than we had ever seen before. Some of the pieces seemed to be entirely fat, but most of it lean, very red, and some what transparent when held up toward the light, but it was considerably dried when I saw it, having lain twenty-four hours.

The younger Wm. Inlow, a very intelligent and credible youth of fourteen, says he first heard a few scattering pieces fall, and looking up, saw the air darkened with them; and that it looked something like snow falling slowly, when the flakes are far apart; but that the pieces fell more rapidly. The shower fell about the middle of the day, while the sun was shining, and a few light clouds were in the atmosphere; but nothing visible could be assigned as the cause of the phenomena."

SINGULAR PHENOMENON.

Mr James Arlington Bennet has written an interesting and curious letter to the Commercial Advertiser respecting several meteors he has noted during the last year. Respecting the first he says:

"Being near the sea shore some years ago, in the month of August, I observed a bright meteor descending right in front of me, almost in a perpendicular line, and not, to appearance, three rods distant, and being between me and the sea it maintained its light until it almost touched the ground. A light shock instantly struck my ear as though something had fallen. I approached the spot, but there being only star light could see nothing. On feeling on the ground, however, I stuck my finger into something soft, which I found to have a most peculiar fetid smell, like something I had never met with in the laboratory or any where else. Next morning I examined the place and found about two pounds of brown jelly, which had descended in globular form, but had been bro-

ken by the fall and formed a small segment of a sphere. Having no means of either weighing or analysing this matter, I passed it by with the conjecture that it was the substance which forms these meteors or falling stars. The altitude of this meteor could not be more than one hundred yards."

The next fell in the pail of his milk-maid, depositing the same kind of jelly without her observing its fall. The only effect of the shock was to throw the pail a little on one side.

"The third that presented itself was about the latter end of July, last year. Having gone toward the stable between 11 and 12 o'clock, of a very clear night, I noticed all of a sudden that the east end of the coach-house presented a brilliant light, and turning to look for the cause, a most splendid meteor, which had run nearly half its course, leaving a brilliant streak of light after it, was descending directly towards me, on an angle of about 45 degrees, when it immediately ceased to shine. 'There goes another jelly,' said I to myself, 'which I must hunt up in the morning.'"

Mr. Bennet marked the spot where it fell, and next morning proceeded with a lad to find it. It had fallen farther off than he expected, and he says:

I passed four fields without success, when at the lower end of the fifth field, a piece of meadow land, full half a mile from where I stood, to my wonder and admiration I discovered a little on the right of the line of search, a body of dark brown jelly, exactly like one side of a convex lens, three feet in diameter, but broken into many pieces by the fall. The stench was most insufferable. This body of jelly before it fell must have formed a globe of from ten to twelve inches in diameter, if not more. This jelly, which lay on the spot where it fell until the 12th of September following, entirely destroyed all the grass under and near it. Now I think that taking the base line of a right angle triangle at double the distance from where I stood, and this meteor having its formation at the head of the perpendicular, its altitude must be counted at least one mile, as its downward course would trace the hypothenuse of the same triangle for some distance.

I put a piece of this jelly on the coals, the odor from which drove the servants from the kitchen. There arose neither flame nor smoke, yet it extinguished the coals where it lay. Being very busy at the time, I did not attempt to determine its constituents. Its fracture was not, however, like that of jelly, but it appeared to break into cubes.

There is a possibility of this meteor having had its origin much higher in the atmosphere

then here supposed, as its velocity appeared to be very great, but as I heard no explosion by which its true distance and altitude might have been determined, the elevation of one mile is but hypothesis. The meteor of the 18th August, 1793, described by Mr. Cavello, in the Philosophical Transactions of London for 1784 he places by vague and uncertain data at an elevation from the earth of 56 1-2 miles, and pretends to have heard the explosion twelve minutes after, at 130 miles distance!

May not each of these jellies be the residuum or symmetrical result of the combustion or discharge of a large portion of gasses, through an electrical agent? The universal downward tendency of their motion shows that their specific gravity is much more than that of the atmosphere, and that they therefore must be formed at the moment of discharge.

'The editor puts directly after this the account of the shower of flesh and blood that fell lately in South Carolina, and says perhaps Mr. B.'s theory will explain it. There may be something in this; and the two substances noticed in each case may result from the same cause, and that so often laughed at under the name of 'a shower of flesh and blood' be a very philosophical and true thing after all.

But Mr. B. is mistaken in calling them meteors in the common acceptance of that term, we have no hesitation in saying. Those fiery masses that pass so rapidly through the air, accompanied often with loud detonations and throwing off fragments that reach the earth, are something entirely different. Those fragments are stone and are hurled so violently as to be embedded in the soil. The meteor described by Mr. Cavello, in 1783, and to which Mr. Bennet refers, we take to be an entirely different thing from ordinary shooting stars. That it had a great altitude is also highly probable, for some of them most certainly have. The heavy stones which they have frequently hurled to the earth, would have effectually demolished, we think, the maid's milk pail. The substance of the meteoric showers, so called, no one pretends to know. They are supposed, however, to be entirely different from the ordinary shooting stars.

The falling star that any one may see of a clear night, has long been regarded by philosophers as a gelatinous matter, inflated with phosphuretted hydrogen gas: and the splendid meteor of Mr. Bennet was doubtless one of these ordinary shooting stars appearing very bright by its proximity. The gelatinous substance he found, accords with the experience and theory of others, and indeed is a very singular and curious corroboration of them.

That these substances 'must be formed at the moment of discharge, we do not think necessary. Their ascent and descent would depend entirely on the amount of gas they contain.

The idea of accounting for the shower of flesh and blood on this theory is certainly new to us, and deserves, we think a second thought.'

We think the following scriptures will explain it more scripturally, if not more philosophically.

And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth, distress of nations with perplexity: Luke, XXI; 25.

'And I will show wonders in the heavens and in the earth, blood and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord shall come;' Joel, II; 30, 31.—Ed.

ANCIENT RUINS.

Every day adds fresh testimony to the already accumulated evidence on the authenticity of the "Book of Mormon." At the time that book was translated there was very little known about ruined cities and dilapidated buildings. The general presumption was, that no people possessing more intelligence than our present race of Indians had ever inhabited this continent, and the accounts given in the Book of Mormon concerning large cities and civilized people having inhabited this land, was generally disbelieved and pronounced a humbug. Priest, since then has thrown some light on this interesting subject. Stephens in his "Incidents of Travels in Central America," has thrown in a flood of testimony, and from the following statements it is evident that the Book of Mormon does not give a more extensive account of large and populous cities than these discoveries now demonstrate to be even in existence.—Ed.

(From the Texas Telegraph, Oct. 11.)

We have been informed by a gentleman who has traversed a large portion of the Indian country of Northern Texas, and the country lying between Santa Fe and the Pacific, that there are vestiges of ancient cities and ruined castles or temples on the Rio Puercio and on the Colorado of the west. He says that on one of the branches of the Rio Puercio, a few days travel from Santa Fe, there is an immense pile of ruins that appear to belong to an ancient temple. Portions of the walls are still standing, consisting of huge blocks of limestone regularly hewn, and laid in cement. The building occupies an extent of more than an acre. It is two or three stories high, has no roof, but con

tains many rooms generally of a square form, without windows, and the lower rooms are so dark and gloomy that they resemble caverns rather than the apartments of an edifice built for a human habitation.—Our informant did not give the style of architecture, but he believes it could not be erected by Spaniards or Europeans, as the stones are much worn by the rains, and indicate that the building has stood several hundred years. From his description we are induced to believe that it resembles the ruins of Palenque or Otulun. He says there are many similar ruins on the Colorado of the West, which empties into the Californian sea. In one of the valleys of the Cordilleras traversed by this river, and about four hundred miles from its mouth, there is a large temple still standing, its walls and spires presenting scarcely any trace of dilapidation, and were it not for the want of a roof it might still be rendered habitable. Near it, scattered along the declivity of a mountain, are the ruins of what must have been once a large city. The traces of a large aqueduct, part of which is however in the solid rock, are still visible. Neither the Indians residing in the vicinity, nor the oldest Spanish settlers of the nearest settlements, can give any account of the origin of these buildings. They merely know that they have stood there from the earliest periods to which their traditions extend. The antiquarian who is desirous to trace the Aztec or Toltec races in their migrations from the northern regions of America, may find in these ancient edifices many subjects of curious speculation.

PHENOMENA.—The brig Foster, from Bath, (Me.) on her passage to Key West, reports that on the 21st Nov. during a gale at sea, "A huge ball resembling fire, about the size of a hog's-head, appeared between the two masts of the vessel, about 30 or 40 feet from the deck, and burst with a report like that of a heavy clap of thunder, followed by a sharp flash of lightning, stunning nearly all on board. It was indeed an "awfully beautiful" sight—the emanating sparks illuminating the air for several minutes after the explosion."

"WONDERFUL CAVE IN IOWA.—In the lead district, within a few miles of the town of Du Buque, is a cave lately discovered, which abounds in inexhaustible quantities of rich lead ore. Some of the apartments are beautiful, full of spar and other formations. In one section, the caverns extend to an unknown distance; it has been travelled three miles without any sign of its termination, or without the sight of walls on either side.—Compared to this the Mam-

moth Cave of Kentucky, and other subterranean wonders dwindle into littleness. The American continent, when fully explored, will be found to contain the most magnificent natural curiosities in the world."

Accounts from Java of the 6th of June, state that an earthquake had occurred at Nias, which destroyed a great many houses, and that numbers of the inhabitants were buried in the ruins.

Nearly all the barracks in Ireland are in a state of military defence. This looks as if the British Government was preparing for the worst.

"MILLERISM.—Reuben H. Brown publishes in the Portland American an appeal to the people called "Millerites," that he has given away all his money to various brethren and in aid of the cause under the impression that the world was to come to an end on the 14th of April. His wife told him better, but he would not listen to her, and some of the Millerites told him he was crazy, but took his money. Now he says he finds that although the world has by no means come to an end, his money has. He wants them to refund, but they place their fingers on their noses and tell him he "can't come it." Well; served him right."

TIMES AND SEASONS.

CITY OF NAUVOO,

MONNDAY, JANUARY 1, 1844.

EDITORIAL ADDRESS.

We now present ourselves before our readers in a new volume at the commencement of another year. Forty-four has come rolling upon us with all its responsibilities, leaving the events that have transpired in the by-gone year to mingle with those before the flood; and we are now ushered forth with the rapidity of the whirling spheres, into the cumbrous, the uncertain, the unknown future. In resuming our onerous duties, of an editorial nature, we commence by wishing our readers a happy new year.

In reflecting upon the past, we have many pleasing recollections. We have witnessed the work of God rolling forth with unprecedented rapidity, and the potency of truth, has been felt and realized throughout the length and breadth of this continent, on the continent of Europe, and among the distant nations of the earth.

The little stone hewn out of the mountain without hands, has commenced its progress, and

like a snow ball, it becomes more ponderous as it rolls along, gathering together the pure in heart among all people, and forming a nucleus around which shall gather the great, the virtuous, the benevolent, the wise, and the patriotic of all nations. That 'knowledge is power,' is a truth acknowledged by all, and if there is any true and correct source of intelligence, it must be that which proceeds from the Almighty. Joseph by his wisdom became second to Pharaoh in power, and in command in Egypt. Daniel through his wisdom was placed in great authority in the Babylonish kingdom, being made chief ruler and governor. When our Savior made his appearance in the world, it was said of him, 'whence hath this man this wisdom, seeing he has never learned?' he spake as never man spake, and his 'fame went out to all the country round about.' The reason is obvious: those persons had all received intelligence from God, and being instructed by the great Eloheim were enabled to unfold principles of intelligence that far exceeded every thing that was merely human; the wisdom and intelligence of the generations in which they severally lived. Life and immortality, we are told was brought to light in the days of our Savior by the gospel, and the same gospel having been restored in these last days by the revelation of Jesus Christ, the opening of the heavens, the ministering of angels, the gift of the Holy Ghost, and the power of God, we may expect a pure stream of intelligence to flow unto us, which has its fountain in the bosom of the Almighty, and which is calculated to satisfy the capacious desires of intelligent spirits, and expand the human heart wide as the universe. Already many great things have been unfolded unto us, which as far exceed the principles of sectarianism, as light does darkness. Their influence has been felt, both at home and abroad, and although handled in many instances by unlettered men: they have produced a mighty effect. The diamond has shone in all its resplendant beauty, and thousands who know how to appreciate truth have been attracted by the precious gem.

Perhaps there never was a time since the principles of our holy religion were first revealed from the heavens; in these last days when they spread more rapidly than they do at the present time. Our elders are going forth 'bearing precious seed,' and the accounts which we are daily receiving from all parts of the Union, are of the most flattering kind. Intelligence is disseminating, truth is triumphing, churches are being built up, and superstition, ignorance and bigotry are losing their fascinating charms, being eclipsed by the more lucid rays of eternal truth.

The work is still progressing in Canada, New Brunswick, England, Ireland, Scotland, Wales, and in the Isle of Man; and despite of the vast numbers that are constantly emigrating to this land, their numbers are continually on the increase. In Wales, native elders have been ordained, who are going forth and preaching in their own language, the great principles of eternal truth. We have elders preaching in New Holland, and in the East Indies, and elders during the past year have been sent to Islands in the South Sea. Elders Hyde and Adams, are also preparing to go on a mission to Russia in the spring.

Our affairs in Nauvoo are prosperous; vast numbers of brick houses have gone up the last summer and fall, and our city begins to present a very pleasing prospect. Great numbers of merchants have settled among us during the past year, and the amount of merchandise which has been imported, has placed goods within the reach of the citizens of Nauvoo, at as reasonable a rate as they can be purchased at any of our western cities.

Considering the many improvements that have been made, and the difficulties in many instances under which the committee have had to labor, the Temple has made great progress; and strenuous efforts are now being made in quarrying, hauling, and hewing stone, to place it in a situation that the walls can go up and the building be enclosed by next fall.

There has not been much done at the Nauvoo House during the past season, further than preparing materials; most of the brick, however, and hewed stone are in readiness for that building; and the Temple and Nauvoo House Committees, having purchased several splendid mills in the pineries, place them in a situation to furnish both of the above named buildings with abundance of excellent lumber, besides having a large amount to dispose of.

Great improvements have been made in our Municipal regulations lately; ordinances have been passed to protect our citizens against the encroachments and persecutions of Missouri; and a standing police of forty men have been appointed to see those laws enforced, to guard against the encroachments of blacklegs, horse thieves, kidnappers, and other scoundrels, who so much infest our river, and who in so many instances, (in consequence of the credulity of the people,) have been enabled to commit all kinds of depredations at the expense of the Mormons.

Vigorous efforts are being made to improve our wharves, and facilitate the landing of steamboats on our shores. A charter has also been granted by the City Council for the erection of

a dam, upwards of a mile long, across the Mississippi, to commence some distance below the Nauvoo House, and intersect with an island above; so as not to interfere with the main channel of the river. This work when completed, will not only form one of the best harbors on the Mississippi river, making the whole of our shore accessible at all times to the largest class of boats; but it will at the same time afford the best mill privileges in the western country.

Nor have our farmers been idle. Very great improvements have been made during the last year, in agricultural pursuits. Extensive farms are beginning to spread themselves for miles in every direction from our city, on the bosom of the great prairie, as far as the eye can reach; fencing, ploughing and building, seems to be the order of the day. 'The wilderness is' indeed being 'made glad, and the desert blossoms as the rose.'

Many branches of mechanism are going on; brick makers, carpenters, brick layers, masons, plasterers, black smiths, and many other branches of business have found abundance of employ. There is however one thing which we would respectfully call the attention of our brethren to; that is, the business of manufacturing.

There is perhaps no place in the western country, where cotton, woolen, silk, iron and earthen-ware could be manufactured to better advantage than they could in Nauvoo. There is not a branch in any of the above trades, from making the machinery, to completing the most delicate fabrics, or wares, but what we have artisans and mechanics that are fully competent to the task, having followed those several branches of manufactures, either in the eastern states, or in the old world: and when the above named dam shall be erected, it will afford greater facilities for manufacturing purposes, and better prospects for capitalists to invest their money than any thing that has come under our notice for a long time.

Our relations with the state of Missouri, and with all our enemies, are placed on a very different footing to what they ever were before. That state has used all her ingenuity to entrap, persecute and destroy us, but she has failed in the attempt; she has not yet a pretext left for even an illegal prosecution. The Governor of this state has declared himself in favor of law, and there is not the least shadow of a pretext for issuing any process for Joseph Smith, and there is as little prospect of any requisition being complied with. The old charge of 'burglary, arson, treason, murder, &c.' is worn so

thread bare, that nobody will pay attention to it.

Orin P. Rockwell has also been acquitted, before even a Missouri court; not the slightest evidence of his guilt having been adduced, even by his most bitter enemies; and as he was falsely charged with being the principal in the attempted murder of Ex-Governor Boggs, there can no further charges be made against Joseph Smith, as 'accessary before the fact.'

Brother Avery and his son have also been acquitted, and there is not one person belonging to our church that the state of Missouri can institute the least shadow of charge against.—We are informed also that Governor Ford has ordered the sheriff of this county, to take those persons who assisted the Missourians in kidnapping in this state; and to hold them in recognizances to appear at the county court; thus relieving us from the unpleasant task of enforcing the law. Most of the persons engaged in the mobocratic meetings in Carthage and elsewhere, are heartily tired and ashamed of their company, having found out that they have been gulled by the misrepresentations and falsehoods of designing demagogues, to seek to overthrow an innocent and law-abiding people.

Throughout the whole region of country around us those bitter and acrimonious feelings which have so long been engendered by many are dying away, and a more friendly, amicable and peaceable spirit has taken its place.

Our influence abroad is also on the increase, truth and innocence is triumphing over falsehood and malice, and the most honorable and intelligent of all classes, are beginning to gaze with admiration upon, and to investigate and admire those glorious principles which God has revealed in these last days for the salvation of the human family. The prophecies of sacred writ are fast fulfilling, intelligence is rolling forth in majesty. The power of God is being made manifest; and soon every kindred, people and tongue shall listen to the voice of eternal truth, and all nations see the salvation of God.

CORRESPONDENCE OF GEN. JOSEPH SMITH AND HON. J. C. CALHOUN.

Nauvoo, Ill: Nov. 4th 1843.

Hon. John C. Calhoun,—Dear Sir,—As we understand you are a candidate for the presidency at the next election; and as the Latter Day Saints (sometimes called Mormons, who now constitute a numerous class in the school politic of this vast republic), have been robbed of an immense amount of property, and endured nameless sufferings by the state of Missouri, and from her borders have been driven by force

of arms, contrary to our national covenants; and as in vain we have sought redress by all constitutional, legal and honorable means, in her courts, her executive councils, and her legislative halls, and as we have petitioned Congress to take cognizance of our sufferings without effect; we have judged it wisdom to address you this communication, and solicit an immediate, specific and candid reply to *What will be your rule of action, relative to us as a people*, should fortune favor your ascension to the chief magistracy?

Most respectfully, sir, your friend,

And the friend of peace, good order,
And constitutional rights,

JOSEPH SMITH;

In behalf of the church of Jesus Christ
of Latter Day Saints.

Hon. John C. Calhoun, Fort Hill, S. C.

(Hon. J. C. Calhoun's reply.)

"Fort Hill, 24 Dec. 1843.

Sir,—You ask me what would be my rule of action, relative to the Mormons, or Latter Day Saints, should I be elected President, to which I answer; that if I should be elected, I would strive to administer the government according to the constitution and the laws of the union; and that as they make no distinction between citizens of different religious creeds, I should make none. As far as it depends on the executive department, all should have the full benefit of both, and none should be exempt from their operation.

But, as you refer to the case of Missouri, candour compels me to repeat, what I said to you at Washington; that according to my views the case does not come within the jurisdiction of the federal government, which is one of limited and specific powers.

With respect, I am &c. &c.

J. C. CALHOUN.

Mr. Joseph Smith."

NAUVOO, Illinois, Jan. 2, 1844.

Sir:—Your reply to my letter of last November, concerning your rule of action towards the Latter Day Saints, if elected President, is at hand; and, that you and your friends of the same opinion, relative to the matter in question, may not be disappointed as to me, or my mind, upon so grave a subject, permit me, as a law-abiding man; as a well wisher to the perpetuity of constitutional rights and liberty, and as a friend to the free worship of Almighty God, by all, according to the dictates of every person's conscience, to say *I am surprised*, that a man, or men, in the highest stations of public

life, should have made up such a fragile 'view' of a case, than which there is not one on the face of the globe fraught with so much consequence to the happiness of men in this world, or the world to come. To be sure, the first paragraph of your letter appears very complacent, and fair on a white sheet of paper, and who, that is ambitious for greatness and power, would not have said the same thing? Your oath would bind you to support the constitution and laws, and as all creeds and religions are alike tolerated, they must, of course, all be justified or condemned, according to merit or demerit—but why, tell me why, are all the principle men, held up for public stations, so *cautiously careful*, not to publish to the world, that *they will judge a righteous judgment*—law or no law: for laws and opinions, like the vanes of steeples, change with the wind. One congress passes a law, and another repeals it, and one statesman says that the constitution means this, and another that; and who does not know that all may be wrong? The opinion and pledge, therefore, in the first paragraph of your reply to my question, like the forced steam from the engine of a steam boat, makes the show of a bright cloud at first, but when it comes in contact with a purer atmosphere, dissolves to common air again.

Your second paragraph leaves you naked before yourself, like a likeness in a mirror, when you say that 'according to your *view*, the federal government is one of limited and specific powers,' and has no jurisdiction in the case of the Mormons. So then, a state can at any time, expel any portion of her citizens with impunity, and in the language of Mr. Van Buren, frosted over with your gracious '*views of the case*,' 'though the cause is ever so just, government can do nothing for them, because it has no power.

Go on, then, Missouri, after another set of inhabitants, (as the Latter Day Saints did) have entered some two or three hundred thousand dollars worth of land, and made extensive improvements thereon: go on, then I say, banish the occupants or owners, or kill them, as the mobbers did many of the Latter Day Saints, and take their lands and property as a spoil: and let the legislature, as in the case of the Mormons, appropriate a couple of hundred thousand dollars to pay the mob for doing the job; for the renowned senator from South Carolina, Mr. J. C. Calhoun, says the powers of the federal Government are so *specific and limited* that it has no jurisdiction of the case! Oh ye people who groan under the oppression of tyrants, ye exiled Poles, who have felt the lion

hand of Russian grasp; ye poor and unfortunate among all nations, come to the 'asylum of the oppressed;' buy ye lands of the general government, pay in your money to the treasury to strengthen the army and the navy; worship God according to the dictates of your own consciences; pay in your taxes to support the great heads of a glorious nation; but remember a 'sovereign state' is so much more powerful than the United States, the parent government, that it can exile you at pleasure, mob you with impunity; confiscate your lands and property; have the legislature sanction it: yea, even murder you, as an edict of an Emperor, and it does no wrong, for the noble senator of South Carolina, says the power of the federal government is so limited and specific that it has no jurisdiction of the case! What think ye of *Imperium in imperio*.

Ye spirits of the blessed of all ages, hark! Ye shades of departed statesmen, listen! Abraham, Moses, Homer, Socrates, Solon, Solomon, and all that ever thought of right and wrong, look down from your exaltations, if you have any, for it is said in the midst of counsellors there is safety, and when you have learned that fifteen thousand innocent citizens after having purchased their lands of the United States, and paid for them, were expelled from a 'sovereign state' by order of the governor, at the point of the bayonet; their arms taken from them by the same authority: and their right of migration into said state, denied under pain of imprisonment, whipping, robbing, mobbing, and even death, and no justice or recompence allowed; and from the legislature, with the governor at the head, down to the justice of the peace, with a bottle of whiskey in one hand, and a bowie knife in the other, hear them all declare that there is no justice for a Mormon in that state, and judge ye a righteous judgment, and tell me when the virtue of the states was stolen; where the honor of the general government lies hid; and what clothes a senator with wisdom? Oh nullifying Carolina!—Oh little tempestuous Rhode Island! would it not be well for the great men of the nation to read the fable of the *partial judge*, and when part of the free citizens of a state had been expelled contrary to the constitution, mobbed, robbed, plundered and many murdered, instead of searching into the course taken with Joanna, Southcott, Ann Lee, the French prophets, the Quakers of New England, and rebellions niggers, in the slave states, to hear both sides and then judge, rather than have the mortification to say, 'oh it is my bull that has killed your ox, that alters the case! I must enquire into it, and if, and if?'

If the general government has no power to reinstate expelled citizens to their rights, there is a monstrous hypocrite fed and fostered from the hard earnings of the people! A real 'bull beggar' upheld by sycophants; and, although you may wink to the priests to stigmatize;—wheedle the drunkards to swear, and raise the hue and cry of *imposter false prophet, God damn old Joe Smith*, yet remember, if the Latter Day Saints are not restored to all their rights, and paid for all their losses, according to the known rules of justice and judgment, reciprocation and common honesty among men, that God will come out of his hiding place and vex this nation with a sore vexation—yea, the consuming wrath of an offended God shall smoke through the nation, with as much distress and woe, as independence has blazed through with pleasure and delight. Where is the strength of government? Where is the patriotism of a Washington, a Warren, and Adams? and where is a spark from the watch fire of '76, by which one candle might be lit, that would glimmer upon the confines of democracy? Well may it be said that one man is not a state; nor one state the nation. In the days of General Jackson, when France refused the first instalment for spoiliations, there was power, force, and honor enough to resent injustice and insult, and the money came: and shall Missouri, filled with negro drivers, and white men stealers, go 'unwhipped of justice,' for ten fold greater sins than France? No! verily no!—While I have powers of body and mind; while water runs and grass grows; while virtue is lovely, and vice hateful; and while a stone points out a sacred spot where a fragment of American liberty once was; I or my posterity will plead the cause of injured innocence, until Missouri makes atonement for all her sine—or sinks disgraced, degraded and damned to hell—'where the worm dieth not and the fire is not quenched.

Why Sir, the power not delegated to the United States, and the states, belongs to the people, and congress sent to do the people's business, have all power—and shall fifteen thousand citizens groan in exile? Oh vain men, will ye not, if ye do not restore them to their rights and \$2,000,000 worth of property relinquish to them, (the Latter Day Saints) as a body, their portion of power that belongs to them according to the constitution? Power has its convenience, as well as inconvenience.—'The world was not made for Cæsar alone, but Titus too.'

I will give you a parable, A certain lord had a vineyard in a goodly land, which men labored in at their pleasure; a few meek men also went

and purchased with money from some of these chief men that labored at pleasure, a portion of land in the vineyard, at a very remote part of it, and began to improve it, and to eat and drink the fruit thereof; when some vile persons, who regarded not man, neither feared the lord of the vineyard, rose up suddenly and robbed these meek men, and drove them from their possessions, killing many. This barbarous act made no small stir among the men in the vineyard, and all that portion who were attached to that part of the vineyard where the men were robbed, rose up in grand council, with their chief man, who had firstly ordered the deed to be done, and made a covenant not to pay for the cruel deed, but to keep the spoil, and never let those meek men set their feet on that soil again, neither recompence them for it. Now these meek men, in their distress, wisely sought redress of those wicked men in every possible manner and got none. They then supplicated the chief men, who held the vineyard at pleasure, and who had the power to sell and defend it, for redress and redemption, and those men, loving the fame and favor of the multitude, more than the glory of the lord of the vineyard, answered, your cause is just, but we can do nothing for you, because we have no power. Now, when the lord of the vineyard saw that virtue and innocence was not regarded, and his vineyard occupied by wicked men, he sent men and took the possession of it to himself, and destroyed those unfaithful servants, and appointed them their portion among hypocrites.

And let me say, that all men who say that Congress has no power to restore and defend the rights of her citizens, have not the love of the truth abiding in them. Congress has power to protect the nation against foreign invasion and internal broil, and whenever that body passes an act to maintain right with any power; or to restore right to any portion of her citizens, it is the SUPREME LAW OF THE LAND, and should a state refuse submission, that state is guilty of *insurrection or rebellion*, and the president has as much power to repel it as Washington had to march against the 'whiskey boys of Pittsburg,' or General Jackson had to send an armed force to suppress the rebellion of South Carolina!

To close, I would admonish you, before you let your 'candor compel' you again to write upon a subject, great as the salvation of man, consequential as the life of the Savior, broad as the principles of eternal truth, and valuable as the jewels of eternity, to read in the 8th section and 1st article of the constitution of the United States, the *first, fourteenth and seventeenth* 'specific' and not very 'limited powers' of the federal government, what can be done

to protect the lives, property and rights of a virtuous people, when the administrators of the law, and law makers, are unbought by bribes, uncorrupted by patronage, untempted by gold, unawed by fear, and uncontaminated by tangling alliances—even like Caesar's wife, not only *unspotted but unsuspected!* and God, who cooled the heat of a Nebuchadnezzar's furnace, or shut the mouths of lions for the honor of a Daniel, will raise your mind above the narrow notion, that the general government has no power—to the sublime idea that congress, with the President as executor, is as Almighty in its sphere, as Jehovah is in his.

With great respect, I have

the honor to be your

obedient servant,

JOSEPH SMITH.

Hon. ('Mr.!!') J. C. Calhoun,
Fort Hill, S. C.

Minutes of the general conference, held December 2d 1843.

The elders of the Church of Jesus Christ of Latter Day Saints, composing the Genessee conference, in the state of New York, met at the house of elder George Thompson, in the town of Alexander, in the county of Genessee; on the second day of December, 1843.

High priests present, 2; Seventies, 1; Elders, 21; Deacons, 1.

The house was called to order by Elder Noah Packard, and was organized by calling Noah Packard to the chair, and Wm. Brown was appointed clerk.

The conference was opened by singing a hymn, and prayer by Elder Almon Babbitt.

The chair then stated the object [of the conference, and presented brother Hartman to be ordained to the office of an elder, which was carried.

The representation of the different branches was then called for, composing the Genessee conference, which were represented as follows:

The Alexander branch, represented by Anson Sheffield, composed of 32 members, 12 elders; four members were cut off since the last conference.

The Acron branch, represented by Elder Heat; 10 members, five elders

The Utica branch, represented by Elder Shadbolt; 17 members, including three elders.

The Brant branch, represented by elder Beebe, 15 members, including elders and teachers.

The Buffalo branch represented by elder Gunnies; 10 members, two elders.

The Cambro branch, represented by Elder

Gleason; 25 members, six elders.

The Benington branch, not represented.

The Hatland branch, represented by Elder Brown; 15 members, two elders.

The Charlotte and Salem branches, not represented.

The Newfane branch, represented by Elder Gleason; 10 members, two elders.

The Centerville branch, represented by Elder Hasking; 20 members, two elders.

The Neathersfield branch, represented by elder Craborth; five members; Grand Island, eight members, Yats, six; Rochester and Otto, fourteen members.

The Batavia branch, represented by Elder Tylor; 22 members, eight elders.

After the representation of the several branches, Joseph Shamp presented a petition to the conference, setting forth his grievances concerning the manner that he was dealt with in the Buffalo Conference. He stated that he was not labored with according to the requisition of the gospel; and that he was not notified to appear at the conference, so that he might be prepared to make his defence. The conference after hearing the whole matter, decided that the proceedings in the Buffalo conference were illegal.

The conference then adjourned for two hours.

After the recess, they proceeded to hear all charges against Joseph Shamp, who, after a thorough investigation, was restored to fellowship.

The conference then went into the business of Elder Tylor's case. The charges were sustained against him for unchristian-like conduct. Brother Tylor then made confession to the conference, and it was voted that he be restored to the office of an elder.

The conference then investigated the case of Elder Young; but as the charges were not sustained against him, it was voted that he retain his office.

The conference then adjourned until Sunday morning at ten o'clock.

Sunday, met according to adjournment. Elder Babbitt addressed the conference upon the subject of the gospel, with his usual zeal and eloquence, illustrating many principles of the gospel. At 2 o'clock Elder Babbitt again addressed the congregation, on the subject of the second coming of Christ, and the gathering of the house of Israel, in contradistinction to Millerism; showing from the scriptures that the house of Israel must be gathered before Christ could come; and that this 'gospel of the kingdom must be preached as a witness unto all nations,' and that the church of Christ must

be organized on the earth, with all its offices, gifts, and authorities.

At 6 in the evening, Elder Babbitt preached upon the subject of the mammon of unrighteousness, arguing the necessity of the saints overcoming the principle of covetousness; that they be given to hospitality, and that they assist with their means as just stewards, in rolling forth the kingdom of God, and the building up of the same. After some remarks from several others of the elders, on different subjects, for the furtherance and prosperity of the Genesee conference, it was

Moved, that the conference be adjourned until the first Saturday and Sunday in March, 1844.

NOAH PACKARD, Pres.

WM. BROWN, Clerk.

Minutes of a Conference of the Church of Jesus Christ of Latter Day Saints, held at Conistick, Kalamenoo Co., Mich. the 8th 9th and 10th days of December, 1843.

Conference met at 2 o'clock. Elders present, E. M. Webb, P. Webb, E. Lee, J. Cuykendall, D. M. Grant, W. R. Loveland, S. Willard, J. Bottonis, C. Dunn, D. Savage, D. A. Cobb and J. H. Socce.

Elder E. M. Webb, was chosen president, and Elder C. Dunn clerk.

Opened by singing and prayer, by elder Grant; after which the elders gave a history of their travels, the spread of the truth and their determinations to labor in the vineyard; after which, E. M. Webb represented the Kalamazoo branch as consisting of forty-two members, two elders, one priest, one teacher, and two deacons.

Elder Grant represented Duck Creek branch, Lake Co., Ind., nine members, one elder; also Porter branch, Porter Co., Ind., one elder.

Elder Dunn represented the Mottville branch, St. Joseph Co., Mich., seven members, one elder.

J. Bottoon represented the Albion branch, ten members, two elders, one priest, one deacon.

Elder Gamut represented the Quincy branch six members, one elder, one priest.

D. Savage represented the Pawpaw branch, Van Buren county, seven members, three elders, sixteen scattering members.

On motion the conference adjourned till 6 1/2 o'clock, P. M.

Conference met agreeable to adjournment, and was opened by C. Dunn.

Elder Savage then addressed the meeting upon the necessity of receiving a continuation of revelations, and was followed by elders Dunn and Gamut.

Adjourned until 11 o'clock the following day.

Conference met pursuant to adjournment, and was opened by the president.

C. Dunn then addressed the meeting on the subject of the priesthood, and was followed by elder Grant.

Adjourned for 1-2 hour.

Met pursuant to adjournment; opened by brother Loveland, after which Samuel Willard, Edward Willard, Jeremiah Cramm, were ordained elders by the voice of the conference, under the hands of elders Gamut and Webb;—Jonathan Willard and John R. Gilbert to the office of priests by the same.

Adjourned till 1-2 past 6 P. M.

Met pursuant to adjournment, opened by brother Loveland.

J. Bottom spoke on the literal fulfilment of prophesy.

Adjourned until 9 o'clock next day, A. M.

Met pursuant to adjournment.

Brother S. Willard opened the meeting by singing and prayer. Elder Gamut then address-

ed the meeting on the subject of the marriage supper of the Lamb. Elder Webb then spoke on the gospel.

Conference adjourned to meet at Albion, Calhoun county, Mich., on Friday preceding the second Sunday in March next, 1844. The elders bring us cheering news from abroad, of the speed of the gospel, truly the harvest is plenty but the laborers are few.

E. M. WEBB, Pres.

E. C. DUNN, Clk.

At a special conference held at Macedonia, December 26th, 1843, J. M. Benson was arraigned on a charge of seduction and adultery.

Upon defendant's plea of guilt,

Resolved, That Elder J. M. Benson be cut off from the church, and published in the Times and Seasons.

After some very appropriate remarks by the President, conference adjourned *sine die*.

JOHN SMITH, Pres. pro tem.

J. E. JOHNSON, Recorder.

POETRY.

For the Times and Seasons.

QUEEN VICTORIA.

BY MISS E. R. SNOW.

Before leaving London, Elder Lorenzo Snow presented to her Majesty Queen Victoria, and his Royal Highness Prince, Albert; through the politeness of Sir Henry Wheatley, two neatly bound copies of the Book of Mormon, which had been donated by President Brigham Young, and left in the care of Elder Snow for that purpose; which circumstance suggested the following lines:

Of all the monarchs of the earth
That wear the robes of royalty,
She has inherited by birth
The broadest wreath of majesty.

From her wide territorial wing
The sun does not withdraw its light;
While earth's diurnal motions bring
To other nations day and night.

All earthly thrones are tottering things,
Where lights and shadows intervene;
And regal honor often brings
The scaffold or the guillotine.

But still her sceptre is approv'd—
All nations deck the wreath she wears;
Yet, like the youth whom Jesus lov'd,
On thing is lacking, even there.

But lo! a prize possessing more
Of worth, than gems with honor rife—

A herald of salvation bore
To her, the words of endless life.

That gift, however fools deride,
Is worthy of her royal care;
She'd better lay her crown aside
Than spurn the light reflected there.

O would she now her influence bend—
The influence of royalty,
Messiah's kingdom to extend,
And Zion's "nursing mother" be;

Thus with the glory of her name
Inscrib'd on Zion's lofty spire,
She'd win a wreath of endless fame,
To last when other wreaths expire.

Though over millions call'd to reign—
Herself a powerful nation's boast;
'Twould be her everlasting gain
To serve the king, the Lord of Hosts.

For there are crowns and thrones on high,
And kingdoms there, to be confer'd—
There honors wait that never die;
There fame's immortal trump is heard.

Truth echoes—'tis Jehovah's word;
Let kings and queens and princes hear.

In distant isles the sound is heard;
Ye heav'n's rejoice! O earth, give ear!

The time, the time is now at hand
To give a glorious period birth;
The Son of God, will take command
And rule the nations of the earth.

THE ODE OF GENIUS TO TRUTH.

I'll sing to thee, O Truth!—Thy laws are giv'n
For my directory o'er earth and heav'n!
I sing of thee—I prize thy presence more
Than all the gifts of richly treasur'd lore—
I sing thy praises—thou art all to me—
I crave no pow'r but that confer'd by thee.

Eternal beauties in thy features glow,
And from thy lips eternal fountains flow;
Let the pure lustre of thy radiant eye
Beam thro' my soul and lift my nature high;
The master strokes that on my pulses roll
Are but the emanations of thy soul.

Let the fierce tigress chide her churlish brood;
Monster on monster, vent its spiteful mood—
Let crawling reptils of the reptile school
Chastise offenders of their puny rule—
Let insects feel the weight of insects' paw
For the transgression of an insect law:
But Truth! thy advocate shall not descend
To sordid means, thy honor to defend;
For thou, O Truth! wilt not ignobly bend
To servile measures, for a noble end.

Should lofty Genius strike a feeble string;
No: in thy presence Truth, of Truth I'll sing:
Thou art the basis of each worthy theme—
Thine is the lustre in each golden beam:
Wide as eternity, diffuse thy light
Till joyous day shall burst the shades of night:
Be nighted earth, illumine with thy rays—

The slumb'ring nations, waken with thy blaze,
In falsehood's stream, let error bathe his soul
And slander bend to envy's base control;
Be thou, O Truth! my arbiter and guide—
Beneath thy standard, let my feet abide—
Let thy celestial banner be unfurl'd,
Until its crescent circumscribes the world;
On hope's high pinion, write thy burnished name.
And plant thy signet, on the spire of fame.

Go forth and conquer—all to thee shall bow,
And fadeless laurels wreath thy noble brow:
The palm of victory waits to crown thy war—
The seal of triumph lingers not afar.
Victorious Truth! the conqu'ring scepter wield
Till all thy foes in meek submission yield—
Until inquiry spreads himself abroad,
And knowledge smiles to his instinctive rod—

Till party zeal is shrowded with disgrace,
And superstition hides his lengthen'd face—
Till old stupidity is forc'd to fly—
Till ignorance and prejudice shall die—
Till pompous error, vanquish'd, licks the dust
And princely falsehood fires his smoking bust;
Then shall thy fiat hold the world in awe
And barb'rous isles exult to hear thy law;
Strong as omnipotence, thy arm shall prove,
And as eternal as the throne above.

Morley Settlement, Nov. 25th, 1843.

The Times and Seasons,]

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JOHN TAYLOR.

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TIMES AND SEASONS.

"Truth will prevail."

VOL. V. No. 2.] CITY OF NAUVOO, ILL. JANUARY 15, 1844. [Whole No. 86.

HISTORY OF JOSEPH SMITH.

(Continued.)

The next day after the above was received, I also received the following revelation, relative to the gifts of the Holy Ghost; given at Kirtland, March 8th, 1831.

Revelation given March, 1831.

Hearken, O ye people of my church, for verily I say unto you, that these things were spoken unto you for your profit and learning; but notwithstanding those things which are written, it always has been given to the elders of my church, from the beginning, and ever shall be, to conduct all meetings as they are directed and guided by the Holy Spirit: nevertheless ye are commanded never to cast any one out from your public meetings, which are held before the world: ye are also commanded not to cast any one, who belongeth to the church, out of your sacrament meetings: nevertheless, if any have transgressed, let him not partake until he makes reconciliation.

And again I say unto you, ye shall not cast any one out of your sacrament meetings, who is earnestly seeking the kingdom: I speak this concerning those who are not of the church.

And again I say unto you, concerning your confirmation meetings, that if there be any that is not of the church, that is earnestly seeking after the kingdom, ye shall not cast them out; but ye are commanded in all things to ask of God who giveth liberally, and that which the Spirit testifies unto you, even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men, for some are of men, and others of devils.

Wherefore, beware lest ye are deceived! and that ye may not be deceived, seek ye earnestly the best gifts, always remembering for what they are given; for verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do, that all may be benefitted, that seeketh or that asketh of me, that asketh and not for a sign that he may consume it upon his lusts.

And again, verily I say unto you, I would that ye should always remember, and always retain in your minds what those gifts are, that are given unto the church, for all have not eve-

ry gift given unto them: for there are many gifts, and to every man is given a gift by the Spirit of God: to some it is given one, and to some is given another, that all may be profited thereby; to some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world; to others it is given to believe on their words, that they also might have eternal life, if they continue faithful.

And again, to some it is given by the Holy Ghost to know the differences of administration, as it will be pleasing unto the same Lord, according as the Lord will, suiting his mercies according to the conditions of the children of men. And again it is given by the Holy Ghost to some to know the diversities of operations, whether it be of God, that the manifestations of the Spirit may be given to every man to profit withal.

And again, verily I say unto you, to some it is given, by the Spirit of God, the word of wisdom; to another it is given the word of knowledge, that all may be taught to be wise and to have knowledge. And again, to some it is given to have faith to be healed, and to others it is given to have faith to heal. And again, to some it is given the working of miracles; and to others it is given to prophesy, and to others the discerning of spirits. And again, it is given to some to speak with tongues, and to another it is given the interpretation of tongues, and all these gifts cometh from God, for the benefit of the children of God. And unto the bishop of the church, and unto such as God shall appoint and ordain to watch over the church, and to be elders unto the church, are to have it given unto them to discern all those gifts, lest there shall be any among you professing and yet be not of God.

And it shall come to pass that he that asketh in spirit shall receive in spirit; that unto some it may be given to have all those gifts, that there may be a head, in order that every member may be profited thereby: he that asketh in the spirit, asketh according to the will of God, wherefore it is done even as he asketh.

And again I say unto you, all things must be done in the name of Christ, whatsoever you do in the spirit; and ye must give thanks unto God in the spirit for whatsoever blessing ye are blessed with: and ye must practice virtue and holiness before me continually; even so: Amen.

The same day that I received the foregoing

revelation, I also received the following, setting apart John Whitmer as a historian, inasmuch as he was faithful; given at Kirtland, March 8th, 1831.

Revelation to Joseph Smith, jr. and John Whitmer, given March, 1831.

Behold it is expedient in me that my servant John should write and keep a regular history, and assist you, my servant Joseph, in transcribing all things which shall be given you, until he is called to further duties. Again, verily I say unto you, that he can also lift up his voice in meetings, whenever it shall be expedient.

And again I say unto you, that it shall be appointed unto him to keep the church record and history continually, for Oliver Cowdery I have appointed to another office. Wherefore it shall be given him, inasmuch as he is faithful, by the Comforter, to write these things; even so: Amen.

Upon inquiry how the brethren should act in regard to purchasing lands to settle upon; and where they should finally make a permanent location; I received the following revelation, given at Kirtland, March 1831.

Revelation given March, 1831.

It is necessary that ye should remain, for the present time, in your places of abode, as it shall be suitable to your circumstances; and inasmuch as ye have lands, ye shall impart to the eastern brethren; and inasmuch as ye have not lands, let them buy for the present time in those regions round about as seemeth them good, for it must needs be necessary that they have places to live for the present time.

It must needs be necessary, that ye save all the money that ye can, and that ye obtain all that ye can in righteousness, that in time ye may be enabled to purchase lands for an inheritance, even the city. The place is not yet to be revealed, but after your brethren come from the east, there are to be certain men appointed, and to them it shall be given to know the place, for to them it shall be revealed; and they shall be appointed to purchase the lands, and to make a commencement, to lay the foundation of the city; and then ye shall begin to be gathered with your families, every man according to his family, according to his circumstances, and as is appointed to him by the presidency and the bishop of the church, according to the laws and commandments, which ye have received, and which ye shall hereafter receive; even so: Amen.

About this time came Lemon Copley, one of the sect called Shaking Quakers; and embraced the fulness of the everlasting gospel, apparently honest hearted, but still retained ideas that

the Shakers were right in some particulars of their faith; and in order to have more perfect understanding on the subject, I inquired of the Lord and received the following revelation.

Revelation to Sidney Rigdon, Parley P. Pratt, and Lemon Copley, given March 1831.

Hearken unto my word my servant Sidney and Parley, and Lemon, for behold, verily I say unto you, that I give unto you a commandment, that you shall go and preach my gospel, which ye have received, even as ye have received it, unto the Shakers. Behold I say unto you, that they desire to know the truth in part, but not all, for they are not right before me, and must needs repent: wherefore I send you my servants Sidney and Parley, to preach the gospel unto them; and my servant Lemon shall be ordained unto this work, that he may reason with them, not according to that which he has received of them, but according to that which shall be taught him by you, my servants, and by so doing I will bless him, otherwise he shall not prosper: thus saith the Lord, for I am God and have sent mine only begotten Son into the world, for the redemption of the world and have decreed that he that receiveth him shall be saved, and he that receiveth him not, shall be damned.

And they have done unto the Son of man even as they listed; and he has taken his power on the right hand of his glory, and now reigneth in the heavens, and will reign till he descends on the earth to put all enemies under his feet: which time is nigh at hand: I the Lord God have spoken it: but the hour and the day no man knoweth, neither the angels in heaven, nor shall they know until he comes: wherefore I will that all men shall repent, for all are under sin, except them which I have reserved unto myself, holy men that ye know not of: wherefore I say unto you, that I have sent unto you mine everlasting covenant, even that which was from the beginning, and that which I have promised I have so fulfilled, and the nations of the earth shall bow to it; and, if not of themselves, they shall come down, for that which is now exalted of itself, shall be laid low of power: wherefore I give unto you a commandment, that ye go among this people and say unto them, like unto mine apostle of old, whose name was Peter: Believe on the name of the Lord Jesus, who was on the earth, and is to come, the beginning and the end; repent and be baptized in the name of Jesus Christ, according to the holy commandment, for the remission of sins; and whose doeth this shall receive the gift of the Holy Ghost, by the laying on of the hands of the elders of this church.

And again, I say unto you, that whoso for-
biddeth to marry, is not ordained of God, for
marriage is ordained of God unto man: where-
fore it is lawful that he should have one wife,
and they twain shall be one flesh, and all this
that the earth might answer the end of its cre-
ation: and that it might be filled with the
measure of man, according to his creation be-
fore the world was made. And whoso forbid-
deth to abstain from meats, that man should
not eat the same, is not ordained of God; for
behold the beasts of the field, and the fowls of
the air, and that which cometh of the earth, is
ordained for the use of man, for food, and
for raiment, and that he might have in
abundance, but it is not given that one man
should possess that which is above another:—
wherefore the world lieth in sin; and we be unto
man that sheddeth blood or that wasteth flesh
and hath no need.

And again, verily I say unto you, that the
Son of man cometh not in the form of a woman,
neither of a man travelling on the earth:—
wherefore be not deceived, but continue in
steadfastness, looking forth for the heavens to
be shaken; and the earth to tremble, and to
reel to and fro as a drunken man; and for the
valleys to be exalted; and for the mountains to
be made low; and for the rough places to be-
come smooth: and all this when the angel shall
sound his trumpet.

But before the great day of the Lord shall
come, Jacob shall flourish in the wilderness;—
and the Lamanites shall blossom as the rose:
Zion shall flourish upon the hills, and rejoice
upon the mountains, and shall be assembled to-
gether unto the place which I have appointed.
Behold I say unto you, go forth as I have
commanded you; repent of all your sins; ask
and ye shall receive; knock and it shall be
opened unto you: behold I will go before you,
and be your reward; and I will be in your
midst, and you shall not be confounded; be-
hold I am Jesus Christ, and I come quickly;
even so: Amen.

During the month of April, I continued to
translate the scriptures as time would allow.—
In May a number of elders being present, and
not understanding the different spirits abroad
in the land, I inquired and received from the
Lord the following revelation.

A revelation given May 1831.

Hearken, O ye elders of my church, and give
ear to the voice of the living God; and attend
to the words of wisdom which shall be given
unto you, according as ye have asked and are
agreed as touching the church, and the spirits
which have gone abroad in the earth. Behold
verily I say unto you, that there are many spir-

its which are false spirits, which have gone
forth in the earth, deceiving the world: and
also satan hath sought to deceive you, that he
might overthrow you.

Behold I the Lord have looked upon you, and
have seen abominations in the church, that
profess my name; but blessed are they who
are faithful and endure, whether in life or in
death, for they shall inherit eternal life. But
we unto them that are deceivers, and hypocrites,
for thus saith the Lord, I will bring them to
judgment.

Behold verily I say unto you, there are hyp-
ocrites among you, and have deceived some,
which has given the adversary power, but be-
hold such shall be reclaimed; but the hypocrites
shall be detected and shall be cut off, either in
life or in death, even as I will, and we unto
them who are cut off from my church, for the
same are overcome of the world: wherefore,
let every man beware lest he do that which is
not in truth and righteousness before me.

And now come, saith the Lord by the spirit,
unto the elders of his church, and let us reason
together, that ye may understand: let us rea-
son even as a man reasoneth one with another
face to face: now when a man reasoneth, he is
understood of man, because he reasoneth as a
man; even so will I the Lord reason with you that
you may understand; wherefore the Lord asketh
you this question, unto what were ye ordained?
To preach my gospel by the Spirit, even the
Comforter which was sent forth to teach the
truth; and then received ye spirits which ye
could not understand, and received them to be
of God, and in this are ye justified? Behold ye
shall answer this question yourselves, neverthe-
less I will be merciful unto you: he that is
weak among you hereafter shall be made
strong.

Verily I say unto you, he that is ordained of
me and sent forth to preach the word of truth by
the Comforter, in the spirit of truth, doth he
preach it by the spirit of truth, or some other
way? and if it be by some other way, it be
not of God: therefore, why is it that ye cannot
understand and know that he that receiveth the
word by the spirit of truth, receiveth it as it is
preached by the spirit of truth?

Wherefore, he that preacheth and he that re-
ceiveth, understandeth one another, and both
are edified and rejoice together; and that which
doth not edify, is not of God, and is darkness;
that which is of God is light, and he that re-
ceiveth light and continueth in God, receiveth
more light, and that light groweth brighter and
brighter, until the perfect day. And again,
verily I say unto you, and I say it that you
may know the truth, that you may be a dark

ness from among you, for he that is ordained of God and sent forth, the same is appointed to be the greatest, notwithstanding he is least, and the servant of all: wherefore he is possessor of all things, for all things are subject unto him, both in heaven and on the earth, the life, and the light, the spirit, and the power, sent forth by the will of the Father, through Jesus Christ, his Son; but no man is possessor of all things, except he be purified and cleansed from all sin; and if ye are purified and cleansed from all sin, ye shall ask whatsoever ye will in the name of Jesus, and it shall be done: but know this, it shall be given you what you shall ask, and as ye are appointed to the head, the spirits shall be subject unto you:

Wherefore it shall come to pass, that if you behold a spirit manifested that you cannot understand, and you receive not that spirit, ye shall ask of the Father in the name of Jesus, and if he give not unto you that spirit, that you may know that it is not of God: and it shall be given unto you power over that spirit, and you shall proclaim against that spirit, with a loud voice, that it is not of God; not with railing accusation, that ye be not overcome; neither with boasting, nor rejoicing, lest you be seized therewith: he that receiveth of God, let him account it of God, and let him rejoice that he is accounted of God worthy to receive, and by giving heed and doing these things which ye have received, and which ye shall hereafter receive; and the kingdom is given you of the Father, and power to overcome all things, which is not ordained of him: and behold, verily I say unto you, blessed are you who are now hearing these words of mine from the mouth of my servant, for your sins are forgiven you.

Let my servant Joseph Wakefield, in whom I am well pleased, and my servant Parley P Pratt, go forth among the churches and strengthen them by the word of exhortation; and also my servant John Corrill, or as many of my servants as are ordained unto this office, and let them labor in the vineyard; and let no man hinder them of doing that which I have appointed unto them: wherefore in this thing my servant Edward Partridge, is not justified, nevertheless let him repent and he shall be forgiven. Behold ye are little children, and ye cannot bear all things now; ye must grow in grace and in the knowledge of the truth. Fear not, little children, for you are mine, and I have overcome the world, and you are of them that my Father hath given me; and none of them that my Father hath given me shall be lost:—and the Father and I are one: I am in the Father and the Father in me: and inasmuch as ye

have received me, ye are in me, and I in you: wherefore I am in your midst; and I am the good Shepherd, (and the stone of Israel: He that buildeth upon this rock shall never fall.) And the day cometh that you shall hear my voice and see me, and know that I am. Watch, therefore, that ye may be ready; even so:—Amen.

AN APPEAL TO THE PEOPLE OF THE STATE OF MAINE.

Respected fellow-citizens,—I was born in the county of York, district of Maine, in the year 1793. My first lesson on the principles of political and religious freedom, was learned among her brave and virtuous sons; and when in after years, we had come to the resolve that, the number of our citizens, the great extent of our territory, as well as the geographical position which we occupied, all claimed sovereignty, we as a band of enlightened freemen arose, and obtained for her the title of “free and independent” among the sister states. More than forty years of my life can I boast of being a happy citizen of Maine. With her hardy republicans I passed through all the vicissitudes and privations of peace and war, during that period. My father, as is well known to thousands, was identified with the long line of illustrious patriots, who achieved our liberties in the war of the revolution. From him I received the first impression of the rights of man. By him I was taught, before I understood the terms, that men are naturally born free, and as such have an indefeasible right to worship God according to the dictates of their own understanding of his perfections. But the lesson we have so recently learned from the executive of a sovereign state, admonishes us that the day of American liberty is on the wane. That unless something to retrieve her lost character be shortly done, we may as well content ourselves, and expect the days of a Nero and a Calagulia. It is not unknown to you that the entire church of Latter Day Saints have been expelled from the State of Missouri, for the simple fact that they believed the fulness of the gospel of Christ, had been restored to them through the ministration of angels; and that the Book of Mormon, was a divinely inspired record of the aborigines of the western hemisphere. These two facts were sufficient in that state, with L. W. Boggs at the head of the executive department, to exterminate us in the chill of winter; to burn our dwellings—to rob us of our property—to ravish, torment, and murder our women and helpless children. After paying hundreds of thousands of dollars for land, and making improvements worthy the character of American

operatives, all which were lost to us; the managers of the war, acting under the direct authority of the chief magistrate, forced us, at the point of their bayonets, to sign a treaty, the terms of which would have disgraced the damning deeds of a Pharaoh or an Antiochus. In this treaty we covenanted to part with all our lands to defray the expenses of the war; a war which they themselves had created, and which they, with a barbarity disgraceful to savage warfare, had hitherto prosecuted against us. Another article in the treaty provided that we should forthwith leave the state of Missouri, and never make any further attempt to raise crops, or to do any thing whereby the citizens might take offence; for, said one of the prosecuting generals, "if you do, my men will be upon you, and you will be destroyed, men, women and children;" and in whatever light we looked upon the proceedings of the governor, whether our cause was just or not, it was all the same with him; our final departure from the state was the grand object with him, and he would see it accomplished. A third article claimed, that all our leading men were to be given up to him (General Clark) to be tried for high treason. Among the number was our beloved Prophet. A court martial was immediately instituted, in which it was decreed that the Prophet, together with a few others, should be shot at six o'clock next morning. This, however, was prevented by the remonstrance of one or two of Clark's officers. They were immediately conducted to prison, where they suffered the greatest indignity. Many scores suffered the same fate. Yet not the least vestige of legal preferment was ever seen in the whole affair. No testimony was had: none called against them. It has been carefully estimated by our historians that not far from fourteen thousand persons were ejected from Missouri in that infernal affair, that should suffuse with tears the face of every American. The same historians compute that not far from three hundred were either directly slaughtered, or from extreme sufferings from imprisonment—from hunger—the chills of winter, being reduced to the necessity, in many instances, of braving the winter blasts in a naked situation, were subjected to various disorders, that hurried them to a premature grave.

One more case and one only will I relate, as our history has been pretty fully made known to the people of the United States. Near Haun's mill, a company consisting of about forty men with their families, who had not yet participated in the turmoil of those times, being mostly strangers in that part of the country who being informed of the times in other counties entered

into stipulations to live in peace with their new neighbors. It was solemnly agreed that if either party should afterwards discover any thing likely to come upon the other, injurious to them, the party having a knowledge should forthwith inform the other. Thus agreeing the delegates retired each to their respective party. The saints were busy about that time in preparing their dwellings for the approaching winter; and thought themselves perfectly secure under the treaty so sacredly formed. In a very few days, however, they discovered their mistake. The very same delegates who swore friendship to the saints, came upon them in an unguarded hour, with between two and three hundred men, and drove them from place to place, till at length they were driven into an old smith's shop, where they were slaughtered indiscriminately. In that massacre some eighteen or nineteen were butchered, who from the peril of the times found one common grave. Being promiscuously heaped together in an old excavation for water. Their surviving friends at the peril of their own lives, performed their last sad rites of sepulture.

Nothing now remains to point out their lowly sepulchre, but their shapeless mound fast hastening to decay. But they live in our tenderest regards. In the affection of every saint while the world shall survive, they shall have an imperishable mansion; an everlasting monument to perpetuate their name. We have sought for justice in the courts of that state; we have presented our memorial to the legislature, humbly praying for the restoration of our property and our rights as American citizens. We have expended thousands and thousands of dollars in various attempts to recover our just claims; but even to this time we have not a consoling hope that Missouri will ever do anything for us. Nay, they still hold the hand of persecution, raised, if possible, to cut off our name from under heaven. Every possible scheme that can be devised, is brought into requisition for our overthrow.— They have from time to time kidnapped our brethren, citizens of the state of Illinois. Loud and frequent demands are made on the Governor for the body of Gen. Joseph Smith. Several times, since leaving Missouri, he has been tried in the courts of Illinois and the Federal courts, and has always been honorably acquitted.

We have also presented our memorial to Congress, accompanied with a schedule of claims, but the only consolation we have yet received from them is, that 'our cause is just, but government has no power to redress us.' Preparations are being made at the present time to resume our memorial in the halls of congress. Should we fail of obtaining our rights from every

source whatever, we still shall have gained one point, 'to make it apparent to all the world, that what was wanting in this case, was neither a criminal nor a prosecutor.' Another point we shall have gained, to be the discoverers of a desiderum in the constitution of the United States. If neither the civil court of an independent state, neither its legislature nor the great federal compact, has power to guard the lives and property of American citizens, then we shall have made a second discovery, that the framers of our reverend constitution did not understand the business of legislation.

Were the venerable fathers of our independence permitted to revisit the earth, how would they frown with indignation at the disgrace of their country. 'In vain they toiled, they bled in vain,' if one of the states of the great *E Pluribus Unum*, has a right to plunder, burn, murder, and exterminate from its borders, its peaceable citizens for conscience sake. Should we fail of redress in the present congress, we shall importune at every subsequent one, till we gain the object of our most ardent desires. From our origin to the present time, we have been a law-abiding people. Our book of laws that we received by immediate revelation through our beloved seer, enjoins us in the most explicit manner, not to transgress the laws of the land. That if lawbreakers should be found among us, they are to be given up to the laws of the land. These things we have always done. With all these facts before the world, we believe that government has the power, amply and adequately to redress us. We expect it. We have the most inalienable right to expect it. While the crime current that administers to our being, shall flow, we will contend for our injured rights.—We intend to test the efficacy of the government to the core. We believe that peradventure, there may yet be virtue, and that our cause may yet be heard. We can never forget the injuries done us in Missouri. They are ever present to our minds. We feel it impossible to efface them from our memories. We can never forget the blood of our brethren, so wantonly lavished to satisfy the infernal thirsts of men, as heinous to the righteous, as the fiends of hell. Were we to forget them, heaven itself would upbraid us. The immortal shades of our martyred brethren would spurn us from their presence. Their cries with those seen under the altar of God, as viewed by the ancient prophet, would ascend to the throne of Jehovah against us. We swear by the precious memory of the illustrious dead—the fathers of our independence, that we will remember them. We will do all in our power to mete out justice to those who without the least cause have murdered our friends. And if we fail may heaven and earth bear us witness that, what is

wanting in this case, is not strength in the law, arising from 'the peculiar nature of American institutions;' but a faithful and virtuous administrator. Now therefore, knowing as I do, your devoted attachment to the cause of freedom and the free institutions of your country, and believing as I have every reason to, that the voice of the oppressed will not be unheeded by you, especially when it is declared to you that many from your happy state, are at this time suffering the highest degree of injustice from mobocracy in Missouri; I, in the name of every faithful saint, especially those who received their birth and education in Maine, appeal to your wisdom, to that high legal attainment which characterizes you as a sovereign state—to your natural sense of the rights of man, and to the spirit of patriotism that burns within your bosoms, to do all within the grasp of your power, to redress us. We declare to you and to all the world, that we are an innocent people; and that for the gospels' sake, for the sake of the principles of glorious and eternal truth; we have been mobbed, whiped, imprisoned, tormented and slain. Should any man reply that if we are persecuted for the truths' sake, we ought to receive it patiently, and not seek that which is our own, we respond, that if no other consideration whatever, should prompt us, the disgraced institutions of our bleeding country demand that we make every effort to magnify her laws. We seek for justice that recurrences of deeds so frightful may not distract the nation hereafter. We make this appeal to the *people of the state of Maine* to let them know that an injury has been done the church of Christ in the nineteenth century. An injury which if unrepaired by government, will establish the most dangerous precedence, as others of a more direful nature will have license to follow. All past experience admonishes us that in a republican government, when vice and corruption gain the ascendancy over virtue, the most terrible revolutions are sure to follow.

I will now relate a dream which I had, near the time that the Church of Jesus Christ of Latter Day Saints was driven from Jackson county, in Missouri.

In my dream, I was at the capital of the United States. All was solemn as the tomb. The voice of the eloquent orator was hushed to silence. The senator, the sage, the honorable, the rich and poor together, all were clad in mourning. Indeed, nature herself, and all things seemed to participate in the general gloom.—All was silent but the voice of one man. His, was low and solemn as the lonely sepulchre. In the archives of state, there was a twilight, by which, with some difficulty, one could peruse

the records. As I was returning from a spacious bureau, where it seemed I had been reading; in an opposite part of the room, I saw a man approaching the same bureau. I did not know him, but felt assured within myself that it was one of the ancients of the nation. He took from the bureau two or three small boxes; and as he presented one of them to me, exclaimed, 'these were the archives of state;' and while in the act of placing it in my hand, finished the sentence he had commenced, 'but it is turned to blood.' I saw while yet the words were on his tongue, the box dissolve to blood. Then I turned to view the other boxes; and they were also turned to blood.

With sentiments of respect,

I remain your humble servant,

BENJAMIN ANDREWS.

For the Times and Seasons.

PEKIN, Illinois, Dec. 1, 1843.

BROTHER TAYLOR:—In compliance with my promise to the citizens of Fort Wayne, (Ind.) and the surrounding country, I now proceed to inform you that they petition for an elder to be located there, for a season.

They are intelligent and liberal minded, and offer to support an elder well.

Query; If Joseph Smith and the Mormon leaders, (as they are called) are so ignorant, &c., that they are unworthy of notice, and Mormonism so gross an imposition as to call for no refutation, as the 'priests and men of learning in sectarianism were wont to say, why the necessity or the propriety, of all denominations striving to put it down by conversation, preaching, printing books, and by circulating all manner of lies and silly stories; which notwithstanding all the sanctity with which they come clothed, do not commend themselves to the mind that is free and intelligent. Here I will mention a book published by the Methodists, having one Jonathan Kidder for its author; a respectable book in appearance on the outside, but within it is full of all manner of blasphemies and foolish stories, such as the following:

The author says he was on board the steamboat Nauvoo, on the Mississippi river, where Joseph Smith kept himself secreted, until he would be informed by some of his followers of any thing that was said against him. Then he would make a grave appearance, and take the offending persons to task, as if made known to him by revelation.

These tales now become Sunday School tales, to be read in the place of tracts written by students at law for a premium; giving an account of death bed scenes, and wonderful conversions.

Thus they would fortify the youthful minds against hearing and receiving the truth. Why do the reformers of the day continually cry investigate! investigate!! And why will they investigate with their sectarian brethren, and yet refuse to investigate with the Latter Day Saints. We do not intend to wage a war with any denomination, but we want justice to take place. Therefore, let Alexander Campbell come out like a man of God, and investigate with us face to face, and let it be published to the world, as was his debate with Bishop Percell of Cincinnati, Ohio, and with others. If he feels his argumentative powers failing him, on account of age, infirmities, &c., let him select a young man in the vigor of life: or if he is convinced at last of the extreme shortness, and deficiencies of his system, let him, like an honest man acknowledge it. But if he will do neither, we call on him to cease to backbite, and misrepresent us as he does in his 'Millennial Harbinger.'

Why is the world in a state of alarm, and all priestcraft in danger? Why are things that have been hid up for ages continually coming forth? Why do mankind now treat the Latter Day Saints as they did the former day saints, 1800 years ago? Ye men of science and literature, why does Josiah Priest's Antiquities, and Stephens' Yucatan, give an account of the very things that were described in the Book of Mormon, before their discovery? Why does the circumstance of the plates recently found in a mound in Pike county, Ill., by Mr. Wiley, together with ethnology and a thousand other things, go to prove the Book of Mormon true? —Ans. Because it is true!

Why were all the leaves of an honest man's Bible found turned down?—Because he turned those down that favored Mormonism.

Why are all nations expecting something of great importance to burst forth upon the world. The Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ. The time has come for the restoration of Israel to their own land, in fulfillment of the covenant of circumcision, made to Abraham, Gen. 17, ch. 8, 10. God hath again spoken from the heavens, and restored the priesthood! The prophecies are fulfilling. We have also a more sure word of prophecy, whereunto we do well to take heed as unto a light that shineth in a dark place until the day dawn, and the day-star arise in our hearts. The God of heaven is about to set up that kingdom which shall never be destroyed.

The little stone, seen in the prophetic vision of Daniel, has commenced to roll, and it will

continue to move on in mighty power, with great speed, until it will fill the whole earth.

It matters not if the authorities of Missouri do set down our faith as high treason, because we believe the Bible. And all the bells of Babylon have a mighty ringing, and her craftsmen incessantly cry—Great is Babylon, great is Babylon! as did the ancient Ephesians, yet the time is near at hand when it shall be announced, Babylon the great is fallen! she is fallen! The rapidity of the latter day work is truly astonishing. If six members, organized in 1830, in the short period of twelve years gain 150,000 how many will 150,000 gain in 25 years at that rate; but I must close.

It is the fervent prayer of every saint—Roll on thy work, mighty God, let thy kingdom come, and on earth be established.

Your's in high esteem.

H. TATE.

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY, JANUARY 15, 1844.

THE GATHERING,

The gathering of the saints is a subject which has created not a little speculation among the religious world, although some of its leading features are very familiar to the saints. It is thought a strange thing that the saints should gather; and mankind being generally "ignorant of the scriptures, and of the power of God," are ready to ascribe it to an impure motive political intrigue, a thirst after power, or some other unholy influence. It is true that the gathering of the Jews is a subject which has obtained some credence, and has been advocated by a portion of our modern theologists; the scriptures pertaining to this subject have been thoroughly investigated, and the idea of "Jerusalem being inhabited again in her own place, even in Jerusalem," is one that has been entertained by many; and they have reflected with pleasure and delight upon the time when the promises made to God's ancient people should be fulfilled; when "he that has scattered the house of Israel shall also gather them." But upon what principle, for what purpose, or by whom they should be gathered, is a subject about which men are most egregiously ignorant. Nor has it entered into their minds that any other people should be gathered together, under the direction and guidance of heaven, nor that the principle of the gathering was one upon which Jehovah had acted in the different ages of the world, for the building up of his

kingdom, and the accomplishment of his purposes. Whereas the scriptures are full of subjects of this kind, unfolding the designs of Jehovah, pertaining to the different nations of the earth. Not only are Israel and Judah mentioned, as objects of God's mercy, but other nations also. The Moabites, the Amorites, and the Elamites will not be among the least of those who shall participate in God's mercies. As the father of the spirits of all flesh, Jehovah does exercise a paternal care over all his creatures, and in order to accomplish this will erect a standard, for, according to the prophet, "Zion shall be established in righteousness, and all nations shall flock to her standard."

The purposes of God, in regard to the human family, are great and comprehensive, and are marked by the most consummate wisdom, and as in the formation of worlds, the organization of the solar system, and the order of nature, his intelligence is displayed, so in regard to the well-being, safety and happiness, both present and future, of the universal world, he, as the great father of the human family, feels highly interested. It is true that he adopts plans and makes use of means, which in the estimation of men in many instances would be foreign from the point, yet when we consider, that with Him dwells wisdom, that "his thoughts are not as our thoughts, nor his ways as our ways," we shall not be surprised that he makes use of means for the accomplishment of his designs, which in many instances are, to us, incomprehensible.

When the Lord created the heavens and the earth, he had a design in it, and had certain purposes to accomplish, and when he created the beasts of the field the fish of the sea, and the fowls of the air, he did it to promote his purposes and to advance his glory, and when man was placed as lord of the creation, it was for a purpose, and the which, though it may now be mysterious, yet when the curtain of heaven shall be withdrawn, and we shall comprehend eternal things, we shall see and acknowledge "that the judge of all the earth has done right." The council of heaven was had among the Gods in the eternal world, pertaining to all these subjects, of their creation, before ever they were formed, "or the morning stars sang together for joy;" and by him who comprehends the end from the beginning and before whom, and with whom, the present, the past, and the future are one eternal now, their organization, habits, propensities, the object of their creation, the position they would take in the order of that creation, and how, and by what means they would be made happy, and increase his glory, was fully

understood by him who has done "all things well."

The world was not made to be annihilated nor the creatures that he has formed: all of them were intended to fulfil the measure of his creation. The sun, the moon, the stars, the earth, man, beast, bird and fish, all occupy their several spheres, all were made for the glory of God, and all were intended to fill up the measure of their creation, and to bring about his purposes and the beast of the forest, the fish of the sea, or the fowl of the air, all are necessary in the vast works of creation and the chirping sparrow upon the house top, fulfils the measure of his creation, in his own sphere, as much as an archangel does in his.

"Whichever link you from the order strike,

"Tenth, or tenth-thousand, breaks the chain
[alike.]"

It is true that they move in different spheres and occupy a different glory; but although we cannot now see those various connecting links, the time will come, when we shall hear "every creature in heaven, every creature on the earth, and every creature under the earth, say blessing, and glory, and honour, and might, and majesty, and dominion, be ascribed unto Him that sitteth upon the throne, and unto the lamb forever." It is true that they will occupy their several spheres, they will not all obtain the same glory, 'for there is one glory of the sun and another glory of the moon, and another glory of the stars; and as one star differeth from another star in glory, so also will it be in the resurrection. There are also celestial bodies, (and telestial bodies,) and bodies terrestrial; and the glory of the celestial is one,' (and the glory of the telestial is another;) and the glory of the terrestrial is another. Again, 'all flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.' All occupy their own place, fulfil their own sphere and glorify God. And as there are different glories that the children of men will inherit, in the eternal world according to their faithfulness, diligence and capacity, in keeping the commandments of God while here; each one will be enabled to find his own element, and participate in that kind of glory which is the most congenial to his nature and suited to his capacity, according to the testimony of the prophet.

"And they who are not sanctified through the law which I have given unto you; even the law of Christ must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom. For he who is not able to abide the law of a celestial kingdom, cannot

abide a celestial glory: and he who cannot abide the law of a terrestrial kingdom, cannot abide a terrestrial glory: he who cannot abide the law of a telestial kingdom, cannot abide a telestial glory: therefore he is not meet for the kingdom of glory. Therefore, he must abide a kingdom which is not a kingdom of glory.

And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it fulfilleth the measure of its creation, and transgresseth not the law. Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it: for notwithstanding they die, they also shall rise again a spiritual body: they who are of a celestial spirit, shall receive the same body which was a natural body; even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened. Ye who are quickened by a portion of the celestial glory, shall then receive of the same, even a fulness: and they who are quickened by a portion of the terrestrial glory, shall then receive of the same, even a fulness: and also, they who are quickened by a portion of the telestial glory, shall then receive of the same, even a fulness: and they who remain, shall also be quickened; nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received.

For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift.

And again, verily I say unto you, that which is governed by law, is also preserved by law, and perfected and sanctified by the same: that which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willet to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, or judgment. Therefore, they must remain filthy still!—Page 101, Doctrines and Covenants.

It is evident from the above, that no man need murmur or complain, at the dealings of God, for he will be enabled to obtain the very thing which he is looking and living for.

The earth, as part of the creation of God, has and will fulfil the measure of its creation. It has been baptized by water, it will be baptized by fire; it will be purified and become celestial, and be a fit place for celestial bodies to inhabit. It will become the residence of those who have abode a celestial law, and of none

other; after it has thus become purified, and made celestial. It was to obtain an inheritance of this kind, that all the prophets, apostles and ancient worthies, suffered and endured so patiently, all that they had to pass through. They had found out the way to come to God; the curtain of futurity was withdrawn from before their vision, and having a knowledge of the designs and purposes of God in regard to the earth, 'they endured as seeing him who is invisible,' they 'were tempted, tried, and sawn asunder.' They wandered about in sheep skins, and in goat skins; they dwelt in deserts and in dens, and in the caves of the earth, for they had respect unto the recompense of reward; they looked for a city which hath foundation, whose builder and maker is God.' Well hath Paul said 'they that say such things, declare plainly that they seek a country, * * wherefore God is not ashamed to be called their God, for he hath prepared for them a city.' What is this city? a heavenly one; but it will come to this earth when the earth is prepared to receive it; Hence John says, Rev., XXI: 1—5; 'And I saw a new heaven and a new earth: for the first heaven and the first earth passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new.—and he said unto me, Write: for these words are true and faithful.'

This then was the thing that the ancient saints had in view; it was to obtain this glory that they sought; it was for this they suffered and endured. Eternal life with them, was the only thing desirable; it was for this they lived; for this they died. And what to men with minds unenlightened, would be folly and nonsense; to them was the greatest height of wisdom, even the teachings of Jehovah, pertaining to their eternal welfare. And as man's everlasting tabernacle was designed to be on this earth; by faith they sought, and by faith they obtained promises.' Abraham obtained a promise of the land of Canaan for himself and his posterity. The land of the Gentiles was allotted to their several owners. Joseph had a promise of a land at the utmost bounds of the ever-

lasting hills. Jared, at the destruction of the 'Tower of Babel' had the promise of an inheritance in this land. The twelve tribes of Israel had their inheritance divided unto them by lot, and unto various heads of families, God gave similar promises. Yet we are told that though Abraham had the land of Canaan promised to him, for an everlasting inheritance, 'God gave him none inheritance in it,' (in his life time) 'no not so much as to set his foot.'—Yet according to the scriptures he will do and inherit it eternally.

Abraham, and many of his coadjutors were willing to abide a celestial law, and therefore obtained promises by faith through the priesthood of a celestial inheritance, when the earth should be renewed; and as celestial glory was a prize worth seeking after, and enduring that they might obtain, men of faith in ancient days made every effort to get in possession of the blessings flowing therefrom—it was for this that the tabernacle and ark was made; it was for this that the temple was built; and if those people who had already the Aaronic priesthood, had received the Savior when he 'came to his temple,' he might, and would have unfolded to them many great and eternal principles, pertaining to futurity, connected with the priesthood, for which the temple was originally built.

It was the policy of all those ancient men of God, and the order of their Heavenly Father, to collect the people of God into one place, for the purpose of teaching them the things of God, that they might be prepared to reign with him in a celestial glory. Thus when the earth was becoming corrupt, Enoch collected together a people who were virtuous and pure; who professed a willingness to be governed by the law of God, and as the earth was then becoming corrupt, and the children of men departing from God, and his ordinances, Enoch was selected as a faithful man of God, to whom was committed the priesthood, that he might assemble together God's chosen people and save them from the contaminating influence of the world, and through the intercourse that he had with the Almighty, and the teaching of heaven, lead the people in the paths of righteousness, teach them a celestial law, and prepare them for a celestial inheritance. Thus Enoch built up a Zion in his day, and as he 'walked with God,' he of course received teaching, not only pertaining to himself; but also pertaining to those chosen ones, over which God had given him the oversight: he did receive revelations and some of those revelations have been revealed to us, and after the pure in heart thus assembled, were prepared by upwards of one

hundred years of divine teaching, and there was no hopes of reclaiming the rest of the world, Enoch, and his Zion was removed out of the world; they were not for God took them, and the saying went abroad, that 'Zion is fled.'

Noah, who was left upon the earth for the purpose of preserving a pure seed after the earth should be destroyed, in consequence of having filled up the measure of their iniquity, 'and every imagination of their heart being evil, preached but in vain to the then devoted inhabitants of the earth.' He was preserved, however and his seed, and thus when the earth was laid desolate, there was a little gathering or Zion left, to fulfil God's purposes, in regard to the earth, and perpetuate a pure seed. Having the priesthood Noah was prepared to teach them correct principles, and the seed of Noah thus assembled together were divinely taught. But it soon became evident, that man's heart was deceitful; that it was ready to start aside like a broken bough; and we find the people, as they became wicked, trying to arm themselves against the judgments of God. They knew that a short time before the inhabitants of the world had been destroyed by a flood in consequence of their wickedness. They had no doubt been warned by Jared and others, of their wickedness, and what it would tend to, therefore, partly fearing lest the testimony of the servants of God might be true, and partly braving the Almighty, they commenced building a tower whose top would reach to the heaven, for the ostensible purpose, as they said, of 'getting them a name.' God however, took them in hand; confounded their language as a curse, and scattered them abroad upon all the face of the earth.

The brother of Jared, as a man of God, then pleaded with the Almighty, that his speech and that of his family, might not be confounded, and that he and his seed might be preserved from the corruptions of the earth, and that other families who feared God might be preserved with them; and that if the Lord would drive them from that land, that he would give unto them another land, where they might fear God, and keep his statutes, and observe his ordinances. The Lord heard his prayer, and gave them an inheritance in this land.

"And it came to pass that the brother of Jared did cry unto the Lord according to that which had been spoken by the mouth of Jared. And it came to pass that the Lord did hear the brother of Jared, and had compassion upon him, and said unto him, Go to and gather together thy flocks, both male and female, of every kind; and also of the seed of the earth of every kind, and thy families; and also thy broth-

er Jared and his family; and also thy friends and their families; and the friends of Jared and their families. And when thou hast done this, thou shalt go at the head of them down into the valley, which is northward. And there will I meet thee, and I will go before thee into a land which is choice above all the land of the earth. And there will I bless thee and thy seed, and raise up unto me of thy seed, and the seed of thy brother, and they which shall go with thee, a great nation. And there shall be none greater than the nation which I will raise up unto me of thy seed, upon all the face of the earth. And thus I will do unto thee because of this long time which ye have cried unto me."

Thus we find that they were taken from another people who had become corrupt, and set apart, or, gathered together, as a righteous branch of God's planting upon this land; for the purpose of raising up a righteous seed unto God, 'and there will I bless thee, and thy seed, and raise up unto ME of thy seed, and of the seed of thy brother, and of they who shall go with thee, a great nation.' The promise of God moreover, to them was, that if they continued to fear God, they should be blessed; but if they departed from his ways, they should be cursed, for the decree was, as this was 'a choice land, above all others;' that 'it should be preserved' (as a place of gathering,) 'for a righteous people; and he had sworn in his wrath, unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fullness of his wrath should come upon them.

(To be continued.)

CHINA.

Martyrdom in Corea of the Vicar Apostolic, two French Missionaries, and two hundred and fifty

Christians.—We beg the particular attention of christians of every class, to the details of persecution given in the extract from a letter which we subjoin, and which is contained in a letter received from Paris, by the Rev. Dr. O'Connell, hon. secretary of the society for the Propagation of the faith:—"On the 26th of May last, the Rev. Mr. Libois, procurator of the foreign missions at Macao, wrote to his lordship, the bishop of Drusiparis: I have received yesterday very sad intelligence, which I hasten to communicate to your lordship. Dr. Castro, the admistrator apostolic of Pekin, announced to me that according to the information which reached him in January, 1843, his lordship, Dr. Imbert, and Messrs. Chastan and Mauban, were beheaded in the month of Sep-

tember, 1839, seventy christians were also beheaded, and a hundred and eighty were strangled. There are no other details. Poor mission of Corea! It is a very terrible trial. May the holy will of God be done! In China, all is tranquil in regard to religion.'—*Dublin Post*.

TREMENDOUS HURRICANE AT CARTHAGENA.

We have been favored with the following extract from a letter received by Mr. E. Turner, M. P. for Truro, from his son, Mr. Charles Walsingham Turner, her Britannic majesty's consul at Carthagena, dated October 23:—'On the morning of the 21st inst. a most awful catastrophe occurred here, within 200 yards of my balcony, and in sight of my house. About four o'clock in the morning most vivid lightning came on, with tremendous thunder—such lightning as was never seen at Carthagena within the memory of man. I left my bed, and proceeded to the window, where I had not been five minutes before I heard a great rushing of wind proceeding from the east, and I observed also a waterspout, which I no sooner saw than it burst, carrying with it into the air five large felucca boats, of 40 or 50 tons each, which fell into the water again, upside down and of course sunk, with the poor sailors on board, fifteen of whom were drowned. It then proceeded in a north west direction, unroofing houses, carrying off timber, trees, and even rocks of great weight. This morning, two poor fellow sailors, who belonged to one of the vessels, were found dead about a league from Carthagena, having been carried off and dropped by the whirlwind. On the mole were thrown huge stones, houses were demolished, and the roof of the Prisichi, where the convicts are confined, was completely carried away. You may well imagine the heartrending cries of the poor mariners—*O Dios mio*. Strange, however, as it may seem, an English brig was at anchor within 50 yards of the spot, where the waterspout burst, and sustained no damage whatever. I have just been informed that two of the feluccas only the day before brought 300 prisoners for political offences from Barcelona. Had I not been an eye witness of this awful visitation, I could not have believed it.'—*West Briton*.

FROM MONTEVIDEO; THE WAR DREADFUL SHIPWRECKS.

The war between the Montevidians and Buenos Ayreans continues without abatement, both parties maintaining about the same position as when last heard from. The French Consul has issued a Proclamation, forbidding

his countrymen to interfere in the war, either directly or indirectly, under the penalty of losing the protection of the French Government. The harbor of Buenos Ayers was visited with a dreadful storm between the 8th and 10th October, in which the Palmer went down at her anchors, and every soul on board perished! Her officers and crew numbered about fifty men. Many vessels were driven on shore in the same storm; among them the ship *Brutus*, and schooner *Jersey*, of New York; and brig *Arcturas*, of Boston, are total wrecks, and cannot be got off.—*Cin. Daily Sun*.

HORRIBLE EFFECTS OF INTOXICATION.

At St. John, N. B. on the 26th ult., as a boy on board the bark *Lesmahagow* was boiling a pot of pitch in the cook's galley, a sailor in a state of intoxication, entered the galley, and by some means managed to upset the contents of the pot in the fire, and in an instant the place was in flames. The boy rushed out on deck, and one of the hands (supposing the boy to have been the only person in the galley) immediately closed the doors for the purpose of extinguishing the fire. After the flames were subdued, the intoxicated man was found in a most melancholy condition—his face and other parts of his body being much burned. He was conveyed to the Marine Hospital, and we understand is not expected to live.

SOURCES OF HAPPINESS.

'The foundation of domestic happiness is faith in the virtue of woman; the foundation of political happiness, is confidence in the integrity of man; the foundation of all happiness, temporal and eternal, is reliance on the goodness of God.'

To the Editor of the Times and Seasons.

Sir,—Twelve months have now passed away since my arrival here, and many changes have taken place during that short period by death or otherwise, I feel desirous of addressing a few lines to you, expressive of my faith in the latter day work. I may say, with one of old—truly I have seen affliction, and tasted her bitter dregs, having been brought down to the gates of death, through sickness, and thrice, within the short period of one year, has my peace been slain, and I called to attend the remains of those that were dearer than life to the house appointed for all the human family. The charm that kuit me to the earth has been dissolved, but yet will I not sorrow as one having no hope, for it is but a short time—a night of mourning, and I shall again be united to the

wife of my youth, and the children of my bosom. Though death's shafts fly thick, and our friends drop off like leaves in autumn, yet the time is at hand when they shall hear the voice of the Son of God, and their slumbering dust, animated at the call, again wake up to life and immortality, clothed with eternal youth, no more to drink of sorrow's cup or heave the parting sigh, but forever basking in the rays of everlasting joy.

We may be called to pass through much tribulation; and in our gathering together from all climes and nations to this place, we may reasonably expect to meet with difficulties and privations, and in all probability we may have our patience tried to the utmost, yet will we sing with the excellent Wesley—

Let sickness blast, let death devour,
If heaven but recompence our pains,
Perish the grass, and fade the flower,
If firm the word of God remains!

Indeed we do not often read of any people living godly in Christ Jesus, but they had a good share of suffering, both from the world and the powers of darkness, but they were enabled to rejoice in prospect of the glory to be revealed, and we have not been called to suffer more than the saints of former days, when they wandered about in sheep-skins and goat-skins, in caves and dens of the earth, being afflicted and tormented.

We will joyfully suffer tribulation and death for the excellency of the knowledge of Christ Jesus our Lord. For in Nauvoo we receive line upon line, precept upon precept, and the great things of the kingdom are unfolded to our understandings from time to time, so that we can grow in grace and in knowledge; and those things which have been hid for generations are revealed in these last days. The dark mantle of error, that covered the earth, and the superstition that reigned in the hearts of the children of men, so that they were led captive by the devil at his will, is fast vanishing before the rays of truth and righteousness. Zion is beginning to rise in beauty and majesty, and her light has already reached the nations afar off, and her children are coming in great ships from distant lands, to learn the ways of God more perfectly. The kingdom is set up which will never be destroyed, but break in pieces all other kingdoms, and finally sway the sceptre over all the earth. Babylon has been weighed in the balance and found wanting, therefore her time is fixed, and all her days are numbered. Tis true her merchants are strenuous, and ery mightily, Great is the lady sitting on a scarlet coloured beast; but the axe is laid to the root of the tree, and down she must come, and

great will be the fall thereof, for no man will buy her merchandize.

The more we investigate the principles of truth the more lovely they appear. The more we understand the greater our thirst for knowledge. My prayer shall still ascend for Zion's prosperity. I remain as ever, your affectionate brother in the new covenant,

JOHN GREENHOW.

For the Times and Seasons.

NAUVOO, Nov. 20, 1843.

ELDER TAYLOR, Dear Sir:—

With pleasure I spend a few moments in giving a short sketch of the mission I took this summer and fall. At the April conference I was called upon to take a mission to Lawrence county, New York; consequently I made arrangement to leave as soon as possible, and on the last day of July, left Nauvoo, in company with Gen. Wilson Law, for the east, via. Chicago and the lakes. We had a very pleasant time, many very anxiously inquiring after the principles of our holy religion, but none opposed.

While upon Lake Huron, Gen. Law composed the following beautiful lines, which I cheerfully submit for publication.

LAKE HURON, August 8, 1843.

Farewell Illinois, I must leave thee awhile,

Tho' thy fields of the woods, do so charmingly smile,

Deck'd with sweet blooming, herbage so fair to the view;

Like a wild flower garden, from the lake to Nauvoo.

Dear city of Zion, when I mention thy name,

How my heart does exult in thy glory and fame;

For thy glory shall shine, and thy fame spread too,

'Till the Queen of the West, will be lovely Nauvoo.

For Jehovah has said that his people should come,

And gather together and make there a home,
And build him a Temple and worship him too,
In spirit and power in the city of Nauvoo.

And when 'tis erected, so lovely to see,

And 'God of our fathers,' dedicated to thee;
Great power thou'lt bestow on the saints that are true,

And thy glory shine forth in thy house at Nauvoo.

But farewell dear friends, that I now leave behind,

I'm going to see those who're still loving
and kind;

And I'll tell them the tidings, so joyful and
true,

And perhaps they'll believe me and come to
Nauvoo.

For my prayers are unceasing to Israel's God,
Since Isailed on the waters of Michigan
broad,

And now on Lake Huron, so lovely to view,
They ascend that my kindred may come to
Nauvoo.

For there is the place where the living may
learn,

How the hearts of the children to their fa-
thers shall turn,

And do that work for them, which they could
not do,

Even save them by baptism at the city of
Nauvoo.

Brother Law is a very pleasant and agreeable
fellow traveller, and an able defender of the
truth. At Cleveland, Ohio, I parted with him,
and stopped a few days in that vicinity, visiting
with my friends; after which I proceeded on
my journey, and soon found myself in St.
Lawrence county, where I commenced my la-
bors. I found several warm hearted brethren,
and many friends in that region; preached
some four or five weeks, and baptized three,
in Depeyster; when I went to Jefferson coun-
ty, where I tarried about a week, and baptized
three more.

In Clayton, Jefferson county, I met with el-
ders Benjamin Brown and Jesse Crosby, who
were on their way to Nova Scotia. They had
labored some weeks in Adams, and baptized
seven; and there was a prospect of more obey-
ing soon. They are faithful brethren, and the
spirit of the Lord attended their labors.

There are several faithful elders also, living
in that country, who are doing their utmost for
the furtherance of the cause; among whom I
will mention elder Ira S. Patten, who spent
about a week with me, in St. Lawrence; he is
a worthy man, and is an honor to the cause in
which he is engaged. Also, elders Childs,
Nichols and Silsby, all of whom spend all the
time they can obtain, aside from the support
of their families, in promulging the gospel
with good success.

There is an extensive field open in that part
of the country, where several elders could find
labor. Prejudice has greatly subsided, and
calls for preaching are very numerous.

I left New York on the 4th of October; spent
a few weeks in Ohio, and arrived home on the
18th of November, after a very pleasant mis-
sion of near four months.

On my arrival at this place, I was not a little
surprised at the improvements that had been
made during my absence; splendid brick house-
es now occupy places which were vacant when
I left; the Temple is progressing rapidly, and
finally Nauvoo bids fair to soon rival any city
in the west.

Yours, Respectfully,

E. ROBINSON.

REMARKABLE PHENOMENON.

To the Editor of the Times and Seasons:—

SIR: In a communication from a friend of
mine, Elder Wm. Martindale who is now
preaching in Wayne county, Indiana, I receiv-
ed an account of the following singular phenom-
enon. As Washington was my former place of
residence and as I am acquainted with the place
where this singular phenomenon made its ap-
pearance, and also with the people whose names
are mentioned, as witnesses to the fact, believ-
ing them to be men of probity and having con-
fidence in their statement, it was somewhat in-
teresting to me; thinking that the readers of
your widely circulated journal might feel the
same interest in it, as one of the signs that should
take place in these last days, I have thought
proper to forward it to you, leaving you to in-
sert it, or not at your discretion.

The following is the account given.

Washington, Wayn co. Ia.

Dec. 22, 1843.

Mr. John Hatfield,

Sir: * * * But I must hasten
to give you an account of a singular phenome-
non which was seen in this neighborhood on
the night of the 19th inst. It was reported that
a panther had been seen at the Logan deadening
(you know the place) and on the evening of
the 19th. Jesse Fox, William and Lorenzo
Fox, David Bale, James Wilson, and William
Cole, with some others repaired to the place to
see if they could discover and kill the monster;
but failing in this they retired to the house of
Solomon Mendenhall at which place they stay-
ed a short time, while there they discovered a
ball rising from the east in an oblique line, and
as it ascended it moved towards the west with
great rapidity until it was high in the heavens,
leaving a streak of light behind it, which, to
the natural eye, had the appearance of being
thirty or forty feet in length. This light re-
mained stationary for about one minute; both
ends then coming round formed a figure of 8,
which figure also retained its position for the
same space of time; it then was transformed
into a figure of U, which also remained for about
a minute; it then was formed into a cypher or O;

which remained for about three minutes. The figures put together made 1860 in large figures, in the heavens. The phenomenon was indeed singular and has been a matter of great speculation with us.

Respectfully yours, &c.,
WILLIAM MARTINDALE.

[For the Times and Seasons.]

BIOGRAPHY OF NATHAN PRATT.

Died in this place, on the 21st December last, Nathan Pratt, Son of Parley P. Pratt, aged five and half years.

As his life has been rather extraordinary, perhaps the following sketch may be worthy of publication.

He was born in Caldwell Co. Missouri, A. D. 1838. The honoured place of his birth, was not a stable, like his Redeemer's of old, but a small house belonging to Mr. Isaac Alred.

At the age of two weeks, he was removed into a new house, without a floor, door, window, or chimney. This being soon demolished by the rage of persecution, he removed nine miles, to the town of Far West, being then six weeks old.

Here he lived in a house nine feet square, built of logs; but even here, the rage of his enemies soon searched him out, and when he was three months old, his father was torn from him and confined in a Missouri dungeon, leaving him and his mother, who lay sick of a fever, exposed to the wrath of a band of savage murderers, who at that time over-ran and ravaged the whole town: they fired several rifle balls into the house, and scores of them were afterwards picked up in the door yard.

Soon after this, he came with his mother and spent much of the winter in prison with his father, where he some times served as a shield, to guard his bosom from the threatened violence of the angry guards.

At the age of nine months, the exterminating order of the modern Nero, (L. W. Boggs.) was so far enforced as to banish him and his mother from the state at the point of the bayonet: leaving his father still in prison.

They fled to Quincy, Illinois, a distance of two hundred miles; where they lived till the following July, without the assistance of a husband or father.

On the grand national Anniversary of American independence, the glorious 4th of July, his father being instructed and warned, by an Angel of the Lord, in a vision of the night, burst his chains, threw open his prison doors, and emerged forth from his prison: and after wandering for near a week, night and day, almost without food, he avoided all pursuit and

arrived at the residence of his family: thus closes the first twelve months of the events connected with the life of Nathan Pratt.

The second campaign opens with a removal from Quincy to Nauvoo, a distance of 50 miles, where he and his parents took up their residence, in a small log cabin, consisting of one room, already occupied by another family.

After a stay of about one month, he started on a mission to England, in company with his father and mother. The first part of this journey was performed in about four weeks by land distance 600 miles. This brought them to Detroit, from thence they journeyed by water to New York, about 800 miles distant. Here he took up winter quarters, and thus closed the second year of our young hero.

The third opens with a journey to the State of Maine and a return to New York; making twelve hundred miles travel. In September following he sailed with his parents for England. After a long and tedious passage they landed safe in Liverpool: he resided in England, and visited most of the principal towns.

In October 1842, he sailed for New Orleans, where he arrived in safety, after a voyage of ten weeks. From thence he sailed up the Mississippi, as far as Chester, Illinois, where he again took up his winter quarters. In April following he arrived at Nauvoo, having been absent about three years and six months, during which he had travelled near twenty thousand miles.

From this time he attended school, and was rapidly advancing in knowledge, when falling from the stairs of his father's new building into the cellar, he broke his thigh.

This accident confined him for several weeks, but recovering, he continued his studies till he was seized with his last illness which was very severe until his death.

He has often requested singing and prayer, and dwelt with great delight on the lines of Wesley which commence as follows:

"The morning flowers display their sweets,
"And gay, their silken leaves unfold."

He has often while in perfect health enquired of his mother if he should die, and concerning death, and the resurrection, and whether, if he died he should see Sister Harrington and other friends who were dead. He has often solicited the laying on of hands and prayer, when sick and has many times been healed.

He has had the gift to discern both good and evil spirits, who sometimes visited him; and on one occasion a kind angel ministered to him, and told him things for his comfort and instruction.

He has fought the good fight and finished his

course, and now rests in paradise,

He died an infant, but he can say with Paul,
"in prisons oft, in stripes more abundant, in
tribulations, in persecutions, in perils by sea
and land, in perils among robbers, and among
false brethren, and in travels more abundant."

His remarkable life of little more than five
years, has won him thousands of friends, and
acquaintances, both in Europe and America
in whose memory he will long live. While
his faith, and his sufferings for Christ's sake
and the Gospel's will be had as a sweet memo-
rial through all succeeding ages.

A severe shock of an Earthquake was felt
at Jaipoor, Upper Assam, on the 17th June last.
It did no damage, but excited great alarm.

This is the third shock felt in that district
since January last.

A RELIC OF THE PEGASUS.—*The Journal des Debats* states, that a few days since, a bottle
was found on the coast of Holland, containing
a slip of paper, on which was written, "Pega-
sus Steamer, to Fern Islands, night of Wednes-
day, July 19, 1843. On board, fifty-five per-
sons: vessel must go down, and no Grace
Darling." [In giving the last two words, they
translate the first, (Grace) "safety" (*salut!*)
not aware that they referred to the intrepid
girl now unhappily defunct.]

SINGULAR PHENOMENON.—At the period of
high water, on Monday evening last, the
tide in Blennerville Bay, Tralee, ebbed and
flowed a few feet five times within an hour.

Such a phenomenon is supposed to indicate
an earthquake, and probably, on the opposite
extreme of the globe. During the night suc-
ceeding it blew very hard,

POETRY.

For the Times and Seasons.

LOVE NEVER SLEEPS.]

"Love never sleeps!" The mother's eye
Beuds o'er her dying infant's bed;
And as she marks the moments fly,
While death creeps on with noiseless tread,
Pain and distressed; she sits and weeps
With beating heart: "Love never sleeps."

Yet e'en that sad and fragile form
Forgets the tumult of her breast;
Despite the horrors of the storm,
O'er burdened nature sinks to rest;
But o'er them both ANOTHER keeps
His midnight watch—"Love never sleeps!"

Around—above—the angel bands
Stoop o'er the care-worn sons of men;
With pitying eyes and eager hands,

They raise the soul to hope again;
Free as the air, the pity weeps
The storm of time! "Love never sleeps!"

And round—beneath—and over all,
O'er men and angels, earth and heaven,
A higher bends! The slightest call
Is answer'd—and relief is given
In hours of woe, when sorrow sleeps
The heart in pain—"He never sleeps."

Oh, God of Love, our eyes to thee,
Tired of the world's false radiance, turn;
And as we view thy purity,
We feel our hearts within us burn;
Convinced that in the lowest depths
Of human ill, "Love never sleeps!"

The Times and Seasons,

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JOHN TAYLOR.

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TIMES AND SEASONS.

"Truth will prevail."

VOL. V. No. 3.]

CITY OF NAUVOO, ILL. FEB. 1, 1844.

[Whole No. 87.]

HISTORY OF JOSEPH SMITH.

(Continued.)

Not long after the foregoing was received, and the saints from the state of New York began to come on, and it seemed necessary to settle them; at the solicitation of bishop Partridge, I inquired and received the following revelation.

Revelation given May 1831.

Hearken unto me, saith the Lord your God, and I will speak unto my servant Edward Partridge, and give unto him directions: for it must needs be that he receive directions how to organize this people: for it must needs be that they are organized according to my laws, if otherwise they will be cut off: wherefore let my servant Edward Partridge, and those whom he has chosen, in whom I am well pleased, appoint unto this people their portion, every man equal according to their families, according to their circumstances, and their wants and needs; and let my servant Edward Partridge, when he shall appoint a man his portion, give unto him a writing that shall secure unto him his portion, that he shall hold it, even this right and this inheritance in the church, until he transgresses and is not accounted worthy by the voice of the church, according to the laws and covenants of the church, to belong to the church: and if he shall transgress, and is not accounted worthy to belong in the church, he shall not have power to claim that portion which he has consecrated unto the bishop for the poor and the needy of my church: therefore, he shall not retain the gift, but shall only have claim on that portion that is deeded unto him. And thus, all things shall be made sure according to the laws of the land.

And let that which belongs to this people, be appointed unto this people; and the money which is left unto this people, let there be an agent appointed unto this people, to take the money to provide food and raiment, according to the wants of this people. And let every man deal honestly, and be alike among this people, and receive alike, that ye may be one, even as I have commanded you.

And let that which belongeth to this people not be taken and given unto that of another church; wherefore if another church would receive money of this church, let them pay unto this church again according as they shall agree—and this shall be done through the bishop or the agent, which shall be appointed by the voice of the church.

And again, let the bishop appoint a store-house unto this church, and let all things, both in money and in meat, which is more than is needful for the want of this people, be kept in the hands of the bishop. And let him also reserve unto himself, for his own wants, and for the wants of his family, as he shall be employed in doing this business. And thus I grant unto this people a privilege of organizing themselves according to my laws; and I consecrate unto them this land for a little season, until I the Lord shall provide for them otherwise, and command them to go hence; and the hour and the day is not given unto them: wherefore let them act upon this land as for years;—and this shall turn unto them for their good.

Behold, this shall be an example unto my servant Edward Partridge, in other places, in all churches. And whoso is found a faithful, a just and a wise steward, shall enter into the joy of his Lord, and shall inherit eternal life.—Verily I say unto you, I am Jesus Christ, who cometh quickly, in an hour you think not;—even so: Amen.

On the 6th of June, the elders from the various parts of the country where they were laboring came in, and the conference before appointed, convened, in Kirtland, and the Lord displayed his power in a manner that could not be mistaken. The man of sin was revealed, and the authority of the Melchisedec priesthood was manifested, and conferred for the first time upon several of the elders. It was clearly evident that the Lord gave us power in proportion to the work to be done, and strength according to the race set before us; and grace and help as our needs required. Great harmony prevailed; several were ordained; faith was strengthened; and humility, so necessary for the blessing of God to follow prayer, characterized the saints. The next day as a kind continuation of this great work of the last days, I received the following

Revelation, given June, 1831.

Behold, thus saith the Lord unto the elders whom he hath called and chosen, in these last days, by the voice of his Spirit, saying, I the Lord will make known unto you what I will that ye shall do from this time until the next conference, which shall be held in Missouri, upon the land which I will consecrate unto my people, who are a remnant of Jacob, and those who are heirs according to the covenant.

Wherefore, verily I say unto you, let my servant Joseph Smith, jr. and Sidney Rigdon take their journey as soon as preparations can be made to leave their homes, and journey to the land of Missouri. And inasmuch as they are faithful unto me, it shall be made known unto them what they shall do; and it shall also, inasmuch as they are faithful, be made known unto them the land of your inheritance. And inasmuch as they are not faithful, they shall be cut off, even as I will, as saith me good.

And again, verily I say unto you, let my servant Lyman Wight, and my servant John Corrill take their journey speedily: and also my servant John Murdock, and my servant Hyrum Smith, take their journey unto the same place by the way of Detroit. And let them journey from thence preaching the word by the way, saying none other things than that which the prophets and apostles have written, and that which is taught them by the Comforter, through the prayer of faith. Let them go two by two, and thus let them preach by the way in every congregation, baptizing by water, and the laying on of the hands by the water's side: for thus saith the Lord, I will cut my work short in righteousness: for the days cometh that I will send forth judgment unto victory. And tell my servant Lyman Wight beware, for satan desireth to sift him as chaff.

And behold, he that is faithful shall be made ruler over many things. And again, I will give unto you a pattern in all things, that ye may not be deceived, for satan is abroad in the land, and he goeth forth deceiving the nations: wherefore he that prayeth whose spirit is contrite, the same is accepted of me, if he obey mine ordinances: he that speaketh, whose spirit is contrite, whose language is meek, and edifieth, the same is of God, if he obey mine ordinances. And again, he that trembleth under my power, shall be made strong, and shall bring forth fruits of praise, and wisdom, according to the revelations, and truths which I have given you.

And again, he that is overcome and bringeth not forth fruits, even according to this pattern, is not of me; wherefore by this pattern ye shall know the spirits in all cases, under the whole heavens. And the days have come, according to men's faith it shall be done unto them. Behold this commandment is given unto all the elders whom I have chosen. And again, verily I say unto you, let my servant Thomas B. Marsh, and my servant Ezra Thayer, take their journey also, preaching the word by the way, unto this same land. And again let my servant Isaac Morley, and my servant Ezra Booth, take their journey, also preaching the

word by the way unto the same land.

And again, let my servants Edward Partridge and Martin Harris, take their journey with my servant Sidney Rigdon and Joseph Smith, jr. Let my servants David Whitmer and Harvey Whitlock, also take their journey, and preach by the way unto this same land. Let my servants Parley P. Pratt and Orson Pratt take their journey, and preach by the way, even unto this same land. And let my servants Solomon Hancock and Simeon Carter also take their journey unto this same land, and preach by the way. Let my servant Edson Fuller and Jacob Scott also take their journey. Let my servants Levi Hancock and Zebulon Coltrin also take their journey. Let my servants Reynolds Cahoon and Samuel H. Smith also take their journey. Let my servants Wheeler Baldwin and William Carter also take their journey.

And let my servants Newel Knight and Selah J. Griffin, both be ordained and also take their journey: yea, verily I say, let all these take their journey unto one place, in their several courses, and one man shall not build upon another's foundation, neither journey in another's track. He that is faithful, the same shall be kept and blessed with much fruit.

And again, I say unto you, let my servants Joseph Wakefield and Solomon Humphrey take their journey into the eastern lands. Let them labor with their families, declaring none other things than the prophets and apostles, that which they have seen, and heard, and most assuredly believe, that the prophecies may be fulfilled. In consequence of transgression, let that which was bestowed upon Heman Bassett, be taken from him, and placed upon the head of Simonds Rider.

And again, verily I say unto you, let Jared Carter be ordained a priest, and also George James be ordained a priest. Let the residue of the elders watch over the churches, and declare the word in the regions among them. And let them labor with their own hands, that there be no idolatry nor wickedness practiced. And remember in all things, the poor and the needy, the sick and the afflicted, for he that doeth not these things, the same is not my disciple.

And again let my servants Joseph Smith, jr. and Sidney Rigdon and Edward Partridge, take with them a recommend from the church. And let there be one obtained for my servant Oliver Cowdery also: and thus, even as I have said, if ye are faithful, ye shall assemble yourselves together to rejoice upon the land of Missouri, which is the land of your inheritance, which is now the land of your enemies. But behold I the Lord will hasten the city in its

time, and will crown the faithful with joy and with rejoicing. Behold I am Jesus Christ the Son of God, and I will lift them up at the last day; even so. Amen.

TO THE HONORABLE, THE SENATE
AND HOUSE OF REPRESENTATIVES
OF PENNSYLVANIA, IN LEGISLA-
TIVE CAPACITY ASSEMBLED.

Your memorialist, a member of the Church of Jesus Christ of Latter Day Saints, and now an exile in the state of Illinois, begs leave, most respectfully to represent to your honorable body, that he was born in the state of Pennsylvania, on the 19th of February, A. D. 1793, in Alleghany county, and township of Saint Clair, that he continued his permanent residence in said state until the year 1826, when he moved into the state of Ohio. In 1831, he went into the state of Missouri, and in connexion with other members of said Church of Jesus Christ of Latter Day Saints, became the owner of real estate in the county of Jackson, in said state; but by reason of the violence of a formidable mob, and the unwillingness of the authorities of Missouri to protect your memorialist, and those connected with him, in the possession of their rights, they were forbidden the privilege of enjoying their property, or receiving any benefit therefrom; that in the month of April, 1838, your memorialist moved with his family into the state of Missouri, into Caldwell county, and became the owner of real estate in the said county of Caldwell, without however being privileged to enjoy the benefit of his lands in Jackson county. All the lands owned by your memorialist and his brethren, in Jackson county, were purchased from the United States, for which payment had been made in full; the benefits of which payment the United States now enjoy, and has, ever since the purchase. There had a large number of the Church of Jesus Christ of Latter Day Saints settled in Caldwell county, at the time your memorialist went into that county, as also many in Davies county, in said state. We commenced building houses, and improving our lands; building mills and other machinery, for our mutual benefit; quietly and peaceably enjoying our new homes, and using much industry and economy, to render the desolate waste, whither we had been driven, a pleasant habitation for man. The toils of the day, were followed by the sound of the hammer, the noise of the plane, and the hum of the wheel, at night. Day and night all was bustle, all was stir; every hour of the day, and many of the night, brought forth the fruits of industry, for the benefit of the settlers, and added addi-

tional improvement, beauty and comfort to our new homes. Our social circles, however, were not unfrequently disturbed by the tears and sobbings of some disconsolate widow, or the weeping of some bereaved orphan, bewailing the loss of a husband or a father, who had fallen a victim to the violence to the Jackson and Clay county mobs. Jackson county was the place of our choice, and nothing but violence could have caused our people to leave it. Their hearts were set upon it, and all their feelings associated with that place, as the future home of themselves and their posterity. The location in Caldwell and Davies counties, was only made by our people, by reason of violence and lawless outrages committed upon them. It was always received by us as a place of exile, and not of choice, and in despite of all our efforts at cheerfulness, at times, the mind would be almost overwhelmed with melancholy, and we would say in our hearts, and often with our lips, 'what availeth us that our ancestors bled, and our fathers fought for liberty, while we are as captives in a strange land?' and like Israel along the streams of Babylon, we would be almost ready to hang our harps on the willows, and refuse to sing the song of Zion. O where is the patrimony our fathers bequeathed to us? Where is the liberty they purchased with their blood? Fled! alas, fled!! but we hope not forever.

But the wants of our families would dissipate our feelings; we would engage in the labors of the day, and the toils of the night, with untiring perseverance, and struggle with all the powers of both mind and body, to render our families comfortable, and make our homes pleasant. But alas! this privilege was not allowed us. Our quiet industry, and untiring perseverance soon awakened the jealousy of our enemies, and the cry went forth, that if the Mormons (as they called us) were let alone, Caldwell county would, in five years, be the most wealthy and populous county in the state. This our enemies could not endure; and a regular system of mobocracy, of violence, and plunder, was formed to check us in our course to wealth and greatness, as our enemies supposed: and, indeed, they had some reason to think so; for an extent of improvement had been made in this remote and wild region, in the space of a few months, which had no parallel in the history of our western settlements, and I strongly doubt whether any where else.

This banditti of marauders increased in numbers and violence, until by device and stratagem, duplicity and falsehood, they got the authorities of the state to interfere, and aid them in their diabolical purposes; and the then Cer-

error of the state, Luburn W. Boggs, actually sent a large military force into the county, with orders to exterminate us and confiscate our property; or such was the authority the commanders of the military array claimed, by virtue of the order received from the governor.— Suffice it to say, that our settlements were broken up, our towns plundered, our farms laid waste, our crops ruined, our flocks and herds either killed or driven away, our houses rifled, our goods, money, clothing, provisions, and all we had, carried away; men were shot down like wild beasts, or had their brains dashed out; women were insulted and ravished, until they died in the hands of their destroyers. Children were killed, while pleading for their lives. All intreaties were vain and fruitless; men, women and children, alike, fell victims to the violence and cruelty of these ruffians. Men moving into the county with their families, were shot down; their waggons, teams and loading, taken by the plunderers as booty, and their wives, with their little ones, ordered out of the state forthwith, or suffer death, as had their husbands; leaving them no means of conveyance but their feet, and no means of subsistence but begging. Soldiers of the revolution were slain in the most brutal manner while pleading for their lives, in the name of American citizens. Many were thrown into prison to endure the insults of a mock trial, that would have disgraced an inquisition. This last part of the scene, was doubtless designed to make the distant public believe, that there was some excuse for all this outrage and violence. Among the number of those cast into prison, was your memorialist, who had to endure four months imprisonment, part of the time in chains.

To give your honorable body a correct idea of the origin of these scenes of cruelty and woe, we will here transcribe the preamble to a set of resolutions passed by these plunderers, at their first meeting held in Jackson county, for the purpose of taking measures for the expulsion of our people from that county. It is as follows:

“We the undersigned, citizens of Jackson county, believing that an important crisis is at hand, as regards our evil society, in consequence of a pretended religious society of people that have settled and are still settling in our county, styling themselves Mormons; and intending as we do, to rid our society, peaceably if we can, forcibly if we must, and believing as we do, that the arm of the civil law does not afford us a guarantee, or at least, a sufficient one against the evils which are now inflicted on us, and seem to be increasing by the said religious sect, deem it expedient and of the high-

est importance to form ourselves into a company for the better and easier accomplishment of our purpose, which we deem it almost superfluous to say, is justified as well by the law of nature, as by the law of self defence.”

Your honorable body will see by the above, that the reason assigned for the formation of the company (and this was the first that was formed,) was the want of power in the civil law to enable them to effect their object. Hear their own words—‘And believing as we do, that the arm of the civil law does not afford us a guarantee, or at least a sufficient one against the evils which are now inflicted on us.’ What were the evils complained of? Strange must be the answer, themselves being judges; the existence of a religious society among them; a society too against which even envy and malice themselves could not find an accusation, or ferret out a lawless impropriety, or one act which the laws recognised as crime. For, says the complainants, we form ourselves into a company, because the laws do not provide for the evils which afflict us; or this is in effect what they say. If any individual or individuals of said society, or the society as a body, had transgressed the laws, had not the state power to lawfully inflict the punishment due to said offence? The sequel shows they had. What are the facts then of the case, our enemies being the judges themselves? They are, that our people had so deported themselves, as to be justified by the laws; claiming no rights but such as the laws guaranteed; exercising no power beyond the limits set for them by the laws of the country; and this was the reason why our enemies formed themselves into a company for our expulsion, or at least, they so say. If our people had been transgressors of the laws, no need then, for the people of Jackson county to form themselves into a company to drive us from our homes; they could have done this lawfully; no need of a company’s being formed, all could have been done without, that humanity could have demanded.

By virtue then of the unholy determination, as stated above, our people were attacked, indiscriminately, men women and children: their houses were rifled; the inmates driven out into open fields or wild prairies; their farms desolated; their crops all destroyed; their goods, and chattels carried off or otherwise destroyed; men were caught, tied up, and whipped, until some died in their hands, others had to tie handkerchiefs round their bodies to keep their bowels from falling out; others were shot down; their wives and little ones driven from their habitation! and this often in the night, having nothing, but their night clothes on; their

houses would be set on fire, and all consumed, leaving hundreds of women and little children thus destitute and naked, wandering bare-footed and nearly naked, in the darkness of the night and dead of winter, in the fields and open prairies, without any covering but the heavens, or any bed but the earth; and their condition so terrible that they might be followed by their blood, which flowed from their lacerated and bleeding feet. Females in this heart rending condition, gave birth to children, in the open air, and exposed to the inclemencies of the winter. The consequences were that many sickened and many died. And if we ask, why all this abuse? the answer must be, because the people had not transgressed the laws; if they had, their persecutors would have punished them by the laws: but they had not done it, and for this cause they must suffer all the cruelties which the most inhuman barbarity could invent. The lands which your memorialist and his brethren had purchased from the general government, and on which large improvements were made, were thus taken possession of by our persecutors, and the same are held by them till this day, and we are forbid the privilege of enjoying them or any benefit arising from them, I mean the lands in Jackson County.

After wandering about for a length of time, those that were thus unlawfully deprived of their earthly all and cruelly driven from their homes, got into Clay county in said state of Missouri; and again began to get homes; but in a short time, the same scenes began to be acted in Clay, as had been in Jackson county, and the people were again driven, and got into Caldwell or what was afterwards Caldwell county, and into Davies county, or a large majority of them, and here again purchased lands from the general government.

To give your honourable body a correct idea of how those who had been thus driven and stripped of their all, were enabled again to purchase, it is only necessary to say, that there was a constant emigration into the country of the members of the Church of Jesus Christ of Latter-day Saints; many of those had money, and they loaned part of what they had to those who had none, and enabled them to purchase homes. The lands soon began to rise in value, and the first purchasers were enabled to sell part of what they had purchased for enough to pay for the whole, and save themselves a home: some more and some less. There were few, if any, who did not in this way get homes, but were privileged only a very short time to enjoy them. We were followed into Caldwell and Davies counties, by the same relentless spirit, and by the same persecutors who had deso-

lated our people in Jackson county, under the command of Major General Lucas, of Independence, Jackson county seat of the first mob, and the place, where the first company was formed for our destruction. He was joined on his way hither by many of other counties, and invaded our towns and settlements, laid all waste and drove us into exile.

Lilburn W. Boggs, who was Lieutenant Governor of the state, when the persecution first commenced, and one of the principal actors in the persecution, was now (1838) governor of the state, and used his executive and influence to have us all massacred or driven into exile; again taking all we had, and holds it till this day; and all this because we were not lawless and disobedient. For if the laws had given them a sufficient guarantee against the evils complained of by the existence of our religious society among them, then would they have had recourse to the laws. If we had been transgressors of law, our houses would not have been rifled, our women ravished, our farms desolated, and our goods and chattels destroyed; our men killed, our wives and children driven into the prairies, and made to suffer all the indignities that the most brutal barbarity could inflict, but would only have had to suffer that which the laws would inflict, which were founded in justice, framed in righteousness and administered in humanity. But scourged by this banditti, without the forms of law, and, according to their own declaration, in violation of all law, or the principles of humanity, we were doomed to suffer all kinds of cruelty which barbarity or inhumanity could invent. And they have gravely told the world that they deem it almost superfluous to say that their cause was justified, as well by the law of nature as by the law of self defence. Now, in the name of all humanity, what law of nature justified, or law of self defence required the infliction of such shameless cruelties? In so saying they show most assuredly but very little respect to the intelligence or humanity of American citizens, and in the eyes of the civilized world have cast a shade, and a dark one too, on the character of the sons of a noble ancestry, for they have virtually said that Americans look upon such cruelties as the acts of virtue and the fatherly chastisements of humanity.

During the whole progress of those scenes of cruelty, from the beginning, we petitioned the authorities of Missouri for protection and redress. In the name of American citizens, we appealed to their patriotism, to their justice, to their humanity, and to their sacred honors; but they were deaf to our entreaties, and lent a listless ear to our petitions. All attempts at

redress or protection were vain, and they heed-
ed us not, until we were exiles in a strange land,
though one (and to its honor be it spoken)
where we found both friends and a home.
But since our residence in Illinois, Missouri has
followed us with the same relentless spirit of
persecution. Warrants have been sent by the
governor of Missouri to the governor of Illinois,
demanding the body of your memorialist, and
a number of others; for that of Joseph Smith
three several warrants have been sent, all of
which have been set aside by the legal authori-
ties of Illinois; and yet they cease not their
persecution. Our people are kidnapped, and
carried into Missouri, and there insulted and
whipped (as many have been) and cast into
prison, and left to get out as they could. All
this without the forms of trial. Missouri is by
these brutal means endeavouring to make the
public think that they have cause for this bar-
barity. But, let me ask your honorable body,
what excuse can be pled for such inhuman bar-
barity and brutal recklessness? Let me further
ask the attention of your honorable body to the
fact, that all the before described outrages were
committed by a body of men calling themselves
militia, called out by order of the governor for
the professed object of seeing that the laws
were kept, and their supremacy maintained.
Such was their pretended object, and under
this cover they put at defiance the laws of both
God and man; of nature, humanity, and de-
cency; and in these unhallowed abuses of all
the laws of civilized society in the world, they
were upheld by the authorities of the state, and
actually paid by the state, for committing theft,
robbery, rapine, violence, rape, and murder,
with innumerable cruelties, painful to mention.
And when we made application to the authori-
ties for redress, we were insulted instead of re-
ceiving common civilities. The constitution
of the United States provides, that the United
States shall give to each state a republican form
of government. Is it a republican form of go-
vernment where such outrages can be com-
mitted in the face of the authorities, and yet
no redress can be had; where all law is sus-
pended to give place to cruelty, barbarity, and
inhumanity? Let your honorable body answer.

Her statesmen in the national councils may
attempt to plead excuses for these diabolical
outrages, but all they can do is to stamp infam-
y on their own characters, and engrave dis-
grace on the urn that contains their ashes after
they sleep. What, I ask your honorable body,
can be pled in extenuation of crimes so barbar-
ous, cruelties so infamous, and outrages so vio-
lent. What crime can any man commit, it
matters not how flagrant, which can, according

to the laws of the civilized world, subject his
wife to insult, his daughters to rape, his prop-
erty to public plunder, his children to starva-
tion, and himself and family to exile. The
very character of the outrage is all the testi-
mony I think your honorable body can ask—
that it was without provocation on the part of
the sufferers; for if there had been provocation
then would the transgressors have had to suf-
fer the penalty of broken laws, but their punish-
ment—if such it can be called—was not the
penalty inflicted for the breach of any law, for
no law in existence knows such a penalty or
penalties. Why then all this cruelty? Answer,
because the people had violated no law; and
they could not be restrained by law, nor pre-
vented from exercising the rights, which they,
(according to the laws,) enjoyed, and had a
right to be protected in, in any state in the
union.

Being refused redress by the authorities of
Missouri, to whom shall your memorialist look?
He answers, to the people of his native state,
and through them to the general government,
and where can he look with more confidence,
than to the patriots of Pennsylvania, the state
of his nativity, and the place of the sepulchres
of his fathers. Yes, your memorialist says in
his heart, "I will tell my wrongs and grievances
and that of my brethren, in Pennsylvania; I
will publish them in the streets, high ways and
high places of the 'Key Stone State,' that her
statesmen may plead the cause of suffering in-
nocence in the halls of the National Legisla-
ture; her matrons may arise in the strength of
patriotism; her fair ones in virtuous indignation,
and their united voices cease not, until the
cause of the innocent shall be heard, and their
most sacred rights restored." To your honor-
able body then, the representatives of the peo-
ple of his native state, your memorialist utters
his complaining voice; to you he tells the tale
of his wrongs, and his woes, and that of his
brethren, and appeals to your honorable body,
as one of Pennsylvania's native sons, and asks
you in the name of all that is patriotic, repub-
lican and honorable, to instruct the whole de-
legation of Pennsylvania in congress, to use all
lawful and constitutional means to obtain for
us redress for our wrongs and losses. Believing
as your memorialist does, that the general gov-
ernment has not only power to act in the prem-
ises, but are bound by every sacred obligation
by which American citizens are bound to one
another, in our national compact, to see that
no injury is inflicted without redress being
made.

Weak indeed must be our republican insti-
tutions, and as contemptible our national ca-

capacity, if it is a fact, that American citizens, after having purchased lands from the government, and received the government guarantee to be protected in the enjoyment of them, they can be lawlessly and causelessly driven off by violence and cruelty, and yet the government have no power to protect them, or redress their wrongs. Tell not this in Pennsylvania, publish it not in the streets of Harrisburgh, for surely, the sons of the 'Key Stone State' will feel themselves insulted.

Well may the nations of the old world ridicule the weakness, and impotency of our free institutions, a government not able to protect its own citizens! A government, it must be famous indeed in the annals of history, and a pattern to the world, which is so governed as to admit of the most flagrant abuses known to the civilized world, and acknowledged by all to be such; and yet no power to redress them. Hear it O ye barbarians! Listen to it O ye savages!! and hasten, yea hasten all of you to America; there you can glut your avarice by plunder, and riot in the blood of innocence, till you are satisfied, and the government has no power to restrain, nor strength to punish, nor yet ability to redress the sufferers at your hands.

From the acquaintance which your memorialist has with the history of his native state, he has been induced to make his appeal to your honored body—a state whose people are noted for their civic virtues and zealous attachment to the principles of civil and religious liberty; a people venerable from the beginning of our national existence; whose virtuous efforts to the sacred principles of freedom, religious, civil, and political, have obtained for themselves imperishable laurels in the history of our country's glory; a people whose colonial organization was based upon the holy principles of equal rights and equal privileges; a people whose national escutcheon has never been stained with the martyr's blood; a people whose statesmen, divines and heroes, labored in the cabinet, the desk and the field, to secure, and hand down to their posterity, in all succeeding ages, the boon of heaven, the sacred rights of freemen.

It was in the honored metropolis of Pennsylvania, the seat of the first colonial congress, when the principles of liberty were matured, from whence emanated the voices of independence, whose echoes rolled and reverberated, till it reached the circumference of the colonial settlements, and inspired the sons of freedom, until there was but one voice heard "Freedom or Death." It was there when the leaders and heroes of the revolution, pledged their lives,

their fortunes and their sacred honors, to each other, to be scourged by a tyrant's sceptre no longer, until all they had, and all they were, were offered on the altar of freedom.

Not only were the principles of equal rights inscribed in legible characters on the flags which floated on her towers, in the incipient stages of our national existence, but they were engraven on the hearts of the people, with an impression which could not be obliterated. All who collected in her towers, or fought under her banners, could contend and fight for freedom only. Her teachers of religion, whose influence in the pulpit, and eloquence in public assemblies, wielded an overwhelming influence in forwarding the cause of liberty: did they use this influence in securing to themselves governmental patronage, or religious preferences? All acquainted with the history of the times answer no. They were citizens of Pennsylvania, and the immortal Penn had inscribed on every pot and bell in the colony, 'Civil and Religious Liberty.' The patriotism of Pennsylvania's religious teachers was pure. They threw in their whole weight of character and influence to promote a cause which made others equal with themselves; for the glorious privilege of seeing a people free. Her heroes bore the horrors of war, not to sway the tyrant's sceptre, or enjoy a lordling's wealth, but to found an asylum for the oppressed, and prepare a land of freedom for the tyrant's slave.—Her statesmen, while in the councils of the nation, devoted all their wisdom and talents to establish a government where every man should be free; the slave liberated from bondage, and the colored African enjoy the rights of citizenship; all enjoying equal rights to speak, to act, to worship, peculiar privileges to none. Such were Pennsylvania's sons at the beginning; and surely their sons and successors must have degenerated, lamentably degenerated, from the purity and patriotism of their fathers and predecessors, if crimes and cruelties, such as your memorialist complains of, go unheeded and unregarded. Honorable regard for the people of my native state forbids the thought.

In confidence of the purity and patriotism of the representatives of the people of his native state, your memorialist comes to your honorable body, through this his winged messenger, to tell you that the altar which was erected by the blood of your ancestors, to civil and religious liberty, from whence ascended up the holy incense of pure patriotism and universal good will to man, into the presence of Jehovah, a savior of life, is thrown down and the worshippers thereat, have been driven away, or else they are laying slain at the place of the altar,—

He comes to tell your honorable body, that the temple your fathers erected to freedom, whither their sons assembled to hear her precepts and cherish her doctrines in their hearts, has been desecrated; its portals closed, so that those that go up hither, are forbidden to enter.

He comes to tell your honorable body, that the blood of the heroes and patriots of the revolution, who have been slain by wicked hands for enjoying their religious rights, the boon of heaven to man, has cried, and is crying in the ears of the Lord of Sabaoth, saying, 'redress, redress our wrongs, O Lord God of the whole earth.'

He comes to tell your honorable body, that the dying groans of infant innocence, and the shrieks of insulted and abused females—and many of them widows of revolutionary patriots have ascended up into the ears of Omnipotence, and are registered in the archives of eternity, to be had in the day of retribution, as a testimony against the whole nation, unless their cries and groans are heard by the representatives of the people, and ample redress made, as far as the nation can make it, or else the wrath of the Almighty will come down in fury against the whole nation.

Under all these circumstances, your memorialist prays to be heard by your honorable body, touching all the matters of his memorial; and as a memorial will be presented to congress this session, for redress of our grievances, he prays your honorable body will instruct the whole delegation of Pennsylvania, in both houses, to use all their influence in the national councils, to have redress granted.

And, as in duty bound, your memorialist will ever pray.

SIDNEY RIGDON, P. M.

TIMES AND SEASONS.

CITY OF NAUVOO,

THURSDAY, FEBRUARY 1, 1844.

NOTICE.

As we have lately been credibly informed, that an Elder of the Church of Jesus Christ, of Latter-day Saints, by the name of Hiram Brown, has been preaching Polygamy, and other false and corrupt doctrines, in the county of Lapecr, state of Michigan.

This is to notify him and the Church in general, that he has been cut off from the church, for his iniquity; and he is further notified to appear at the Special Conference, on the 6th

of April next, to make answer to these charges.

JOSEPH SMITH,
HYRUM SMITH,
Presidents of said Church.

THE GATHERING. 278

(Continued.)

Jared and his brother, together with the families that were with them, and their several offsprings, were greatly blessed of God, for a length of time upon this continent; they prospered exceedingly. They were blessed with communion with the Lord, with revelations, visions, faith wisdom, and in all temporal blessings they became a great people. But when they transgressed the laws of God, the curse of Jehovah fell upon them, and they were swept from the face of the earth, according to the word of the Lord.

Abraham was made use of, he was selected and chosen as a peculiar personage, to whom God would commit his laws and ordinances, and to his seed after him, and in order that he might accomplish his purposes, he gave unto him, the land of Canaan as his inheritance, that he might be selected and set apart from all other nations; and this was the only principle upon which God could teach him his law, and establish the priesthood. It is true, that Abraham obtained it by faith, but then if he had not possessed faith he would not have been a fit personage for the Lord to select, through whom he could communicate his will, and preserve a chosen seed upon the earth. Abraham, through a long train of afflictions, and in many trials, had proven his unflinching integrity and faithfulness to God, for many years, and when the Lord saw that he was a proper person to exalt, he said unto him, 'get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee, and I will make of thee a great nation, and I will bless thee, and curse them that curse thee, and in thee shall all families of the earth be blessed.' And when Abraham had journeyed to the place appointed, 'the Lord appeared unto him and said, unto thy seed will I give this land,' and he afterwards entered into a covenant with Abraham, saying, 'unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates. The Kenites, and the Kennizites, and the Kadmonites, and the Hittites, and the Perrizites, and the Rophaimites, and the Ammorites, and the Canaanites, and the Girsashites, and the Jebusites.'

That land was given unto Abraham, and unto his seed, for an everlasting inheritance, and 'Isaac, and Jacob were heirs with him, of the same promise.' The land was allotted unto the

490
115
888
89x

Twelve Tribes of Israel, but in consequence of their iniquities, they were afterwards driven from it, and scattered upon the face of all the earth. Previous to their scattering, the Lord made provisions for the preservation of a remnant, upon this continent, that he might preserve a pure seed unto himself; and Lehi and his family, together with Ishmael, were directed by the Lord to come here and to possess this land. There was no doubt provision made also for many others; the Ten Tribes of Israel were carried away to a distant land, 'where never mankind dwelt;' *where they should remain 'until the latter days;'* then should they return according to the word of the Lord, and become one nation with Judah, 'in the land upon the mountains of Israel, and one king shall be king over them, and they shall no longer be two nations any more at all.' That there were then remnants of the house of Israel, is evident from the words of the apostle Paul. In writing to the Romans, who were Gentiles, and reasoning with them upon their standing and relationship to God, he tells them that 'the Jews were broken off because of their unbelief, and that they, (the Romans) stand by faith;' he tells them not to 'boast against the branches,' for the obvious reason, that 'thou bearest not the root, but the root thee; and that although the house of Judah was at that time about to be destroyed, yet all the house of Israel had not become extinct, nor were the promises made to the fathers, forgotten; for God said that he would graft them in again, not only so; but the house of Judah was only one branch of the house of Israel, whereas, there were many branches, who were not broken off. For, says Paul, if *some of the branches be broken off, and thou being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness, of the olive tree; boast not against the branches;*' (that yet remain,) 'but if thou boast, thou bearest not the root, but the root thee.' From the above, it is evident that there were other branches of the house of Israel, that were not broken off at the time to which the apostle refers; and that instead of the Gentiles possessing the above kingdom and dominion, as some suppose, and having the exclusive charge of the ordinances of God's house, they were only 'grafted in' as a wild olive, among the natural branches, and with them partook of the root and fatness of the olive tree.'

The Lord provided for all these things; and before he destroyed, or broke off one portion of the house of Israel, he made ample provision for the perpetuation of their seed, the continuation of his mercy, and the ordinances of his

house among the other branches. This is beautifully exemplified in the parable of the olive tree in the Book of Mormon.

"And it came to pass that the master of the vineyard went forth, and he saw that his olive tree began to decay; and he said, I will prune it, and dig about it, and nourish it, that perhaps it may shoot forth young and tender branches, and it perish not. And it came to pass that he pruned it, and digged about it, and nourished it, according to his word. And it came to pass that after many days, it began to put forth somewhat a little, young and tender branches; but behold, the main top thereof began to perish. And it came to pass that the master of the vineyard saw it, and he said unto his servant, it grieveth me that I should lose this tree; wherefore, go and pluck the branches from a wild olive tree, and bring them hither unto me; and we will pluck off those main branches which are beginning to wither away, and we will cast them into the fire, that they may be burned. And behold, saith the lord of the vineyard, I take away many of these young and tender branches, and I will graft them whithersoever I will; and it mattereth not that if it so be, that the root of this tree will perish, I may preserve the fruit thereof unto myself; wherefore, I will take these young and tender branches, and I will graft them whithersoever I will. Take thou the branches of the wild olive tree, and graft them in, in the stead thereof: and these which I have plucked off, I will cast into the fire, and burn them, that they may not cumber the ground of my vineyard.

And it came to pass that the servant of the Lord of the vineyard, did according to the word of the Lord of the vineyard, and grafted in the branches of the wild olive tree. And the Lord of the vineyard caused that it should be digged about, and pruned, and nourished, saying unto his servant, it grieveth me that I should lose this tree; wherefore, that perhaps I might preserve the roots thereof that they perish not, that I might preserve them unto myself, I have done this thing. Wherefore, go thy way; watch the tree, and nourish it, according to my words.— And these will I place in the nethermost part of my vineyard, whithersoever I will, it mattereth not unto thee: and I do it, that I may preserve unto myself the natural branches of the tree: and also, that I may lay up fruit thereof, against the season, unto myself: for it grieveth me that I should lose this tree, and the fruit thereof.

And it came to pass that the Lord of the vineyard went his way, and hid the natural branches of the tame olive tree in the nethermost parts of the vineyard; some in one, and some in another, according to his will and

pleasure. And it came to pass that a long time passed away, and the Lord of the vineyard said unto his servant, come let us go down into the vineyard that we may labor, in the vineyard.

And it came to pass that the Lord of the vineyard, and also the servant, went down into the vineyard to labor. And it came to pass that the servant said unto his master, behold, look here; behold the tree. And it came to pass that the Lord of the vineyard looked and behold the tree, in the which the wild olive branches had been grafted; and it had sprang forth and began to bear fruit. And he beheld that it was good: and the fruit thereof was like unto the natural fruit. And he said unto the servant, behold, the branches of the wild tree hath taken hold of the moisture of the root thereof, that the root thereof hath brought forth much strength; and because of the much strength of the root thereof, the wild branches have brought forth tame fruit: now, if we had not grafted in these branches, the tree thereof would have perished. And now, behold, I shall lay up much fruit, which the tree thereof hath brought forth: and the fruit thereof I shall lay up, against the season, unto mine own self.

And it came to pass that the Lord of the vineyard said unto the servant, come, let us go to the nethermost part of the vineyard, and behold if the natural branches of the tree hath not brought forth much fruit also, that I may lay up of the fruit thereof, against the season, unto mine own self. And it came to pass that they went forth whither the master had hid the natural branches of the tree, and he said unto the servant, behold these; and he beheld the first, that it had brought forth much fruit; and he beheld also, that it was good. And he said unto the servant, take off the fruit thereof, and lay it up, against the season, that I may preserve it unto mine own self: for behold, said he, this long time have I nourished it, and it hath brought forth much fruit.

And it came to pass that the servant said unto his master, how comest thou hither to plant this tree, or this branch of the tree? for behold, it was the poorest spot in all the land of the vineyard. And the Lord of the vineyard said unto him, counsel me not: I knew that it was a poor spot of ground; wherefore, I said unto thee, I have nourished it this long time; and thou beholdest that it hath brought forth much fruit.

And it came to pass that the Lord of the vineyard said unto his servant, look hither: behold, I have planted another branch of the tree also; and thou knowest that this spot of ground

was poorer than the first. But, behold the tree: I have nourished it this long time, and it hath brought forth much fruit; therefore, gather it, and lay it up against the season, that I may preserve it unto mine own self.

And it came to pass that the Lord of the vineyard said again unto his servant, look hither, and behold another branch also, which I have planted: behold that I have nourished it also, and it hath brought forth fruit. And he said unto the servant look hither, and behold the last: behold this have I planted in a good spot of ground; and I have nourished it this long-time, and only a part of the tree hath brought forth tame fruit; and the other part of the tree hath brought forth wild fruit: behold, I have nourished this tree like unto the others."

From the above, it is very evident that there did exist other branches of the house of Israel, that were under the special guidance of the Lord, and to whom he paid peculiar attention, and that in order that he might preserve a pure seed unto himself; he took those "young and tender branches from the main tree, before it had become corrupt, and planted them in different parts of his vineyard, and dressed and nourished them, that they might bring forth good fruit unto himself." There is one peculiar trait in this dispensation of providence, which is, that these branches were *hid*, in the vineyard, and consequently not generally known by the generality of mankind.

This may account for the generally received opinion, that the house of Judah were the only representatives of the kingdom of God upon the earth, and that consequently, when the kingdom of God was taken from them and given to the Gentiles, that the Gentiles were the sole possessors of it, and that the house of Israel had lost the blessings of God forever, and would only obtain mercy through the Gentiles. This opinion was obtaining among the Romans, in Paul's day, hence his reasoning with them on this subject, shewing that they had received all their blessings through the Jews, and that if the Jews were broken off and the Gentiles grafted in, they bore not the root, but the root them; and that instead of either being the root, or the main branches, they were merely a scion taken from the wild olive tree and grafted into the old stock, dependant upon it; that they were neither the root nor the main branches, but "grafted in among the branches and with them partaking of the root and fatness of the olive tree."

Those branches taken from the main stock were *hid* in different parts of the vineyard, some in one part and some in another. The

Ten Tribes were taken to a "land where never mankind dwelt, from whence they will return in the latter day."

Lehi and his family, together with others, came to this continent, where they worshipped the true God, and there were other branches, besides those, according to the parable, and also according to the account given by our Savior when he conversed with his disciples on this continent. "And verily, verily, I say unto you, that I have other sheep; neither of the land of Jerusalem; neither in any parts of that land round about; where I have been sent to minister. For they of whom I speak, are they who have not as yet heard my voice; neither have I at any time manifested myself unto them. But as I have received a commandment of the Father, that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold, and one shepherd; therefore, I go to shew myself unto them;"—7th chap., book of Nephi.

There were a number of the house of Israel discovered in little Thibet in the interior of China, in a highly civilized state, a few years ago. Whither these were the branches referred to or not, is not for us at present to say;—certain it is, however, that they do exist some where; according to the accounts given both in the Bible and the Book of Mormon,—there are some of the house of Israel, living on the islands of the sea. In the second book of Nephi, page 121 we have the following: "For I command all men, both in the east, and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them. * * "For behold I shall speak unto the Jews, and they shall write it, and they shall also speak unto the Nephites, and they shall write it; and I shall also speak unto the other tribes which I have hid away, and they shall write it." Here then we find some of God's people on the islands of the sea. Agreeable to this is the account given by Isaiah, XI: 11: "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Patros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea." No doubt then, according to these testimonies, but that there exists a remnant of the house of Israel, somewhere on the Islands of the sea; for the obvious reason, that if they do not exist there, they cannot come from there.

We have now found out several of the hiding

places of the branches of the house of Israel. The Ten Tribes are undoubtedly hid; the history of the Nephites on this continent, was unknown to the world till lately. The watchful jealousy of the Chinese, has been a bulwark to those in Little Thibet, Bucharia, and those on the islands of the sea are not known; and all of them have unquestionably been hid from the world, and this was the design of God to fulfil his purpose, according to the account given in the Book of Mormon, page 522.

"And now it came to pass that when Jesus had spoken these words, he said unto those twelve whom he had chosen, ye are my disciples; and ye are a light unto this people, who are a remnant of the house of Joseph. And behold, this is the land of your inheritance; and the Father hath given it unto you. And not at any time hath the Father given me commandment that I should tell it unto your brethren at Jerusalem; neither at any time hath the Father given me commandment, that I should tell unto them concerning the other tribes of the house of Israel, whom the Father had led away out of the land. This much did the Father command me, that I should tell unto them, that other sheep I have, which are not of this fold; them also must I bring, and they shall hear my voice; and there shall be one fold, and one shepherd. And now because of stiffneckedness and unbelief, they understood not my word; therefore I was commanded to say no more of the Father concerning this thing unto them. But, verily, I say unto you, that the Father hath commanded me, and I tell it unto you, that ye are separated from among them because of their iniquity; therefore it is because of their iniquity, that they know not of you.—And verily I say unto you again, that the other tribes hath the Father separated from them; and it is because of their iniquity, that they know not them. And verily, I say unto you, that ye are they of whom I said, other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. And they understood me not, for they supposed it had been the Gentiles; for they understood not that the Gentiles should be converted through their preaching; and they understood me not that I said they shall hear my voice; and they understood me not that the Gentiles should not at any time hear my voice; that I should not manifest myself unto them, save it were by the Holy Ghost. But behold, ye have both heard my voice, and seen me; and ye are my sheep, and ye are numbered among those whom the Father hath given me. And verily, verily, I say unto you, that I have oth-

er sheep, which are not of this; neither of the land of Jerusalem; neither in any parts of that land round about, whither I have been to minister. For they of whom I speak, are they who have not as yet heard my voice; neither have I at any time manifested myself unto them. But I have received a commandment of the Father, that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold, and one shepherd; therefore I go to shew myself unto them. And I command you that ye shall write these sayings, after I am gone, that if it so be that my people at Jerusalem, they who have seen me, and been with me in my ministry, do not ask the Father in my name, that they receive a knowledge of you by the Holy Ghost, and also of the other tribes whom they know not of, that these sayings which ye shall write, shall be kept, and shall be manifested unto the Gentiles, that through the fullness of the Gentiles, the remnant of their seed who shall be scattered forth upon the face of the earth, because of their unbelief, may be brought in, or may be brought to a knowledge of me their Redeemer."

(To be continued.)

Our accounts from abroad continue to be interesting, in many parts of the eastern, as well as the southern and western states, churches are being raised up, and the work of God is rolling forth. Many opposers to the work of righteousness, begin to see that their efforts are fruitless, and they are leaving the ministers of truth to pursue unmolested, the even tenor of their way. Whether this feeling arises from necessity or choice, is not for us to say; neither do we care much, so that we can obtain peace on any reasonable terms, without the sacrifice of truth. Whether men violently oppose, or quietly receive the truth, it will roll forth; its cause is onward; "men can do nothing against the truth, but for the truth." It is always easier, however, and certainly much more desirable, to live in peace with all men, than to be at variance. Righteousness and peace, and good will to all men is our motto, if they will receive it; if they will not, they must not blame us for bearing the "olive branch."

Who shall be our next President? We have not forgotten what we said a few weeks ago,—We have our eye on the man; we shall notify our friends in due time; and when we do, we will take "a long pull, a strong pull, and a pull all together."

A discussion came off on Tuesday evening

last, in this city, between one of Miller's disciples and Sidney Rigdon, Esq., which excited a good deal of interest. The Millerite holds out the idea that the Savior will make his appearance between this and the first of April, while Mr. Rigdon contends, and clearly proves that the prophecies which are to be fulfilled before the Saviors' coming, would not allow of so short a time as is specified.

We have understood from different sources, that there has been two or three persons drowned, in attempting to cross the river opposite this place, recently, but whether the information is correct or not, we are not able as yet to learn. One or two teams have lately been lost while crossing on the ice.

For the Times and Seasons.

SIR:—It may not be uninteresting for a little time to look at the weakness that man is heir to when left to run his length without the voice of inspiration to guide him through this vale of tears, even though they may have previously obtained great light. For the enlightened nations of antiquity have not been exempt from the most degrading superstition and idolatry, any more than the most ignorant. The Jews were with difficulty restrained from idolatrous and superstitious practices, they having imbibed these notions during their four hundred years sojourn in the land of Egypt. The Egyptians had a number of ideal Gods, to whom they erected temples of prodigious sizes and architectural splendor. The principal of these deities were Osiris and Isis, which are thought to be typical of the sun and moon. But they also offered worship to various creatures, as the ox or bull, with divers animals, birds, &c. They likewise paid adoration to the Nile, personifying it in the crocodile, to which temples were erected, and priests set apart for its service.—They had abundance of omens, charms, unlucky days and magic. In a word, they were grossly superstitious with all their learning.

The superstitious absurdities of Greek and Rome had their rise in Egypt, and their notions of deity were grovelling and contemptible. The gods whom they adored were imagined to have been at one period, rulers or heroes on the Grecian territory. They had great faith in oracle and magical powers. Bees, ants, reptiles and beasts were fearful omens, comets and eclipses were certain signs of approaching trouble.

In Denmark, Norway, Sweden and Iceland, their deities were remarkably in accordance with the cold and stern character of the regions which they occupied; they had seats of

the gods and the blest, which they called Asgard and Walhalla, and these bore the same relation in their character to the Olympus and Elysium, of the Greeks. They believed that the universe was originally a chaos or mass of confused vapors, peopled by a race of evil spirits of gigantic bulk. A being of nobler nature sprung up among these, named Bure, from whom were descended Odin and his two brothers, Vile and Ve. These younger divinities followed exactly the same course with the northern giants, that was pursued by Jupiter and his brothers; with regard to the older giants or deities of the Greeks, Odin began to war with the evil spirits, and having at last overcome their great chief, he created the world out of that giant's body. His flesh became the mould, his bones the rocks, his hair the vegetable tribes, his blood the ocean, and his skull the heavens, at the four corners of which were placed certain dwarfs, called North, South, East and West; whose duty it was to sustain the celestial dome. After this, the luminaries of the sky were set in their places, and the order of the seasons appointed. Natt (night) wedded one of the Aser or celestial family of Odin, and gave birth to Dag (day.) These deities travel alternately round the world in cars, drawn by single horses. Frigga, or the earth, was the daughter of Odin, and also became his wife. The inhabitants of the earth, or mankind were created by Odin and his brothers.—Two pieces of wood, the one of ash, and the other of elm, formed the materials of the first pair of mortals, who were distinguished for personal beauty and intellectual ability.

We find a belief in all nations, of witches, wizards, fairies, &c., with innumerable charms and cures for those that should be seized therewith, when they had long been destitute of revelation and the knowledge of God. In the days of the apostles, light and intelligence spread abroad, and the heathens threw their idols to the bats and the moles, and the knowledge of God spread to the ends of the earth, comparatively speaking; yet so prone is man to evil, that it requires a continuation of revelation to keep him from falling again into darkness and superstition. After the apostles had been slain and the church of Christ disorganized and drove into the wilderness; superstitions and idolatry more gross and abominable than those of the heathen soon found their way into enlightened christendom, and men imagined a deity that could not appease his wrath without his devotees lacerating and mortifying their own bodies. The most shameful penances were practiced, such as going on a visit to certain shrines, in a state of nudity, eating the

most nauseous filth, &c., &c., Miracles, and prodigies without number were believed in, till the whole christian world had fallen into idolatry, as absurd as that of any heathen nation. And, indeed, the account which I have just given of the creation of the world, and the formation of man, seems as reasonable as the one entertained by professors of christianity in the nineteenth century, who have imagined a God without either body or sense, (parts) whose dwelling is beyond the bounds of both time and space, where he sits in unsubstantial majesty enthroned; that he spoke (without either mouth or tongue) and formed this solid globe from nothing. The heathen believe that it was made out of a giant's body, which is more probable than to have no material for such a vast undertaking. The heathen believe that they will exist again after death, in some happy spot of the earth, and have power to indulge their appetites to the full. The christians believe that they will live again, but that their bodies will change their nature, and become as spirits, and wing their way to a land of shadows, where nothing is material, and spend eternity in gazing at the God they imagine to exist in this strange country, casting their crowns before him, which will constitute their happiness.

Such was the state of enlightened christendom, when the Lord again sent a prophet to turn men from their superstitious notions and idolatrous practices, to the true and living God. So that we who were a little time ago, worshipping, we knew not what, are now enabled to rejoice in the truth, having been brought from darkness to light, and from the power of sin and satan, to serve the true God. Seeing then, that we ourselves have been in the like pitiable condition, it behoves us to use wisdom and charity towards our fellow men, if so be that we may be the means in the hands of God of setting their feet upon the rock, and plucking them as brands from the burning.

We as a church have nothing to boast of, for it is God that has made the difference in raising up a prophet to instruct his people, for of ourselves we know nothing, and should we be left without a man of God to direct us, we should soon become weak as other men; therefore to him be the glory, for now can we sing with the poet:

The morning breaks, the shadows fly,
Lo! Zion's standard is unfurled,
The dawning of a brighter day,
Majestic rises on the world.

I remain as ever, your affectionate brother in the new covenant,

JOHN GREENHOW.

For the Times and Seasons.

DEAR BROTHER:—Herewith I forward you a few articles I brought with me from England, which I beg your acceptance of, as a very small remembrance and token of the high esteem and respect I feel towards you, on the remembrance, that through your instrumentality, I was led to embrace the fulness of the gospel. The period I had so fondly anticipated, of once more beholding and conversing with you, has at length been realized, and I cannot forego to mention the pleasure and gratification it has given me, of meeting with you in that place of which 'the Lord hath spoken good concerning it.' You have, I am well aware, been made acquainted, through the medium of a friend, that we bid adieu to our native land on the 15th of September last. Our company consisted of about 180 persons, chiefly saints. We had a fine commodious vessel called the 'Metoke,' commanded by McLarren, who with his officers and men, behaved with every attention and kindness during the passage, which we made in seven weeks to New Orleans, and finally arrived at Nauvoo on the 11th of November. We had only three deaths on board, one sister, and two children. I must not forbear to state that the provisions supplied by Messrs. Ward and Clarke, on our voyage, were excellent in quality and quantity. You can, my dear brother, in some measure, anticipate the feelings that throbbed within our bosoms, on reaching our resting place, the city of Nauvoo. You may suppose we were most pleasantly surprised, after having had our ears continually assailed with the doleful accounts of 'the wretchedness of the place,' its 'log and mud' built 'cabins,' its 'knee deep' muddy streets, the 'poverty and starvation' that awaited us, the 'villainy and roguery' of its inhabitants, the 'awful delusion' of Mormonism, 'be ware of old Joe Smith,' and a thousand other such like salutations; you may judge then, how much we were gratified at beholding the striking contrast; while gazing with rapturous delight, first upon the 'TEMPLE,' which already assumes a lofty bearing, from the commanding eminence on which it is being erected; then the 'Nauvoo House,' the 'Mansion House,' (the residence of him of whom the world is not worthy;) the 'Masonic' 'Music' and public halls, some completed, and others are being so, besides numerous well built and substantial brick stores, and private dwellings. The whole site and aspect of the city, presenting a most cheering picture of the enterprise and industry of its inhabitants, exhibiting a remarkable difference to many of the western towns which we passed in coming up the Mis-

issippi, of far longer standing and origin.

I shall not at the present dwell upon my feelings in thus being permitted to reach this land; a land above all lands, a choice land;—where the Lord hath commanded his people to gather unto; in order that they may be instructed of Him through the mouth of His seer and prophet. When I think of this unspeakable privilege and blessing of listening, like those of old, to the voice of the Lord's servants; receiving divine revelation and communication, from Him the source of all truth, when I know that he has thus spoken to, and honored his servant 'Joseph,' delivering him, time and time again, from the hands of his enemies, and will still continue to do so; and through him fulfilling those promises, relating to the latter day glory, and also the covenant to gather his ancient people should be accomplished; besides many other glorious truths to be realized in these the last days, as well as making known other things, in which I truly rejoice, and which induces me to exclaim with the apostles of old: 'I count not my life dear, so that I may win Christ and be found in him, and the sufferings of this life are not to be compared with the glory that shall be revealed hereafter. On recalling the pleasurable emotions that have passed within the secret recesses of my heart, when holding sweet converse with those I loved and whom I have now left in my native land, and whose faces I may never again see in the flesh; or if I gather around me in 'fancy's mystic circle,' those my nearest and dearest relatives, and ponder upon a father and mother's fondest embrace; a brother and sister's tenderest affection; excited and called forth on taking a long and last farewell. If I thus look back upon the loss of rich and influential friends and connections, with other claims of a lucrative and secular nature; yet all these have been hushed and subdued in the contemplation of thus becoming a citizen in one of Zion's stakes, and my desire and prayer to God is, that she may still prosper and go on in glorious majesty and triumph, until the topstones of her palaces and dwellings be raised with one universal song of joy and gladness, to Him that reigneth forever and ever.

I remain, dear brother,

yours, very sincerely in

the new and everlasting
covenant, W. ROWLEY.

Nauvoo, January 25, 1844.

SIR,

Having had occasion to visit New Orleans, a few weeks since, and being anxious to economize, I went as a deck passenger, and on returning from thence, it was my good fortune,

to fall in with a company of Latter-day Saints, who had just arrived from England.

On sailing up the "Father of Waters," the mighty Mississippi, I was much amused at studying the variety of character, met with on board the Steam Boat: without entering at the present time, into a minute description of those, who formed the greater part of this motley company, I shall just relate an incident, that passed under my own observation, otherwise, I could not have supposed that in this "Land of the brave,"—this "Haven of rest;" a scene so disgraceful and revolting, as the one I then witnessed, could have transpired in a professed free country like unto America.

The incident alluded to was so repugnant to a free-born Englishman's mind and feelings, that had not principles of a higher and nobler, character, pervaded the bosom of the Saints, a general conflict must have ensued.

It was well known, that there was "Mormons," on board, and a party of Missourian Farmers, and Dealers, took every occasion to tease and insult them, especially on this occasion, one miscreant looking fellow, armed with a bowie knife, and without any previous provocation whatever, went up to the berth of one of the Saints and violently dragged him from thence, at the same time, ferociously striking him over the temples,—his colleagues looking on, and joining in a laugh of fiendish triumph at their supposed victory. It was evidently their intention, by this coward and dastardly act, to have excited the Mormons to retaliate and being far more in number, they had gloated over their fancied prey, with savage and relentless ferocity, that had most likely inspired them and others, on a former occasion when they drove an harmless and inoffensive people from their borders; robbing, plundering, and even murdering many an helpless, and innocent victim, which the perusal of several heart-rending "Appeals", and documents, inserted in your highly respectable Columns, fully prove and substantiate.

When, I would ask, Mr. Editor, is there to be a stop put to such proceedings as these?

Can this be called "a Land of liberty and freedom," when such unheard-of cruelty and oppression is practised, and no redress available?

But fearful of further trespassing upon your room,

I remain,

Sir,

Yours very respectfully,

JOHN HUSBAND.

Nauvoo Jan. 25th. 1844.

P. S. The name of the Gentleman, who

was thus insulted, is Mr. Henry Needham of this City.

MISSOURI.

BY MISS E. R. SNOW.

What aileth thee, Oh! Missouri! that thy face should gather blackness, and why are thy features so terribly distorted?

Rottenness has seized upon thy vitals—corruption is preying upon thy inward parts, and the breath of thy lips is full of destructive contagion.

What mesmeth thy shaking, and why art thou terrified? Thou hast become like Belshazzar. *Mene, mene, tekel, upharsin,* is indeed written against thee; but it is the work of thine own hand—the characters upon thy wall, are of thine own inscription, and wherefore dost thou tremble?

Wouldst thou know the interpretation thereof? Hast thou sought for a Daniel to declare it unto thee? Verily, one greater than a Daniel was in thy midst; but thou hast butchered the saints, and hast hunted the prophets like Ahab of old.

Thou hast extinguished the light of thy own glory—thou hast plucked from thy head the crown of honor—thou hast divested thyself of the robe of respectability—thou hast thrust from thine own bosom, the veins that flowed with virtue and integrity.

Thou hast violated the laws of our sacred constitution—thou hast unsheathed the sword against thy dearest national rights, by rising up against thine own citizens, and moistening thy soil with the blood of those that legally inherited it.

When thou hadst torn from helpless innocence its rightful protectors, thou didst pollute the holy sanctuary of female virtue, and barbarously trample upon the most sacred gems of domestic felicity!

Therefore, the daughters of Columbia count thee a reproach, and blush with indignation at the mention of thy name.

Thou hast become an ignominious stain on the escutcheon of a noble, free and independent Republic—thou art a stink in the nostrils of the Goddess of Liberty.

Thou art fallen—thou art fallen beneath the weight of thine own unhallowed deeds, and thine iniquities are pressing as a heavy load upon thee.

But although thy glory has departed—though thou hast gone down like a star that is set forever; thy memory will not be erased—thou wilt be had in remembrance even until the saints of God shall forget that the way to the celestial kingdom is 'through great tribula-

tion."

Though thou shouldst be severed from the body of the Union, like a mortified member—though the lion from the thicket should devour thee up; thy doings will be perpetuated; mention will be made of them by the generations to come.

Thou art already associated with Herod, Nero and the 'bloody Inquisition'—thy name has become synonymous with oppression, cruelty, treachery and murder.

Thou wilt rank high with the haters of righteousness and the shedders of innocent blood—the hosts of tyrants are waiting beneath to meet thee at thy coming.

O ye wise legislators! Ye executives of the nation! Ye distributors of justice! Ye advocates of equal rights! Arise and redress the wrongs of an innocent people, and redeem the cause of insulted liberty.

Let not the contagious spirit of corruption wither the sacred wreath that encircles you,

and spread a cloud of darkness over the glory of your star spangled banner.

Lest the monarchs of the earth should have you in derision—lest you should be weighed in the balance with the heathen nations, and should be found wanting.

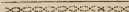
Lest the arm of the Lord should be revealed in judgment against you—lest an arrow of vengeance from the Almighty should pierce the rotten fabric of a once sheltering constitution, and your boasted confidence become like an oak dismembered of its branches, whose shattered trunk is torn piecemeal by the uprising of the tempest.

For the cries of the widow and fatherless—the groans of the oppressed, and the prayers of the suffering exile, have come up before the Lord God of Hosts, who brought our pilgrim fathers across the boisterous ocean, and raised up a Washington to break the yoke of foreign oppression.

Morley Settlement, Jan. 1844.

POETRY.

For the Times and Seasons.



A SONG OF ZION.

By W. W. PHELPS.

How sweet is the communion
Of saints that fear the Lord,
And strive, in perfect union,
To gain the great reward.
'Tis like the oil on Aaron
Anointing him a priest,
Perfumed with rose from Sharon,
And Cassia from the east,

'Tis like the dew of Hermon,
Where God began to bless,
And promised in his sermon,
Eternal happiness.
'Tis like the precious ointment
That God Almighty had
At Jesus Christ's appointment,
Which made his heart so glad.

'Tis like a little leaven
The woman hid for good,
When she, as queen of heaven,
In gold of Ophir stood.
'Tis like the court of Zion,
Where garments all are white;
Who'll reign like Judah's Lion,
In everlasting light.

Their robes alike in beauty,
Their hearts and faith agree,
They'll ever be on duty
Till all their race is free,
They'll eat the hidden manna,
Receive the precious stone,
And sing the great hosanna
Where God and Christ are one.

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TIMES AND SEASONS.

"Truth will prevail."

VOL. V. No. 4.] CITY OF NAUVOO, ILL. FEB. 15, 1844. [Whole No. 88.

HISTORY OF JOSEPH SMITH. (Continued.)

Shortly after the foregoing was received, at his request, I inquired and received the following

Revelation to Sidney Gilbert, given June, 1831.

Behold I say unto you, my servant Sidney Gilbert, that I have heard your prayers, and you have called upon me, that it should be made known unto you, of the Lord your God, concerning your calling, and election in this church, which I the Lord have raised up in these last days.

Behold I the Lord, who was crucified for the sins of the world, giveth unto you a commandment, that you shall forsake the world. Take upon you mine ordinances, even that of an elder, to preach faith and repentance, and remission of sins, according to my word, and the reception of the Holy Spirit by the laying on of hands. And also to be an agent unto this church in the place which shall be appointed by the bishop, according to commandments which shall be given hereafter.

And again, verily I say unto you, you shall take your journey with my servants Joseph Smith, jr. and Sidney Rigdon. Behold these are the first ordinances which you shall receive; and the residue shall be made known in a time to come, according to your labor in my vineyard. And again, I would that ye should learn that it is he only who is saved, that endureth unto the end; even so: Amen.

The branch of the church in Thompson, on account of breaking the covenant, and not knowing what to do, sent in their elders for me to inquire of the Lord for them, which I did, and received the following

Revelation to Newel Knight, given June, 1831.

Behold, thus saith the Lord, even Alpha and Omega, the beginning and the end, even he who was crucified for the sins of the world.—Behold, verily, I say unto you, my servant Newel Knight, you shall stand fast in the office wherewith I have appointed you; and if your brethren desire to escape their enemies let them repent of all their sins; and become truly humble before me and contrite: and as the covenant which they made unto me has been broken, even so it has become void and of none effect; and wo to him by whom this offence cometh, for it had been better for him that he had been drowned in the depth of the sea; but blessed are they who have kept the

covenant, and observed the commandment, for they shall obtain mercy.

Wherefore, go to now and flee the land, lest your enemies come upon you: and take your journey, and appoint whom you will to be your leader, and to pay moneys for you.—And thus you shall take your journey, into the regions westward, unto the land of Missouri, unto the borders of the Lamanites. And after you have done journeying, behold I say unto you, seek ye a living like unto men, until I prepare a place for you.

And again, be patient in tribulation until I come: and behold I come quickly, and my reward is with me, and they who have sought me early, shall find rest to their souls; even so: Amen.

The elders now began to go to the western country, two and two, according to the previous word of the Lord. From P. P. Pratt, who had returned from the expedition of last fall, during the spring we had verbal information; and from letters from the still remaining elders we had written intelligence; and as this was the most important subject which then engrossed the attention of the saints, I will here insert the copy of a letter received about this time, from that section, dated

KAW Township, (Mo.) May 7, 1831.

"Our dearly beloved brethren:—I have nothing particular to write as concerning the Lamanites; and because of a short journey which I have just returned from; in consequence of which I have not written to you since the 16th of last month. I and brother Ziba went into the county east, which is Layette, and is about forty miles; and in the name of Jesus we called on the people to repent; many of whom are, I believe, earnestly searching for truth, and if sincerely, I pray they may find that precious treasure, for it seems to be wholly fallen in the streets; that equity, * * * The letter we received from you, informed us that the opposition was great against you. Now our beloved brethren we verily believe that we also can rejoice, that we are counted worthy to suffer shame for his name; for almost the whole country, which consists of Universalists, Atheists, Deists, Presbyterians, Methodists, Baptists, and professed christians, priests and people, with all the devils from the infernal pit, are united and foaming out their own shame.—God forbid that I should bring a railing accusation against them, for vengeance belongeth

to him who is able to repay : and herein brethren we confide.

I am informed of another tribe of Lamanites lately, who have abundance of flocks of the best kinds of sheep and cattle, and they manufacture blankets of a superior quality. The tribe is very numerous; they live three hundred miles west of Santa Fe, and are called Navashoes. Why I mention this tribe is, because I feel under obligations to communicate to my brethren every information concerning the Lamanites that I meet with in my labors and travels; believing as I do, that much is expected from me in the cause of our Lord:—and doubting not but I am daily remembered in your prayers before the throne of the Most High, by all of my brethren, as well by those who have not seen my face in the flesh, as those who have.

We begin to expect our brother Pratt, soon; we have heard from him only when he was at St. Louis. We are all well (bless the Lord) and preach the gospel we will, if earth and hell oppose our way, and we dwell in the midst of scorpions: for in Jesus we trust. Grace be with you all: Amen.

P. S. I beseech brother Whitney to remember and write; and direct to me, Independence, Jackson county, Missouri.

OLIVER COWDERY.

While we were preparing for our journey to Missouri, about the middle of June, W. W. Phelps and his family arrived among us, and as he said, to do the will of the Lord, I inquired and received the following

Revelation to W. W. Phelps, given June, 1831.

Behold thus saith the Lord unto you, my servant William, yea even the Lord of the whole earth, thou art called and chosen and after thou hast been baptized by water, which if you do with an eye single to my glory, you shall have a remission of your sins, and a reception of the Holy Spirit, by the laying on of hands. And then thou shalt be ordained by the hand of my servant Joseph Smith, jr. to be an elder unto this church, to preach repentance and remission of sins by way of baptism in the name of Jesus Christ, the Son of the living God; and on whomsoever you shall lay your hands, if they are contrite before me, you shall have power to give the Holy Spirit.

And again, you shall be ordained to assist my servant Oliver Cowdery to do the work of printing, and of selecting, and writing books for schools, in this church, that little children also may receive instruction before me as is pleasing unto me. And again verily I say unto you, for this cause you shall take your journey with my servants Joseph Smith, jr. and Sidney

Rigdon, that you may be planted in the land of your inheritance, to do this work.

And again let my servant Joseph Cee also take his journey with them. The residue shall be made known hereafter; even as I will:—Amen.

Soon after I received the above, elder T. B. Marsh came to inquire what he should do; an elder Ezra Thayre, his yoke-fellow, in the ministry, could not get ready for his mission, to start as soon as he (Marsh) would; and I inquired of the Lord and received the following

Revelation given June, 1831.

Hearken O ye people who profess my name, saith the Lord your God, for behold mine anger is kindled against the rebellious, and they shall know mine arm and mine indignation in the day of visitation and of wrath upon the nations. And he that will not take up his cross and follow me, and keep my commandments, the same shall not be saved.

Behold I the Lord commandeth, and he that will not obey shall be cut off in mine own due time: and after that I have commanded and the commandment is broken, wherefore I the Lord command and revoke, as it seemeth me good; and all this to be answered upon the heads of the rebellious saith the Lord: wherefore I revoke the commandment which was given unto my servant Thomas B. Marsh and Ezra Thayre, and give a new commandment unto my servant Thomas, that he shall take up his journey speedily to the land of Missouri; and my servant Selah J. Griffin shall also go with him: for behold I revoke the commandment which was given unto my servant Selah J. Griffin and Newel Knight, in consequence of the stiffneckedness of my people which are in Thompson; and their rebellions: wherefore let my servant Newel Knight remain with them, and as many as will go may go, that are contrite before me, and be led by him to the land which I have appointed.

And again, verily I say unto you, that my servant Ezra Thayre must repent of his pride, and of his selfishness, and obey the former commandment which I have given concerning the place upon which he lives; and if he will do this, as there shall be no division made upon the land, he shall be appointed still to go to the land of Missouri; otherwise he shall receive the money which he has paid, and shall leave the place, and shall be cut off out of my church, saith the Lord God of hosts: and though the heaven and the earth pass away, these words shall not pass away, but shall be fulfilled.

And if my servant Joseph Smith, jr. must needs pay the money, behold I the Lord will pay it unto him again in the land of Missouri,

that those of whom he shall receive may be rewarded again, according to that which they do. For according to that which they do, they shall receive; even in the lands for their inheritance. Behold thus saith the Lord unto my people, you have many things to do, and to repent of: for behold your sins have come up unto me, and are not pardoned, because you seek to counsel in your own ways. And your hearts are not satisfied. And ye obey not the truth, but have pleasure in unrighteousness.

Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls! and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved! Wo unto you poor men, whose hearts are not broken, and whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, who will not labor with their own hands!

But blessed are the poor, who are pure in heart, whose hearts are broken, and whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance: for the fatness of the earth shall be theirs: for behold the Lord shall come, and his recompense shall be with him, and he shall reward every man, and the poor shall rejoice: and their generations shall inherit the earth from generation to generation, forever and ever. And now I make an end of speaking unto you; even so: Amen.

On the 19th of June, in company with Sidney Rigdon, Martin Harris, Edward Partridge, W. W. Phelps, Joseph Coe, A. S. Gilbert and his wife, I started from Kirtland, Ohio, for the land of Missouri, agreeable to the commandment before received, wherein it was promised that if we were faithful, the land of our inheritance, even the place for the city of the New Jerusalem should be revealed. We went by waggon, canal boats, and stages to Cincinnati, where I had an interview with the Rev. Walter Scott, one of the fathers of the Campbellites, or New-litt Church. Before the close of our interview, he manifested one of the bitterest spirits against the doctrine of the New Testament ('that these signs should follow them that believe,' as recorded in the 16th chapter of the gospel, according to St. Mark,) that I ever witnessed among men. We left Cincinnati in a steamer, and landed at Louisville, Ky., where we were detained three days in waiting for a steamer to convey us to St. Louis. At St. Louis, myself, brother Harris, Phelps, Partridge and Coe, went on foot by land, to Independence, Jackson county, Missouri, where we arrived about the middle of Ju-

ly: and the residue of the company came by water a few days after. Notwithstanding the corruptions and abominations of the times, and the evil spirits manifested towards us on account of our belief in the Book of Mormon; at many places and among various persons, yet the Lord continued his watchful care and loving kindness to us day by day: and we made it a rule, wherever there was an opportunity to read a chapter in the Bible, and pray; and these seasons of worship gave us great consolation. The meeting of our brethren, who had long waited our arrival, was a glorious one, and moistened with many tears. It seemed good and pleasant for brethren to meet together in unity. But our reflections were great, coming as we had from a highly cultivated state of society in the east, and standing now upon the confines or western limits of the United States, and looking into the vast wilderness of those that sat in darkness;—how natural it was to observe the degradation, leanness of intellect, ferocity and jealousy of a people that were nearly a century behind the time, and to feel for those who roamed about without the benefit of civilization, refinement or religion! yea, and exclaim in the language of the prophets: 'When will the wilderness blossom as a rose? when will Zion be built up in her glory, and where will thy temple stand unto which all nations shall come in the last days?' Our anxiety was soon relieved by receiving the following

Revelation given in Zion, July, 1831.

Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the saints: wherefore this is the land of promise, and the place for the city of Zion. And thus saith the Lord your God, if you will receive wisdom here is wisdom. Behold the place which is now called Independence, is the centre place, and the spot for the temple is lying westward upon a lot which is not far from the court house: wherefore it is wisdom that the land should be purchased by the saints: and also every tract lying westward, even unto the line running directly between Jew and Gentile. And also every tract bordering by the prairies, inasmuch as my disciples are enabled to buy lands. Behold this is wisdom, that they may obtain it for an everlasting inheritance.

And let my servant Sidney Gilbert, stand in the office which I have appointed him, to receive moneys, to be an agent unto the church, to buy land in all the regions round about, inasmuch as can be in righteousness, and as wisdom shall direct.

on foot

And let my servant Edward Partridge, stand in the office which I have appointed him, to divide the saints their inheritance, even as I have commanded: and also those whom he has appointed to assist him.

And again, verily I say unto you, let my servant Sidney Gilbert plant himself in this place, and establish a store, that he may sell goods without fraud, that he may obtain money to buy lands for the good of the saints; and that he may obtain whatsoever things the disciples may need to plant them in their inheritance. And also let my servant Sidney Gilbert obtain a licence, (behold here is wisdom, and whose readeth let him understand,) that he may send goods also unto the people, even by whom he will as clerks, employed in his service, and thus provide for my saints, that my gospel may be preached unto those who sit in darkness and in the region and shadow of death.

And again, verily I say unto you, let my servant William W. Phelps be planted in this place, and be established as a printer unto the church: and lo, if the world receiveth his writings, (behold here is wisdom,) let him obtain whatsoever he can obtain in righteousness, for the good of the saints. And let my servant Oliver Cowdery assist him, even as I have commanded, in whatsoever place I shall appoint unto him, to copy, and to correct, and select, that all things may be right before me, as it shall be proved by the Spirit through him. And thus let those of whom I have spoken, be planted in the land of Zion, as speedily as can be, with their families, to do those things even as I have spoken.

And now concerning the gathering, let the bishop and the agent make preparations for those families which have been commanded to come to this land, as soon as possible, and plant them in their inheritance. And unto the residue of both elders and members, further directions shall be given hereafter; even so: Amen.

From the (Eng) Weekly Despatch.

THE REVIVAL OF THE INQUISITION AND OF PERSECUTION.

MR. EDITOR:—In your paper of last week you inserted exclusively an article of much importance; it was an extract from the *Malta Times*, a copy of which had been sent you by a correspondent from the Mediterranean. It is little to the honor of the London press that this important article has not been copied in its columns. I allude to the revived persecution of the Jews in Ancona. If persecution be allowed to commence it will soon make rapid strides, and we shall have all the horrors of the good old times revived among us. Persecution can never be confined within its limits;—

let it exist at all, and it is boundless. With respect to the Court of Inquisition, it was the glory of the immortal Napoleon that, wherever he went, he destroyed it; and to the shame and disgrace of the Duke of Wellington, it is recorded, that wherever he was successful he restored or allowed to be restored, this detestable Court of Priests. When the illustrious Emperor possessed Spain and Portugal, the Courts of Inquisition in both countries, were annihilated. When the Duke of Wellington drove the French out of those countries, the Inquisition revived in all its horrors. It may be truly said, that the march of Napoleon was that of liberality, whilst the progress of the Duke of Wellington was always that of absolute tyranny.

The revival of the Inquisition at Ancona is a fearful feature of the times. This hateful Court of Priests has its sittings and proceedings in secret; there is no appeal from its horrible decisions, and the chief judge has a power known to no other court in the world. Its president can aggravate a sentence to any amount. In all other courts throughout Europe the Sovereign has the prerogative of mitigating, but certainly not of increasing, a penal sentence: but in this terrible court of the priests the Inquisitor has the power of augmenting the punishment to any extent he pleases. This, of course, renders a trial, at best, a mere mockery. The sentence of the Court generally consists in torture, and the Grand Inquisitor, may increase this torture to the utmost extent of his disposition.

The Inquisition is re-established at Ancona, and its first proceeding is against the Jews.—Ancona is the third city in the Pope's dominions. It contains about 26,000 inhabitants—an immense number for a city of the dominions of this wretched sovereign, called the Pope. A great portion of the population are Jews, Greeks and Mahomedans. It has a cathedral and churches innumerable. Its manufactures are in the hands of the Jews, to whom the town owes all its prosperity. Now comes out a proclamation against these Jews, the sole object of which is to plunder them by extorting bribes for getting rid of this proclamation. In most parts of Europe liberality towards the Jews, for half a century at least, has been a prominent feature of the age. The French emancipated them as we did the Irish Catholics. In England, our Queen, very much to her honor, has conferred titles upon the Jews. We have had, we are glad to say, Jews as High Sheriffs of counties, and even of London itself; but the spirit of persecution must, like a pestilence, break out somewhere, and in the Pope's do-

mitions it is now directed against the Jews of Ancona. The real motives of the priests, of course, consists in a knowledge that the Jews are worth plunder. By this edict of the Pope's Inquisition, a Jew is prohibited from marrying with a Christian; a Jew is not allowed to eat with a Christian, or to visit a Christian family. He is not permitted to employ Christian men or women, day or night. We fancy that this will prove sadly detrimental to the Christians, for the Jews are the great capitalists—the moneyed men—and employ half the town, and this part of the edict will throw the Catholic population of Ancona out of employment. It is really dreadful to know that such a hateful spirit of persecution can exist in any part of Christendom. The Jews are confined to a district of the town, and they are prohibited from employing Christian nurses, or Christian domestic servants, under the pain of fines and penalties, according to the Pontifical constitution. As we placed the Pope on his trumpery throne at an immense expense, we see not why we should not exercise a discretion in checking such enormities. Why should English gold have been spent, and English blood have been spilled, to establish such a system of Popish tyranny? One section of the edict amounts to the ludicrous. It enacts that all Jews possessed of property must alienate that property by *bona-fide* contracts, and within the space of three months, or otherwise the whole property will be forfeited to the Sacred Court of Inquisition. Is not this enough to make the English people alive to religious persecution? The principle fully exists in this country, although it is not carried to quite as great an extent. The Jews are prohibited from eating with Christians, or sleeping out of their quarters, and from permitting Christians to sleep within them. Another clause of the edict prohibits the Jews from visiting Christians without a license, but the license being paid for, the Jews may visit where they please. Then, these Israelites are prohibited from trafficking in sacred things, or in trading in books of any sort whatever. These chosen people are forbid to read any thing. This, I suppose, is a step in the progress of education—in the march of intellect. I will give the English public an idea of the horrible nature of this Catholic edict of the Inquisition:—"XI. That the Jews in carrying their dead to the grave, must not use any religious rite, or public pomp, and especially must abstain from saying prayers, or displaying torches, or other lights in the streets, and out of the Jewish quarter, under the pain of 100 scudes, the loss of the wax lights, and other things, to which the nearest relation shall

be subjected." Such are the proceedings of what is called, "The Sacred Inquisition of Ancona."

The priests, of course, have the power of granting licences to the Jews for breaking all the orders of this edict of the Sacred Inquisition, and as the Jews are the only active, wealthy, and useful portion of Ancona, of course the priests make a good revenue of their licences. Such a case as this ought to open the eyes of the English public as to the spirit of priestcraft, which is as rampant in this country as it is in Ancona, only it assumes a very different name. PUBLICOLA.

VOLCANO IN GEORGIA.

The editor of the Athens (Ga.) Banner has been informed by a gentleman in whom he places the most implicit confidence, that there is a mountain in Raibun county, in that state, which is now throwing out immense quantities of very black, dense smoke, and manifests the appearance of being volcanic. It is said that the smoke issues through fissures in the rock, and that there is a continued rumbling sound constantly heard in the bowels of the mountain, resembling that of low, distant thunder.

THE STATE TRIALS.

SIR:—The state persecutions in Ireland are causing so much general excitement as to the probable termination that I beg of you to notice the following very curious remarks. They would, I think, rather surprise those who are looking for the end of the trials.

On dit, that O'Connell can bring forward three millions of witnesses. Now, supposing this, we would allow the Court of Queen's Bench to sit six days in the week, and fifty-two weeks in the year, it would take upwards of ninety-six years to examine them, at the rate of one hundred witnesses per day. We will not deal in such large numbers, but at once deduct one million of witnesses, and even then it would take sixty-four years and upwards to examine them. We will go further still, and deduct another million, and even then the poor lawyers would be 'fagged' out, for they would only have a thirty-two years' job of it. Now, supposing the great agitator, instead of giving the poor lawyers a ninety or a hundred years' job, would think of mitigating it to ten years' trial, the 'poor fellows,' in this case would have to examine about three hundred and twelve thousand witnesses, and so on.

Now, if O'Connell is at liberty to bring forward as many witnesses as he pleases, and with plenty of the 'implement' of war to carry on the trial, there is no doubt that he will de-

feat and tire out the whole of her majesty's great counsellors.

If Mr. Attorney-General Smith never had a long job before, I think he will sicken before he gets half through [the present case; and I think the sooner the indictments are 'quashed' the better. The briefs and all those kind of documents would be regularly polished before the trials were finished.—*Liverpool Standard*.

I remain, sir, your
most obedient servant, T. C.

THE OJIBBEWAY INDIANS AT WINDSOR CASTLE.

Thursday morning a party of Ojibbeway North American Indians, viz. three females and four males, came to the castle, conducted by Mr. Catlin, the celebrated traveller, and were presented to her majesty, and his Royal Highness Prince Albert, and her Royal Highness the Duchess of Kent; the gentlemen and ladies of the court being also present. After which the chief made a speech in his own native language, (which was translated by Mr. Catlin, who acted as interpreter,) describing the loyalty of his tribe, and the gratification they experienced at seeing the Queen of England. Afterwards they danced several of their national dances to their own music, which consisted of a sort of tambour and bells, to the great amusement of her majesty. They were all dressed in their national costume, which was exceedingly grotesque. Previously to leaving the castle they were regaled with the old English fare, roast beef and plum pudding, to which both ladies and gentlemen did ample justice, handling the knife and fork with admirable dexterity. They then lighted their pipes and departed for town, evidently much delighted with their reception at the castle.—*Globe*.

THE NEW COMET.

At one o'clock on the 23d of November, 1843, a comet only visible through a telescope, was discovered near Gramma, of Orion, by M. Faye, an astronomer attached to the Royal Observatory at Paris. Notwithstanding the clouds and vapours which impeded the view, and rendered the observation uncertain, the position of the star was ascertained to be as follows:—On the 22d of November, 1843, at 14 hours 44 minutes 11 seconds, medium time of Paris, reckoned from mid-day, the right ascension of the comet was 81 deg. 56 min. The sky was so cloudy on the following night, that it was only on the 24th that the comet was again seen, when its position was ascertained with complete precision. On the 24th of November,

1843, at 17 h. 4 min. 43 sec. medium time of Paris, counted from mid-day, the right ascension of the comet was 80 deg. 50 min. 42 sec. Boreal declension of the comet, 6 deg. 30 min. 35 sec. Thus the apparent right ascension of the comet diminished by seven minutes of a degree within about 24 hours, and in the same interval of time the declension likewise diminished by 12 minutes. This comet presents a head so distinct, that the observations are singularly facilitated. From the head, slight trains of light diverge nearly opposite to the sun. This tail is at present in length about four minutes of a degree.—*London Paper*.

EARTHQUAKE.

MULL, Dec. 2.—A shock of an earthquake took place in this island lately. It was felt at the manse of Torosay, Loch-Don-Head; and Mrs. MacLaine of Lochony states that it happened a quarter after eleven o'clock, P. M., on the 1st of November. A deep rumbling sound accompanied the undulations, which were from west to east.—*Edinburg Register*.

PUSEYISM.

As Puseyism has excited a good deal of commotion in the religious world, particularly in England, it may not be uninteresting to our readers to give an epitome of their principles.

Mr. Pusey was a graduate of one of the English colleges, and was ordained a minister of the church of England. He is a man of great literary attainments, and connected with a highly respectable family; both of which circumstances has given him great influence. He has differed very materially from many of his more orthodox brethren of the church of England, and has been the means of making a great schism in that church; his principles tending very much towards Roman Catholicism, as the following extract from the Quincy Whig will show.

“28th. Puseyism asserts that ‘The task of the true children of the Catholic Church is to unprotestantize the Church.’ [British Critic—one of the Journals which are the organs of the Oxford tractarians.]

29th. Puseyism teaches the doctrines of Purgatory.

30th. Of Human Pardons.

31st. Of Images.

32nd. Of Relics.

33rd. Of the Invocation of Saints. (On these five heads see Tract No. 90, Art. 6.)

34th. Puseyism teaches that ‘in losing visible union with the Church of Rome, we have lost great privileges.’ (British Critic.)

35th. Puseyism teaches that ‘the tendency

of Romanism is at bottom only a fruit of the profound desire which the Church, greatly moved, experiences to become again that which the Savior left her—one.

36th. Puseyism asserts that 'the scriptures, it is evident, are not according to the principles of the Church of England, the Rule of Faith.' (Tract No. 85.)

37th. Puseyism asserts that 'the doctrine or message of the gospel, is but indirectly presented in the scriptures, and in an obscure and concealed manner.' (Ib.)

38th. Puseyism asserts that 'Catholic tradition is a divine informer in religious things;—it is the unwritten word.' (Newman on Romanism.)

39th. Puseyism asserts that 'these two things, (the Bible and the Catholic traditions) form together a united rule of faith.' (Ib.)

40th. Puseyism teaches that 'Catholic tradition is a divine source of knowledge in all things relating to faith.' (Ib.)

41st. Puseyism teaches that 'the scriptures are the only document of ultimate appeal; but that Catholic tradition is the authoritative teacher.' (Ib.)

42nd. Puseyism teaches that 'tradition is infallible.' [Keeble's Sermons.]

43rd. Puseyism teaches that tradition is 'the unwritten word of God,' and that it 'of necessity demands of us the same respect which his written word does, and precisely for the same reason,—because it is his word.' (Ib.)

44th. Puseyism demands that the whole of the Catholic tradition shall be taught. [Palmer's Aid to Reflection.]

45th. Puseyism teaches with Rome and the formalists of all ages, that the visible church must of necessity be externally one.

46th. Puseyism teaches with the Donatists and fanatics of all ages, that the church must absolutely be composed of saints only—thus losing sight of the example of the husbandman who commanded that the tares and wheat be permitted to grow until the harvest.

The 11th Article of the Confession of Faith of the Church of England says 'that we are justified by Faith only, is a most wholesome doctrine.'

47th. Puseyism commenting on this article says 'in adhering to the doctrine that faith alone justifies, we do not at all exclude the doctrine that works also justify. If it were said that works justify in the same sense in which it is said that faith alone justifies, there would be a contradiction in terms. But faith alone in one sense justifies us, and in another good works justify us: this is all that is here maintained. Christ alone, in one sense justifies,

faith also justifies in its proper sense; and so works, whether moral or ceremonial may justify us in their respective senses.' [Newman on Justification.]

48th. Puseyism teaches that 'there are some Catholic truths which are imprinted on the surface of the scripture rather than enveloped in its profound meaning; and such is the doctrine of justification by works.' [British Critic.]

49th. Puseyism teaches that the [preaching of justification by faith ought to be addressed to Pagans by the propagators of Christian knowledge; its promoters ought to preach to baptized persons justification by works.] (Ib.)

50th. Puseyism teaches that 'justification is a progressive; work it must be the work of the Holy Spirit and not of Christ.' [Newman on Justification.]

51st. Puseyism teaches that 'the distinction between deliverance from the guilt of sin, and deliverance from sin itself, is not scriptural.'—(Ib.)

52nd. Puseyism teaches that the system of justification by grace through faith, is 'radically and fundamentally monstrous, immoral, heretical, and anti-Christian.' [British Critic.]

53rd. Puseyism teaches that the custom which has prevailed of advancing on all occasions, the doctrines of justification explicitly and mainly, is evidently and entirely opposed to the teaching of the holy scriptures.' [Tract No. 80.]

54th. Puseyism condemns those who make 'justification to consist in the act by which the soul rests upon the merits of Christ only.'—[Newman on Justification.]

For the Times and Seasons.

SIR,

Your having given insertion within the columns of your invaluable 'Times and Seasons,' and also in the "Neighbour," to a few reflections touching the conduct of our Missourian neighbours, (or rather murderers and robbers;) I feel somewhat emboldened to intrude again upon your notice, and on the patience of your readers, in presenting an opposita and different character before them, who came under my observation, while on board the Steam Boat.

The individual alluded to was, a gentleman from the state of Tennessee, he was evidently a close and rigid scrutinizer of men and things around him, and in the course of several interviews, I discovered he was thoroughly impressed, that the present professing world,—split up into the thousand different sects and parties, were all radically wrong; he felt assured, that none of these knew, what vital religion was,

such, as, he said, was taught and known by the Apostles. He then pointed out, some of those glaring inconsistencies and contradictions; the fallacy and impiety of one party, presuming to arrogate a supremacy over the other, when both had fallen into the ditch and dirt of unbelief and apostacy.

I then took occasion to refer him to the principles and doctrines as taught in your church.

I endeavoured to shew him, that you believed in the necessity of Divine Revelation, being continued, and of the Priesthood, being restored, as the legitimate channel, through which alone divine truth could flow, and thence as a matter of course the reasonableness, as well as the order and beauty of the same.

After thus expatiating upon the gifts and blessings enjoyed among you as a people, to which he paid the greatest attention; he then with equal sincerity and candour acknowledged he had previously only heard one side of the question, and that only of a prejudiced and unfavourable character, having only listened to the "worn out tales," of "delusion", &c.

But of the cruel, persecuting spirit, even unto the death,—with the despoiling of your lands, houses and goods, by a lawless multitude, headed by a monster in human shape, clothed with the garb of justice, in order to perpetrate his deeds of darkness with the greater malignity—of these he had not heard.

Neither had he been told, that in so free a country, so preeminently proud of her civil and religious Institutions; that she yet denied to them a redress of all their injuries and wrongs; notwithstanding the repeated appeals the prayerful petitions and remonstrances presented in her Legislative Courts and Halls of State.

These astounding facts so completely changed the current of his thought, and so satisfactorily drew him over to the cause of truth and justice, that, what with the scriptural and constitutional grounds on which you rested your claims, he was almost ready, then and there to exclaim with the Eunuch, "See! here is water, what hindereth." He then expressed a great desire to become more acquainted with your principles, wished to hear your Preachers, as well as to read your Publications, to which I had referred him.

He surprised me very considerably, by stating that he had never heard of any one being in that state, promulgating these things, and this brings me Sir, to ask a question.

How is this, that none of your Elders, have lifted up their voices and "made proclamation" of such glad tidings as these, in so vast a region of country as the state of Tennessee?

Surely it cannot be from a want of men, "zealous of good works?" It cannot be that we have "Cowards in our band!" Is it then, from a fear of arousing the same hell-malignant like spirit, that took possession of the blood-thirsty Missourian, personified through the Ex. Gov. Boggs, down to the mere child, at his father's hearth? Can it be possible, that such monstrous deeds, could be again acted in civilized America?

But fearful of trespassing too long,

I remain,

Dear Sir,

Yours, very respectfully,
JOHN HUSBAND.

Nauvoo, Feb. 2nd, 1844.

We would state, for the information of Mr. Husband, that there has been preaching in different parts of the state of Tennessee, and several churches raised up, some of whom have emigrated to this place; probably they have not preached in the neighbourhood of the gentleman's residence above referred to. The world is wide; the harvest great, and the labourers few—Ed.

TIMES AND SEASONS.

CITY OF NAUVOO,

THURSDAY, FEBRUARY 15, 1844.

WHO SHALL BE OUR NEXT PRESIDENT?

This is an enquiry which to us as a people, is a matter of the most paramount importance, and requires our most serious, calm, and dispassionate reflection. Executive power when correctly wielded, is a great blessing to the people of this great commonwealth, and forms one of the firmest pillars of our confederation. It watches the interests of the whole community with a fatherly care; it wisely balances the other legislative powers, when overheated by party spirit, or sectional feeling; it watches with jealous care our interests and commerce with foreign nations, and gives tone and efficacy to legislative enactments. The President stands at the head of these United States, and is the mouth-piece of this vast republic. If he be a man of an enlightened mind, and a capacious soul—if he is a virtuous man, a statesman, a patriot, and a man of unflinching integrity; if he possess the same spirit that fired the souls of our venerable sires, who founded this great commonwealth, and wishes to promote the universal good of the whole republic, he may indeed be made a blessing to community. But if he prostrates his high and honora-

ble calling, to base and unworthy purposes; if he makes use of the power which the people have placed in his hands for their interests, to gratify his ambition, for the purpose of self-aggrandizement, or pecuniary interest; if he meanly panders with demagogues, loses sight of the interests of the nation, and sacrifices the union on the altar of sectional interests or party views, he renders himself unworthy of the dignified trust reposed in him, debases the nation in the eyes of the civilized world, and produces misery and confusion at home. 'When the wicked rule, the people mourn.'

There is perhaps no body of people in the United States who are at the present time more interested about the issue of the Presidential contest, than are the Latter Day Saints. And our situation in regard to the two great political parties, is a most novel one. It is a fact well understood, that we have suffered great injustice from the State of Missouri, that we have petitioned to the authorities of that state for redress in vain; that we have also memorialized congress, under the late administration, and have obtained the heartless reply that 'congress has no power to redress your grievances.' After having taken all the legal, and constitutional steps that we can, we are still groaning under accumulated wrongs. Is there no power any where to redress our grievances? Missouri lacks the disposition, and congress both lacks the disposition and power(?) and thus fifteen thousand inhabitants of these United States, can with impunity be dispossessed of their property, have their houses burned, their property confiscated, many of their numbers murdered, and the remainder driven from their homes, and left to wander as exiles in this boasted land of freedom and equal rights, and after appealing again and again, to the legally constituted authorities of our land for redress, we are coolly told by our highest tribunals, 'we can do nothing for you.' We have paid hundreds of thousands of dollars into the coffers of congress for their lands, and they stand virtually pledged to defend us in our rights, but they have not done it. If a man steals a dollar from his neighbor, or steals a horse or a hog, he can obtain redress; but we have been robbed by wholesale, the most daring murders have been committed, and we are coolly told that we can obtain no redress. If a steam boat is set on fire, on our coast by foreigners, even when she is engaged in aiding and abetting the enemies of that power, it becomes a matter of national interference, and legislation; or if a foreigner, as in the case of McLeod, is taken on our land and tried for supposed crimes committed by him against our

citizens, his nation interferes, and it becomes a matter of negotiation and legislation; but our authorities can calmly look on and see the citizens of a county butchered with impunity;—they can see two counties dispossessed of their inhabitants, their houses burned and their property confiscated, and when the cries of fifteen thousand men, women and children salute their ears, they deliberately tell us we can obtain no redress. Hear it therefore ye mobbers! proclaim it to all the scoundrels in the Union! let a standard be erected around which shall rally all the renegadoes of the land; assemble yourselves, and rob at pleasure; murder till you are satiated with blood, drive men women and children from their homes, there is no law to protect them, and congress has no power to redress their grievances, and the great father of the Union (the President) has not got an ear to listen to their complaints.

What shall we do under this state of things? In the event of either of the prominent candidates, Van Buren or Clay, obtaining the Presidential chair, we should not be placed in any better situation. In speaking of Mr. Clay, his politics are diametrically opposed to ours; he inclines strongly to the old school of federalists, and as a matter of course, would not favor our cause, neither could we conscientiously vote for him. And we have yet stronger objections to Mr. Van Buren, on other grounds. He has sung the old song of congress—'congress has no power to redress your grievances.' But did the matter rest here it would not be so bad. He was in the Presidential chair at the time of our former difficulties. We appealed to him on that occasion, but we appealed in vain, and his sentiments are yet *unchanged*. But all these things are tolerable in comparison to what we have yet to state. We have been informed from a respectable source, that there is an understanding between Mr. Benton, of Missouri; and Mr. Van Buren, and a conditional compact entered into, that if Mr. Benton will use his influence to get Mr. Van Buren elected, that Van Buren when elected, shall use his executive influence to wipe away the stain from Missouri, by a further persecution of the Mormons, and wreaking out vengeance on their heads, either by extermination, or by some other summary process. We could scarcely credit the statement, and we hope yet for the sake of humanity, that the suggestion is false; but we have too good reason to believe that we are correctly informed.

If then this is the case can we conscientiously vote for a man of this description, and put the weapons into his hands to cut our throat with? we cannot; and however much we might

wish to sustain the democratic nomination we cannot—we will not vote for Van Buren. Our interests, our property, our lives and the lives of our families are too dear to us to be sacrificed at the shrine of party-spirit, and to gratify party feelings. We have been sold once in the State of Missouri, and our liberties bartered away by political demagogues through executive intrigue, and we wish not to be betrayed again by Benton and Van Buren.

Under these circumstances the question again arises, who shall we support? GENERAL JOSEPH SMITH. A man of sterling worth and integrity and of enlarged views; a man who has raised himself from the humblest walks in life to stand at the head of a large, intelligent, respectable, and increasing society, that has spread not only in this land, but in distant nations; a man whose talents and genius, are of an exalted nature, and whose experience has rendered him every way adequate to the onerous duty. Honorable, fearless, and energetic; he would administer justice with an impartial hand, and magnify, and dignify the office of chief magistrate of this land; and we feel assured that there is not a man in the United States more competent for the task.

One great reason that we have for pursuing our present course is, that at every election we have been made a political target for the filthy demagogues in the country to shoot their loathsome arrows at. And every story has been put into requisition to blast our fame, from the old fabrication of "walk on the water" down to "the murder of ex-Governor Boggs." The journals have teemed with this filthy trash, and even men who ought to have more respect for themselves; men contending for the gubernatorial chair: have made use of terms so degrading, so mean, so humiliating, that a billingsgate fisherwoman would have considered herself disgraced with. We refuse any longer to be thus bedaubed for either party; we tell all such to let their filth flow in its own legitimate channel, for we are sick of the loathsome smell.

Gentlemen, we are not going either to "murder ex-Governor Boggs," nor a mormon in this state for not giving us his money;" nor are we going to "walk on the water;" nor "drown a woman;" nor "defraud the poor of their property;" nor send "destroying angels after Gen. Bennet to kill him;" nor "marry spiritual wives;" nor commit any other outrageous act this election to help any party with, you must get some other persons to perform these kind offices for you for the future.—We withdraw

Under existing circumstances we have no other alternative, and if we can accomplish our object well, if not we shall have the satisfaction

of knowing that we have acted conscientiously and have used our best judgment; and if we have to throw away our votes, we had better do so upon a worthy, rather than upon an unworthy individual, who might make use of the weapon we put in his hand to destroy us with.

Whatever may be the opinions of men in general, in regard to Mr. Smith, we know that he need only to be known, to be admired; and that it is the principles of honor, integrity, patriotism, and philanthropy, that has elevated him in the minds of his friends, and the same principles if seen and known would beget the esteem and confidence of all the patriotic and virtuous throughout the union.

Whatever therefore be the opinions of other men our course is marked out, and our motto from henceforth will be GENERAL JOSEPH SMITH.

PUBLIC MEETING.

On Friday evening last a public meeting was held in the room over Joseph Smith's store, at which a public address, of General Joseph Smith's, to the citizens of the United States was read by Judge Phelps. The address is certainly an able document, big with meaning and interest, clearly pointing out the way for the temporal salvation of this union, shewing what would be our best policy, pointing out the rocks and quicksand where our political bark is in danger of being wrecked, and the way to escape it and evincing a knowledge and foresight of our political economy, worthy of the writer.

Appropriate remarks were made by several gentlemen after the reading of the address.

THE GATHERING.

(Continued.)

From the whole of the preceding, it is very evident, that God has had a great design to accomplish, in regard to the human family; that in order to bring about his purposes, he has uniformly gathered his people together; that this gathering was for a two fold object; first, for the convenience, happiness, and teaching of the parties immediately concerned; and secondly, for the benefit and salvation of themselves and their posterity, in the future, according to the eternal purposes of God. And whatever may be the opinions of men in regard to the subject, the scriptures are plain and definite, and clearly show not only that he has in different ages collected his people together, and that the people which he calls together are blessed of him; but that the principle of scattering is a curse.

When the children of Noah were all assem-

bled together they were blessed of God, when they began to work wickedness, and build the Tower of Babel, their language was confounded, and they were scattered abroad upon the face of the whole earth, as a curse, that that they might be prevented from combining together, to frustrate the purposes of God.

When the Lord pronounced blessings and cursings upon the children for obedience or disobedience, according to Deut. XXVIII, one of the greatest blessings was that they should dwell in peace in their land: "The Lord shall command the blessing upon thee, in thy storehouse, and in all that thou sittest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee. The Lord shall establish thee an holy people unto himself."—Verses 8 and 9. And on the contrary, if they should disobey the commandments of God, the Lord should curse them by scattering them.—"And it shall come to pass that as the Lord rejoiced over you, to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought, and ye shall be plucked from off the land, whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other."—Verses 63 and 64. Ezekiel speaking on the same subject says, "and I will scatter toward every wind, all that are about him, to help him, and all his band, and I will draw out the sword after them, and they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countries."

(To be Continued.)

PACIFIC INNUENDO.

The very candid, pacific, and highly creditable *advice*, which Governor Ford has done himself the honor to address to "the Citizens of Hancock county, 'Mormons and all,'" and which appears in the "Warsaw Signal," of the 14th inst. is, like the balm of Gilead, well calculated to ease the pain, which has troubled the heads and hearts of the Carthaginians, Warsawians, and other over jealous bodies for *weal and wo*. It certainly must be admitted, on all hands, that Governor Ford has exalted himself as a mediator, patriot, lawyer, Governor, peace maker, and friend of all; not only to magnify the law and make it honorable, but also in pointing out the *path of peace*. Such is what the Latter Day Saints have ever sought at the hands of those in authority; and, with an approving conscience, clear as the chystal spring: and with a laudible intention, warm as the summer zephyr; and with a charitable pray-

er, mellow as the morning dew, it is now our highest consolation to hope that all difficulties will cease: and give way to reason, sense, peace and good will. The saints if they will be humble and wise, can now *practice* what they *preach* and soften by good examples, rather than harden by a distant course of conduct, the hearts of the people.

For general information it may be well to say that there has never been any cause for alarm as to the Latter Day Saints. The legislature of Illinois granted a liberal charter for the city of Nauvoo; and, let every honest man in the union, who has any knowledge of her, say whether she has not flourished beyond the most sanguine anticipations of all; and while they witness her growing glory: let them solemnly testify whether Nauvoo has *willfully injured* the country, county, or a single individual *one cent*: With the strictest scrutiny publish the facts whether a particle of law has been evaded or broken: virtue and innocence need no artificial covering: Political views and party distinctions, never should disturb the harmony of society; and when the whole truth comes before a virtuous people: we are willing to abide the issue.

We will here refer to the *three late dismissals*, upon writs of *habeas corpus*, of Joseph Smith, when arrested under the requisitions of Missouri. The first, in June 1841, was tried at Monmouth, before Judge Douglass, of the fifth Judicial Circuit, and as no exceptions have been taken to that decision, by this State or Missouri, but Missouri had previously entered a *nolle prosequi* on all the old indictments against the Mormons in the difficulties of 1838, it is taken and granted that *that decision was just!* The second, in December, 1842, was tried at Springfield before Judge Pope in the U. S. District Court, and, from that honorable discharge, as no exceptions from any source have been made to those proceedings, it follows as a matter of course, that *that decision was just!!* and the third, in July 1843, was tried at the city of Nauvoo, before the Municipal Court of said city; and as no exceptions, to that discharge, have been taken, and as the Governor says there is "evidence on the other side to shew" that the Sheriff of Lee county *voluntarily carried Mr. Reynolds* (who had Mr. Smith in custody,) to the city of Nauvoo, without any coercion on the part of any one." it must be admitted that *that decision was just!!!*

But is any man still unconvinced of the justice of these strictures relative to the two last cases, let the astounding fact go forth, that, *Orin Porter Rockwell*, who, Boggs swore, was the principal in his assassination, and, as access-

sary to which Mr. Smith was arrested, *has returned home, "clear of that sin."* In fact there was not a witness to get up an indictment against him.

The Messrs. Averys, who were unlawfully "transported out of this State," have returned to their families in peace, and there seems to be no ground for contention: no cause for jealousy; and no excuse for a surmise that any man, woman, or child, will suffer the least inconvenience, from General Smith; the charter of Nauvoo; the city of Nauvoo; or even any of her citizens. There is nothing for a bone of contention! even those Ordinances which appeared, to excite the feeling of some people, have recently been *repealed*—so that, if the "intelligent" inhabitants of Hancock county, want peace; want to abide by the Governor's advice; want to have a character abroad grow out of their character at home; and really mean to follow the Savior's golden rule: "*To do unto others as they would wish other to do unto them,*" they will be still, now, and let their own works praise them in the gates of justice, and in the eyes of the surrounding world. Wise men ought to have understanding enough to conquer men with kindness.

"A soft answer turns away wrath," says the wiseman, and it will be greatly to the credit of the Latter Day Saints to shew the love of God, by now kindly treating those who may have, in an unconscious moment, done them wrong: for truly said Jesus: *pray for thine enemies.* Humanity towards all; reason and refinement to enforce virtue: and good for evil, are so eminently designed to cure more disorders of society than an appeal to "arms," or even *argument* untempered with *friendship*, and the "one thing needful," that no vision for the future: guide-board for the distant; or expositor for the present, need trouble any one with what he ought to do. His own good, his family's good, his neighbor's good, his country's good, and all good, seem to whisper to every person: the Governor has told you what to do: *now do it.* The constitution expects every man to do his duty, and when he fails the law urges him: or should he do too much the same master rebukes him. Should reason, liberty, law, light, and philanthropy now guide the destinies of Hancock county with as much sincerity as has been manifested for her notoriety, or welfare; there can be no doubt that peace, prosperity, and happiness will prevail, and that future generations as well as the present one, will call Governor Ford a PEACE MAKER. The Latter Day Saints will, at all events, and profit by the instruction: and call upon honest men to [help

them cherish all the love; all the friendship; all the courtesy; all the kindly feelings and all the generosity that ought to characterize *clever people*, in a clever neighborhood, and leave candid men to judge which tree exhibits the best fruit, the one with the most clubs and sticks thrown into its boughs, and the grass trodden down under it; or the one with no sticks in it, some dead limbs and rank grass growing under it; for by their signs ye can know their fruit; and by the fruit ye know the trees. Our motto then, is, *peace with all.* If we have joy in the love of God, let us try to give a reason of that joy, which all the world cannot gainsay or resist. And may be, like, as when Paul started with recommendations to Damascus, to persecute the Saints, some one who has raised his hand against us with letters to men in high places, may see a light at noon-day above the brightness of the sun, and hear the voice of Jesus saying: "*It is hard for thee to kick against the pricks.*"

Intelligence is sometimes the messenger of safety; and willing to aid the Governor in his laudable endeavors to cultivate peace and honor the laws; believing that very few of the citizens of Hancock county will be found in the negative of such a goodly course; and considering his views a kind of manifesto, or olive leaf, which shows that their is rest for the sole of the Saints' feet, we give it a place in the Neighbor, wishing it God speed, and saying, *God bless good men and good measures*, and, as Nauvoo has been, so it will continue to be, a good city, affording a good market to a good country, and let those who do not mean to try the way of transgressors, say, *Amen.*

GOVERNOR FORD'S LETTER.

SPRINGFIELD, Jan. 29, 1844.

DEAR SIR:—I have received the copy of the proceedings and resolutions of a meeting of the citizens of Hancock county, which you did me the honor to send me.

I have observed with regret, that occasions have been presented, for disturbing the peace of your county; and if I knew what I could legally do to apply a corrective, I would be very ready to do it. But if you are a lawyer, or at all conversant with the law, you will know that I as a Governor have no right to interfere in your difficulties.

As yet, I believe, that there has been nothing like war among you; and I hope that all of you, will have the good sense to see the necessity of preserving peace. If there is anything wrong in the Nauvoo charters, or in the mode of administering them, you will see that noth-

ing short of legislative or judicial power is capable of enforcing a remedy. I myself had the honor of calling the attention of the legislature to this subject at the last session; but a large majority of both political parties in that body, either did not see the evil which you complain of; or if they did they repeatedly refused to correct it. And yet a call is made upon me to do that which all parties refused to do at the last session. I have also been called upon to take away the arms from the Mormons: to raise the militia to arrest a supposed fugitive; and in fact to repeal some of the ordinances of the city of Nauvoo. Hancock county is justly famed for its intelligence: and I cannot believe that any of its citizens are so ignorant as not to know that I have no power to do these things. The absurd and preposterous nature of these requests give some color, to the charge that they are made for political effect only. I hope that this charge is untrue; for in all candor, it would be more credible to those concerned to have their errors attributed to ignorance than to a disposition to embroil the country in the horrors of war, for the advancement of party ends. But if there should be any truth in the charge, (which God forbid) I affectionately entreat all the good citizens engaged in it, to lay aside their designs, and yield up their ears to the voice of justice, reason, and humanity. All that I can do, at present is, to admonish both parties to beware of carrying matters to extremity. Let it come to this; let a state of war ensue, and I will be compelled to interfere with executive power. In that case also, I wish in a friendly, affectionate, and candid manner, to tell the citizens of Hancock county, Mormons and all, that my interference will be against those who shall be the first transgressors. I am bound by the laws and the constitution to regard you all as citizens of the state, possessed of equal rights and privileges; and to cherish the rights of one as dearly as the rights of another. I can know no distinction among you except that of assailant and assailed.

I hope, Dear Sir, you will do me the favor to publish this letter in the papers of your county, for the satisfaction of all persons concerned.

I am, with the highest respect, your obedient servant,

THOMAS FORD.

NEW ZEALAND SUPERSTITIONS.

Man, according to the notions of the natives, is endowed with an immortal incorporeal spirit, which at his death departs from the body, and goes as a falling star to the nether world, the

entrance to which is down the face of a rocky cliff at the Cape Maria, van Diemen. An ancient tree stands there, upon the branches of which the spirit descends. The natives hold this place in great awe and veneration; and even christian natives who accompanied me would not go near it. But the spell has been partly broken by a missionary cutting off the branch of the tree on which the spirit was supposed to alight. In the interior the natives still adhere to their ancient notions. The lower world is the common dwelling-place of spirits, but it is not the only one. Before the spirit of an hereditary chief descends into it, it goes into Heaven; there his left eye remains and becomes a star. In the lower world the spirits live as men do on earth; but they can leave it, and influence the actions and the fate of those who are alive, communicating with them through the medium of the priests who hear them. Their voice has a whistling sound which others beside the priests sometimes perceive, when they walk out in the dark. If travellers come into the neighborhood of the infernal regions, they throw down a piece of fern or of the slika palm, to let the spirits know whether the wanderers are inhabitants of the open land or forest. The spirits often speak in dreams to the priest or chief who announces their communications in the moons; and these often lead to important resolutions. *Duffeaback's Travels in New Zealand.*

For the Times and Seasons.

CLINTON COUNTY, Indiana, Feb. 5, 1844.

BROTHER TAYLOR:—As it may not be uninteresting to you to hear how the stone of the mountain is rolling forth in this part of the country, I would just say that there has been several elders through this section of country, and that elder Standage is now in this part. Six have been baptized in Clinton township, and many are enquiring for the truth.—We should like to see more laborers here, there are calls on the right and on the left; prejudice is giving way, and I think I might safely say that ten faithful laborers might be set to work in these parts. The world tell us many things about the Saints and Nauvoo, also about brother Joseph, but blessed be the Lord, while we find by reading the Times and Seasons, that while all is storm, tempest and confusion through the country respecting the Saints, all is peace and harmony with the Saints at home, and things are going on well with you at Nauvoo. Hoping you may continue to abound in every good work.

I remain yours in the everlasting covenant,

ALFRED HALL.

CONFERENCE MINUTES.

Minutes of a Conference of the Church of Jesus Christ of Latter Day Saints, held at the city of Halifax, Halifax county, Providence Nova Scotia, November 18th 1843.

Conference convened pursuant to previous appointment, at 11 o'clock, A. M., and after singing and prayer, by elder Dickson; the meeting was addressed by elder Cooke, from John's 1st epistle, 4th c. 19—21 v.

On motion, Resolved, That we adjourn till 1 o'clock, P. M.

At 1 o'clock, P. M., conference re-assembled, and elder Dickson presented before the meeting the object of the conference. The solemnities of the occasion were then opened by singing and prayer by elder Cooke.

The conference was organized by unanimously electing elder Robert Dickson, president, and elder Edward Cooke, secretary.

Resolved; That this branch of the Church of Jesus Christ of Latter Day Saints, be called the Halifax Branch.

Resolved, That elder R. Dickson be chosen to preside over this branch of the church.

Resolved, That brother John Skerry be ordained to the office of elder, to preside over this branch, in the absence of elder Dickson.

Resolved, That brother William Gumb be ordained to the office of Deacon of this branch of the church.

Resolved, That conference adjourn till 7 o'clock.

Conference reassembled at 7 o'clock P. M., and after singing and prayer by R. Dickson, the above brethren were ordained to their respective offices, under the hands of elders Dickson and Cooke.

Representation of branches—The Halifax branch, represented by Robert Dickson, consists of 13 members, one elder, and one deacon.

In Onslow, Colchester county, Nova Scotia, there are four members, represented by R. Dickson.

The Preston branch, represented by Edward Cooke, consists of 17 members, one elder, one teacher and one deacon.

The official members present, spoke, and bore testimony to the truth of the great work of the Lord in these last days. Official members present, two elders and one teacher.

Resolved, That the saints uphold the first presidency by their prayers.

Resolved, That a copy of the minutes of this

conference be transmitted to Nauvoo, for publication in the Times and Seasons.

Conference then adjourned to meet again in Halifax, on the 18th day of February, 1844.

ROBERT DICKSON, Pres.

EDWARD COOKE, Clerk.

Minutes of a conference of the Church of Jesus Christ of Latter Day Saints, held at Preston, Halifax county, Providence Nova Scotia, Dec. 19th, 1843.

Conference convened pursuant to previous appointment, on Tuesday, at 11 o'clock A. M.

The meeting being called to order, and after singing and prayer by elder Cooke, elder Dickson briefly stated the object of convening.

The conference was organized unanimously; electing elder Robert Dickson, president; and Edward Cooke, secretary.

Representation of branches—Preston branch represented by elder Cooke, consists of 15 members, one elder, one teacher, and one deacon; ten having been added since last conference, by the labors and administration of elder Dickson; two having moved to Halifax since last conference.

The Halifax branch, represented by elder Dickson, consists of 18 members, two elders, and one deacon; 17 having been added by baptism since last conference in this place.

There are four members at Onslow, Colchester county, N. S., represented by elder Dickson.

Resolved, That brother John Whiston be ordained to the office of priest of this branch.

Official members present—three elders, one teacher, and one deacon.

Resolved, That the saints uphold the first presidency by their prayers.

Resolved, That a copy of the minutes of this conference be transmitted to Nauvoo for publication in the Times and Seasons.

Resolved, That elder Dickson read before the conference, from the book of Doctrine and Covenants, the revelation on the word of wisdom.

The conference adjourned at 4 o'clock, P. M., to meet at the house of T. Miller, on the 10th day of March, 1844.

ROBERT DICKSON, Pres.

EDWARD COOKE, Sec.

Minutes of a conference of the Church of Jesus Christ of Latter Day Saints, held in Browns-town, Main county, Michigan, on the 12th of January, 1844.

Conference convened pursuant to previous appointment. Present, seven elders, two teachers,

M. Scirine was chosen to preside, and G. Savage appointed clerk.

The conference was opened by singing and prayer. The president then made some remarks on the object of the meeting; after which elder Savage delivered a discourse from the 7th chapter of Rev. Conference then adjourned till 11 o'clock next day.

Met according to appointment, opened by singing and prayer.

Elder O. Jefferies preached from the 2d chapter of Daniel, 44th verse; wherein he proved that the kingdom spoken of by Daniel could not mean the kingdom set up in the days of Jesus Christ, that kingdom having been taken from the Jews and given to the Gentiles; and in place of its having rolled forth and broken in pieces all other kingdoms, the kingdoms of this world brake that in pieces, and the man of sin was revealed, the son of perdition, spoken of by Paul in 2d Thess., 26th chp. The president afterwards made a few remarks upon the same subject. Conference adjourned two hours.

Met according to appointment; opened by singing and prayer: some remarks were made by the president to the conference by way of instruction.

The different branches were then represented as follows:

Franklin branch, represented by elder M. Serrine; two elders, one priest, one teacher, 17 members.

Pleasant Valley branch, represented by elder O. Jefferies; one elder, one priest, one teacher, 22 members.

The Rose branch, represented by elder O. Jefferies; one teacher, 10 members.

The Laper branch; represented by elder Slater; one elder, three priests, one teacher, 16 members.

Brownstown branch; represented by president Bunel, one priest, one teacher, 19 members.

The Livonia branch; represented by elder Wood, one elder, one priest, one teacher, one deacon, 15 members.

The Serrine branch; represented by elder M. Serrine, one priest, one teacher, 14 members.

The Bedford branch; represented by brother Wright, one elder, 16 members.

The Willdale branch; represented by elder M. Serrine, one priest, seven members; besides there was about 45 scattered members, not represented in the above branches.

Since our conference in July, upwards of one hundred members have left this state for Nauvoo. Conference adjourned till evening.

Met according to appointment, opened with

singing and prayer. Elder G. Savage delivered a discourse from the 12th chap. of Rev., in which he described the fall of the church, and its reorganization in the year 1830, according to the predictions of the apostles and prophets. Adjourned till 11 o'clock, next day.

Met according to appointment, opened by singing and prayer. G. Savage spoke from 2d Pet., 1st chap., 21st and 22d verses; from which he proved that the Bible was its own expositor, and that all those prophecies had had, and would receive a literal fulfilment.—He was followed by elder Serrine. Conference adjourned two hours. During the intermission elder Serrine baptized one individual.

Met according to appointment, opened by singing and prayer. The president then administered the sacrament, and confirmed the person who had been baptized; blessed four children. Adjourned till evening.

Met again according to appointment, opened by singing and prayer. Elder Serrine preached from 1st Cor. 15th chap.; he set forth the first and second resurrection, and the reign of the saints of God on the earth, when purified. Several members then bore testimony of the truth of the gospel, and as they spoke the spirit of God seemed to rest upon the congregation. The power of God was manifested; the gifts were received in the church, and a lively impression seemed to have been made upon the minds of the congregation. The parting hymn was sung, and conference adjourned until the first Friday, Saturday and Sunday, in May, to be held in the town of Waterford, Oakland county, Michigan, six miles west of Pontiac.

Moved and carried, that the minutes of this conference be sent to the editor of the Times and Seasons for publication. We should be glad if the elders which are travelling through this place could meet with us at the next conference.

M. SERRINE, Pres.

G. SAVAGE, Clerk.

To the Editor of the Times and Seasons.

HANCOCK Co., Ill., Jan. 20th, 1844.

DEAR BROTHER:—I embrace this opportunity to give you a brief account of my labors the past season. I left Nauvoo the 27th of May, last, in company with elder D. P. Raney. After a pleasant passage to Mills' Point, Hickmond Co., Ky.; we commenced preaching the gospel. At our second meeting, Doctor Riddle—a Baptist preacher—came forward and was baptized. From thence we travelled south into Tennessee, passing through Ebine, Gibson, Dyer, Madison and Henderson counties; we preached in every Court House and settlement where we could get the privilege. The people generally were very attentive. We visited

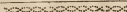
brother Raney's friends, in McNary Co., and combated the priests there, with good success. We returned back to the Point the last of August. After a few days, brother Raney left me and started for Nauvoo. I then enlarged my borders and formed a circuit including a part of five counties in Tennessee, and preached in thirty places. After breaking down abundance of prejudice, by confounding the opposers of truth, and proving to the satisfaction of all present, (in a debate with a Campbellite preacher) that Joseph Smith is a prophet of God, and the perpetuation of the gifts, &c., the honest in heart began to obey the gospel ordinances. I had large and attentive congregations, many believing; and more calls for preaching than I could fill. I organized five branches, ordained one elder and three teachers, the whole number of members is sixty-five. I baptized but thirty-five this mission, the rest were baptized during a previous mission, in the winter of 1842. The work of the Lord is gaining in the south very fast: may it continue until the honest in heart are all gathered out of Babylon; Zion built up, and the saints endowed with the blessings of the gospel, which is the power of God unto salvation.

I remain as ever, your affectionate brother in the new covenant,

Z. D. WILSON.

POETRY.

For the Times and Seasons.



FAREWELL TO NAUVOO.

Fair city of the saints! my heart to thee

Will often turn with sadness and regret,
When far away my dwelling place shall be,
For there are scenes I never can forget,
Connected with the memory of Nauvoo;
Scenes which my heart will often dwell upon,
And memory to her station ever true

Will bring them back to me when I am gone.
These scenes with mournful pleasure recollected
In memory's glass will often be reflected.

Though the obliterating hand of time
Has from the mind a thousand things effaced,
Yet principles eternal and sublime,
When once imprinted cannot be erased.
These principles have now become to me
Part of myself—a portion of my mind,
And I must lose my own identity
Before such principles can be resigned.
When once received, in spite of all resistance,
They form the essence of the soul's existence.

Fair city of the saints! I love thee well;
To me thy memory will be ever dear.
I would to God I could forever dwell
Amidst thy pleasant scenes where I could hear
The words of inspiration every day,
And hourly treasure up within my heart

Wisdom and knowledge that will not decay;
Light and intelligence that will impart
New glory to the beauties of creation,
Filling the mind with wondering admiration.

O! I have listened with suspended breath
To hear the words of wisdom as they fell
From lips inspired, and felt that life nor death,
Nor all the powers combined of earth and hell
Could never force my heart to turn aside
From principles so holy and sublime.
Truth be my only creed, and God my guide,
And I shall safely pass the storms of time,
And gain at last a high and holy station,
Among the ransomed in the new creation.

Farewell, Nauvoo! I must again return
Back to my gentile bondage as before.
But oftentimes my heart will sadly yearn
To hold communion with the saints once more
How I shall long the prophet's voice to hear—
The words of wisdom flowing from his tongue
Truths most sublime are made so plain and clear
That oftentimes enchanted I have hung
Upon his words, which forced the exclamation—
These surely are the words of inspiration!

L..... S.....

The Times and Seasons,

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JOHN TAYLOR,

EDITOR AND PROPRIETOR.

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TIMES AND SEASONS.

"Truth will prevail."

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HISTORY OF JOSEPH SMITH.

(Continued.)

The first Sabbath after our arrival in Jackson county, brother W. W. Phelps preached to a western audience, over the boundary of the United States, wherein were present specimens of all the families of the earth, for there were several of the Indians, quite a respectable number of negroes, and the balance was made up of citizens of the surrounding counties, and fully represented themselves as pioneers of the west. At this meeting two were baptized who had previously believed in the fulness of the gospel. During this week the Colesville branch referred to in the latter part of the last revelation, and Sidney Rigdon and wife, and elders Morley and Booth arrived: and I also received the following

Revelation given in Zion, August, 1831.

Hearken O ye elders of my church, and give ear to my word, and learn of me what I will concerning you, and also concerning this land unto which I have sent you: for verily I say unto you, blessed is he that keepeth my commandments, whether in life or in death; and he that is faithful in tribulation the reward of the same is greater in the kingdom of heaven.

Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation. For after much tribulation cometh the blessings. Wherefore, the day cometh that ye shall be crowned with much glory, the hour is not yet but is nigh at hand.

Remember this which I tell you before, that you may lay it to heart, and receive that which shall follow. Behold, verily I say unto you, for this cause I have sent you that you might be obedient, and that your hearts might be prepared to bear testimony of the things which are to come; and also that you might be honored of laying the foundation, and of bearing record of the land upon which the Zion of God shall stand; and also that a feast of fat things might be prepared for the poor; yea a feast of fat things, of wine on the lees well refined, that the earth may know that the mouths of the prophets shall not fail; yea a supper of the house of the Lord, well prepared unto which all nations shall be invited. Firstly the rich, and the learned, the wise and the noble; and after that cometh the day of my power: then shall the poor, the lame and the blind, and the deaf, come in unto the marriage of the Lamb,

and partake of the supper of the Lord, prepared for the great day to come. Behold I the Lord have spoken it.

And that the testimony might go forth from Zion; yea from the mouth of the city of the heritage of God: yea, for this cause I have sent you hither; and have selected my servant Edward Partridge and have appointed unto him his mission in this land: but if he repent not of his sins, which are unbelief and blindness of heart, let him take heed lest he fall. Behold his mission is given unto him and it shall not be given again. And whoso standeth in this mission, is appointed to be a judge in Israel, like as it was in ancient days, to divide the lands of the heritage of God unto his children; and to judge his people by the testimony of the just, and by the assistance of his counsellors, according to the laws of the kingdom which are given by the prophets of God: for verily I say unto you, my laws shall be kept on this land.

Let no man think that he is ruler but let God rule him that judgeth, according to the counsel of his own will: or in other words, him that counsellet, or sitteth upon the judgment seat. Let no man break the laws of the land, for he that keepeth the laws of God, hath no need to break the laws of the land: wherefore be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under his feet. Behold the laws which ye have received from my hand, are the laws of the church; and in this light ye shall hold them for thine. Behold here is wisdom.

And now as I spake concerning my servant Edward Partridge: this land is the land of his residence, and those whom he has appointed for his counsellors. And also the land of the residence of him whom I have appointed to keep my storehouse: wherefore let them bring their families to this land, as they shall counsel between themselves and me: for behold it is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant: wherefore he receiveth no reward. Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness: for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in no wise lose their reward. But he that doeth not any thing until he is commanded, and receiveth a commandment with doubt-

ful heart, and keepeth it with slothfulness. the same is damned. Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments? Who am I, saith the Lord, that have promised and have not fulfilled? I command and a man obeys not, I revoke and they receive not the blessing:—then they say in their hearts, this is not the work of the Lord, for his promises are not fulfilled.—But wo unto such, for their reward lurketh beneath, and not from above.

And now I give unto you further directions concerning this land. It is wisdom in me, that my servant Martin Harris should be an example unto the church, in laying his moneys before the bishop of the church. And also this is a law unto every man that cometh unto this land, to receive an inheritance; and he shall do with his moneys according as the law directs. And it is wisdom also, that there should be lands purchased in Independence, for the place of the storehouse: and also for the house of the printing.

And other directions, concerning my servant Martin Harris, shall be given him of the spirit, that he may receive his inheritance as seemeth him good. And let him repent of his sins, for he seeketh the praise of the world.

And also let my servant William W. Phelps stand in the office which I have appointed him, and receive his inheritance in the land.—And also, he hath need to repent, for I the Lord am not well pleased with him, for he seeketh to excel, and he is not sufficiently meek before me. Behold he who has repented of his sins the same is forgiven, and I the Lord remembereth them no more. By this ye may know if a man repenteth of his sins. Behold he will confess them and forsake them. And now verily I say, concerning the residue of the elders of my church, the time has not yet come for many years, for them to receive their inheritance in this land; except they desire it through the prayer of faith, only as it shall be appointed unto them of the Lord. For behold they shall push the people together from the ends of the earth: wherefore assemble yourselves together, and they who are not appointed to stay in this land, let them preach the gospel in the regions round about; and after that, let them return to their homes. Let them preach by the way, and bear testimony of the truth in all places, and call upon the rich, the high, and the low, and the poor, to repent; and let them build up churches inasmuch as the inhabitants of the earth will repent.

And let there be an agent appointed by the voice of the church, unto the church in Ohio, to receive moneys to purchase lands in Zion.

And I give unto my servant Sidney Rigdon, a commandment, that he shall write a description of the land of Zion, and a statement of the will of God, as it shall be made known by the Spirit, unto him; and an epistle and subscription, to be presented unto all the churches, to obtain moneys, to be put into the hands of the bishop, to purchase lands for an inheritance for the children of God, of himself or the agent, as seemeth him good, or as he shall direct. For behold, verily I say unto you, the Lord willeth that the disciples, and the children of men, should open their hearts even to purchase this whole region of country, as soon as time will permit. Behold here is wisdom; let them do this lest they receive none inheritance, save it be by the shedding of blood.

And again, inasmuch as there is land obtained, let there be workmen sent forth, of all kinds, unto this land, to labor for the saints of God. Let all these things be done in order.—And let the privileges of the lands be made known from time to time, by the bishop, or the agent of the church. And let the work of the gathering be not in haste, nor by flight, but let it be done as it shall be counselled by the elders of the church at the conferences, according to the knowledge which they receive from time to time.

And let my servant Sidney Rigdon consecrate and dedicate this land, and the spot of the temple, unto the Lord. And let a conference meeting be called, and after that, let my servant Sidney Rigdon and Joseph Smith, jr. return, and also Oliver Cowdery with them, to accomplish the residue of the work, which I have appointed unto them in their own land; and the residue as shall be ruled by the conferences.

And let no man return from this land, except he bear record by the way, of that which he knows and most assuredly believes. Let that which has been bestowed upon Ziba Peterson, be taken from him: and let him stand as a member in the church, and labor with his own hands, with the brethren, until he is sufficiently chastened for all his sins, for he confessed them not, and he thinketh to hide them.

Let the residue of the elders of this church, who are coming to this land, some of whom are exceedingly blessed even above measure, also, hold a conference upon this land. And let my servant Edward Partridge direct the conference, which shall be held by them. And let them also return, preaching the gospel by the way, bearing record of the things which are revealed unto them: for verily the sound must go forth from this place unto all the world; and unto the uttermost parts of the earth, the gospel

must be preached unto every creature, with signs following them that believe. And behold the Son of man cometh: Amen.

On the second day of August, I assisted the Colesville branch of the church to lay the first log, for a house, as a foundation for Zion in Kaw township, twelve miles west of Independence. The log was carried and placed by twelve men, in honor of the twelve tribes of Israel. At the same time, through prayer, the land of Zion was consecrated and dedicated for the gathering of the saints, by elder Rigdon: and it was a season of joy to those present, and afforded a glimpse of the future, which time will yet unfold to the satisfaction of the faithful. As we had received a commendment for elder Rigdon to write a description of the land of Zion, we sought for all the information necessary to accomplish so desirable an object.—Unlike the timbered states in the east, except upon the rivers and water courses; which were verdantly dotted with trees from one to three miles wide, as far as the eye can glance. The beautiful rolling prairies lay spread around like a sea of meadows. The timber is a mixture of oak, hickory, black walnut, elm, cherry, honey locust, mulberry, coffee bean, hackberry, box elder and bass wood, together with the addition of cotton wood, button wood, pecan, soft and hard maple, upon the bottoms. The shrubbery was beautiful; and consisted in part of plums, grapes, crab apples, and parsimmons. The prairies were decorated with a growth of flowers that seemed as gorgeous and grand as the brilliancy of stars in the heavens, and exceed description. The soil is rich and fertile; from three to ten feet deep, and generally composed of a rich black mould, intermingled with clay and sand. It produces in abundance, wheat, corn, and many other commodities, together with sweet potatoes and cotton. Horses, cattle and hogs, though of an inferior breed, are tolerable plenty, and seem nearly to raise themselves by grazing in the vast prairie range in summer, and feeding upon the bottoms in winter. The wild game is less plenty where man has commenced the cultivation of the soil, than it is a little distance farther in the wild prairies. Buffalo, elk, deer, bear, wolves, beaver, and many lesser animals roam at pleasure. Turkeys, geese, swans, ducks, yes, a variety of the feathered race are among the rich abundance that graces the delightful regions of this goodly land of the heritage of the children of God. Nothing is more fruitful, or a richer stockholder in the blooming prairies, than the honey bee; honey is but about twenty-five cents per gallon.

The season is mild and delightful nearly

three quarters of the year, and as the land of Zion, situated at about equal distances from the Atlantic and Pacific oceans, as well as from the Alleghany and Rocky mountains, in the thirty-ninth degree of north latitude, and between the tenth and seventeenth degrees of west longitude. It bids fair to become one of the most blessed places on the globe, when the curse is taken from the land, if not before. The winters are milder than in the Atlantic states, of the same parallel of latitude; and the weather is more agreeable, so that were the virtues of the inhabitants only equal to the blessings of the Lord, which he permits to crown the industry and efforts of those inhabitants; there would be a measure of the good things of life: for the benefit of the saints, full, pressed down and running over, even an hundred fold. The disadvantages here, like all new counties are self-evident, lack of mills and schools, together with the natural privations and inconveniences, which the hand of industry, and the refinement of society with the polish of science overcome. But all these impediments vanished, when it is recollected that the prophets have said concerning Zion in the last days: how the glory of Lebanon is to come upon her; the fir tree, the pine tree, and the box together, to beautify the place of his sanctuary, that he may make the place of his feet glorious, where for brass, he will bring gold, and for iron he will bring silver, and for wood brass, and for stones iron; and where the feast of fat things will be given to the just; yea, when the splendor of the Lord is brought to one consideration, for the good of his people: the calculations of men and the vain glory of the world vanishes; and we exclaim: God will shine—the perfection of beauty out of Zion.

On the third day of August, the spot for the Temple, a little west of Independence, was dedicated in presence of eight men, among whom were myself, Sidney Rigdon, Edward Partridge, W. W. Phelps, Oliver Cowdery, Martin Harris, and Joseph Coe. The 87th Psalm was read, and the scene was solemn and impressive. On the 4th I attended the first conference in the land of Zion. It was held at the house of brother Joshua Lewis, in Kaw township, in presence of the Colesville branch of the church. The spirit of the Lord was there. On the 7th, I attended the funeral of sister Poly Knight, the wife of Joseph Knight, Sen. This was the first death in the church in this land, and I can say a worthy member sleeps in Jesus till the resurrection.—I also received the following

Revelation given in Zion, August, 1831.

Behold, blessed, saith the Lord, are they who

have come up unto this land with an eye single to my glory, according to my commandments: for them that live shall inherit the earth, and them that die shall rest from all their labors, and their works shall follow them, and they shall receive a crown in the mansions of my Father, which I have prepared for them; yea, blessed are they whose feet stand upon the land of Zion, who have obeyed my gospel, for they shall receive for their reward the good things of the earth; and it shall bring forth in its strength: and they shall also be crowned with blessings from above; yea and with commandments not a few; and with revelations in their time: they that are faithful and diligent before me.

Wherefore I give unto them a commandment, saying thus: Thou shalt love the Lord thy God, with all thy heart, with all thy might, mind, and strength: and in the name of Jesus Christ thou shalt serve him. Thou shalt love thy neighbor as thyself. Thou shalt not steal. Neither commit adultery, nor kill, nor do any thing like unto it. Thou shalt thank the Lord thy God in all things. Thou shalt offer a sacrifice unto the Lord thy God in righteousness: even that of a broken heart and a contrite spirit. And thou shalt more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days, and at all times; but remember that, on this, the Lord's day, thou shalt offer thine oblations, and thy sacraments, unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect, or in other words, that thy joy may be full. Verily this is fasting and prayer; or, in other words, rejoicing and prayer.

And inasmuch as ye do these things, with thanksgiving, with cheerful hearts and countenances; not with much laughter, for this is sin, but with a glad heart and a cheerful countenance; verily I say, that inasmuch as ye do this, the fulness of the earth is yours: the beasts of the fields, and the fowls of the air, and that which climbeth upon the trees, and walketh upon the earth; yea, and the herb, and the good things which cometh of the earth, whether for food or for raiment, or for houses or for barns, or for orchards, or for gardens, or for vineyards: yea, all things which cometh of the earth, in the season thereof, is made for

the benefit and the use of man, both to please the eye, and to gladden the heart: yea, for food and for raiment, for taste and for smell, to strengthen the body, and to enliven the soul.

And it pleaseth God that he has given all these things unto man: for unto this end were they made, to be used with judgment, not to excess, neither by extortion: and in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments. Behold this is according to the law and the prophets: wherefore trouble me no more concerning this matter, but learn that he who doeth the works of righteousness, shall receive his reward, even peace in this world, and eternal life in the world to come. I the Lord have spoken it and the spirit beareth record: Amen.

On the 8th, as there had been some inquiry among the elders what they were to do, I received the following

Revelation given August, 1831.

Behold thus saith the Lord unto the elders of his church, who are to return speedily to the land from whence they came. Behold it pleaseth me, that you have come up hither; but with some I am not well pleased, for they will not open their mouths, but hide the talent which I have given unto them, because of the fear of man. Wo unto such for mine anger is kindled against them.

And it shall come to pass, if they are not more faithful unto me, it shall be taken away, even that which they have, for I the Lord ruleth in the heavens above, and among the armies of the earth; and in the day when I shall make up my jewels, all men shall know what it is that bespeaketh the power of God. But verily I will speak unto you concerning your journey unto the land from whence you came. Let there be a craft made, or bought, as seemeth you good, it mattereth not unto me, and take your journey speedily for the place which is called St. Louis. And from thence let my servants Sidney Rigdon, and Joseph Smith, jr. and Oliver Cowdery, take their journey for Cincinnati: and in this place let them lift up their voice, and declare my word with loud voices, without wrath or doubting, lifting up holy hands upon them. For I am able to make you holy, and your sins are forgiven you.

And let the residue take their journey from St. Louis, two by two, and preach the word, not in haste, among the congregations of the wicked, until they return to the churches from whence they came. And all this for the good of the churches; for this intent have I sent them. And let my servant Edward Partridge impart of the money which I have given him,

a portion unto mine elders, who are commanded to return; and he that is able, let him return it by the way of the agent, and he that is not, of him it is not required. And now I speak of the residue who are to come unto this land. Behold they have been sent to preach my gospel among the congregations of the wicked: wherefore, I give unto them a commandment thus: Thou shalt not idle away thy time: neither shalt thou bury thy talent that it may not be known.

And after thou hast come up unto the land of Zion, and hast proclaimed my word, thou shalt speedily return proclaiming my word among the congregations of the wicked. Not in haste, neither in wrath nor with strife: and shake off the dust of thy feet against those who receive thee not, not in their presence, lest thou provoke them, but in secret, and wash thy feet as a testimony against them in the day of judgment. Behold this is sufficient for you, and the will of him who hath sent you. And by the mouth of my servant Joseph Smith, jr. it shall be made known concerning Sidney Rigdon and Oliver Cowdery, the residue hereafter; even so: Amen.

TO PARENTS.

* There is no parent possessing even good moral feelings, who does not desire to see his children become good, great, and useful in society; and admitting the position that the better children are trained or brought up, the more interesting they are, and the more useful they are prepared to be in their sphere of action through life, the parent has liberal ground to hope for the consummation of an object so desirable. The minds of children are susceptible of cultivation, not only for the growth, but also for change, or improvement of the will or disposition, if needful; and every mother and father of children, and especially the "Saints" may be able to judge by the common results of the works of mankind, and to understand by divine revelation and experience, what general habits or ideas should be found, or instilled into the minds of their children, that they may be inclined to lead an honorable and a useful life; and few, if any who have the care of children, can, with all the vocabulary of information before them that history, divine revelation, and experience has spread over the world, be ignorant of the responsibility that rests upon them to train up their children in the way they should go. Children are not accountable for the deeds of their parents; but if through neglect, or example, they are encouraged in vice, they will grow up, perhaps to pierce the heart of the heedless father and care worn mo-

her, with shame; and bring their grey hairs down with sorrow to the grave; for the child becomes, perhaps a vagabond, to regale himself upon the sneers and universal disgust of a virtuous community, until he finds a pauper's end; or a criminal, to atone under the penalty of his country's laws for the work of his guilty hands; or a tyrant in power, to make the people mourn under the dread sway of his sceptre, in the cruel exercise of the poisonous principles that were fostered in his heart while dandling upon his mother's lap, or sporting in wanton strife under a father's heedless eye.

Thousands are brought to these varying and disgraceful points of character, with all their attendant train of evils, where the very essence and power thereof is first planted, or suffered to grow in the mind of the offspring, through the neglect or example of the parent, until the current becomes of such force and magnitude as to defy the power of human skill to prevent its desolating march.

But, is there no remedy for these things? If, then, we hope or look for a remedy, where shall we go? Surely to the parent; to the tribunal where all the inflictions of the human mind can be corrected while it is in the milk of formation, and weighed while in the mould of habit; for

"Just as the twig is bent, the tree's inclined,"

So early habits lead the human mind.

Could parents only appreciate the ceaseless round of good that would result from the proper cultivation of the human mind while in the infant or juvenile state, the grand bane of virtue and happiness, *the web of fashion and indifference*, is probably not so perfectly interwoven with all sense of the duty and privileges of our race, as to cause them to forego the use of any lawful means for the consequent prevention of an almost incalculable amount of shame and needless suffering. But even while in consideration of so desirable an object as the universal honor and happiness of mankind, the necessity of the proper cultivation of the youthful mind is admitted. It would be impossible to organize a complete system to apply successively, as the rule of action in all particular cases in the government of children; for as children differ in temper or turn of mind, so must the rule or particular mode of government differ also. Nevertheless, there are some general rules that will apply in all cases; and such was the apostle Paul's manner of instruction to parents; hence he says: "Fathers, provoke not your children to anger, lest they be discouraged." This rule will apply in the government of all children, and accordingly, no child should be punished for a crime, until

he is first made sensible that he has done wrong, otherwise he will be angry, believing he had been punished without a just cause, and if such a course should be persisted in, the child would soon become discouraged, or weary of trying to please or obey, and even resort to deceit and treachery, to revenge or shun his parent's power. In order to avoid this and other difficulties, the parent should never suffer himself on any occasion, however trifling or however important, to deceive or to lie to his children. This rule, although it is almost universally violated, can easily and reasonably be pursued, for there is no occasion wherein falsehood or deception is needful to make any requisition or permission profitable for children; and it will be found much easier to amuse and please them without the use of any false means whatever; in fact, this is the only way by which children can be made *always* to delight in your voice and presence, or in your precept and example; and there is no danger of the discouragement or anger of your children, under your corrections or requirements, if they find that they always meet with truth in your words, and justice in your conduct towards them, but on the contrary will consider themselves guilty in the violation of your orders, and worthy to be punished accordingly. This is a just principle, and children are not so ignorant of the nature of right and wrong, as to confide in those who trifle with them, or lean upon the arm that deceives them, but will struggle to the extent of their knowledge and power to be free from such influences.

HEMONI.

(To be Continued.)

THE GIPSIES—WHO ARE THEY?

The following extracts are taken from a long article in the *London Christian Examiner*, written by a gentleman of great literary research. Whoever has read *Borrow's Bible* in Spain will at once recognize the character of the Gipsies, Gritanas, or Rhomas—all of which are synonymous terms:

"And whom have we seen, with the mark of fugitive imprinted on his brow? yes, with that more infamous brand-mark of vagabond also; but one who strongly resembles, while yet he widely differs from the descendant of the patriarch Judah? He who has travelled on the continent of Europe, has met with him in every European land. He who has visited Asia has met with him there. He who has visited Africa and America has met with him there. And what British, or Scottish, or Welsh, or Irish child, knows not the swarthy hue, remembers not the dark and piercing eye, of the

ever restless, wandering tribes of the Gritana, or as they are called in this country the Gipsy race?—a race whose origin none can tell you, and of which none are more ignorant than themselves. Ask them whence they came?—They know not. From whence they sprang?—They know not. What is their religion?—They have none. Whom do they worship?—They are without God in the world. What is their language? That of the nations among whom they sojourn. Are they Jews? They tell you they are not. Are they Gentiles? No. Like the Jews they are wanderers without a home. Like the Jews, they are mingled among all people, and yet distinct from all, despised, suspected, persecuted, and hated, without a country, without a king; with nationality unbroken either by time, persecution, or admixture of blood; with a spirit of clanship or brotherhood that nothing can quench; with a distrust of the Gentiles that nothing can overcome.

But the Jew is a worshiper of Jehovah—the Gritana, or Rhoma, knows him not. The Jew professes, and venerates, and studies, the ancient oracles of revealed truth—the Rhoma scarcely knows that such oracles exist. The Jew would rather die than defile himself with what to him is ceremonially unclean—the Rhoma will feed on the most loathsome food, even that which is torn, or which hath died of itself, eating his defiled bread among the Gentiles, fain to fill his belly with the husks that swine do eat. How then, can these wanderers be of common origin? The Jew, though cursed, has been still intrusted with the oracles of God, and has therefore retained his name and a zeal for his worship; a knowledge of the language of his forefathers, of the history of the country from whence he has been driven; and a hope, an undying, an unquenchable hope, of one day returning to that land, around which hover all his thoughts, and whose very dust is dear to him as the gold of Ophir. But the Gritana was sent forth to wander without the written word, and consequently he has, and must have, lost all trace of the name and character of the God of his fathers; all knowledge of the country from whence he came; of the parental source from whence he sprang; of the language in which his father spoke; of the meaning of his judicial wanderings; and of the glorious hopes that the word, the promise, and the oath of the God of Abraham, Isaac, and Jacob, hold out to the scattered tribes, whither of the house of Judah or of Israel.

Of these mysterious wanderers, be they who they may, (and who they are, I presume not to say, although I firmly believe that they represent the house of Israel,) there are not fewer

than three millions scattered over the face of the earth, and of the well known tribes of Judah and Benjamin about ten millions more—each testifying, though in different ways, to the truth of a faithful but offended God.”

HOW DID IT GET THERE!

A gentleman exhibited to us a piece of cedar, the history of which is as follows: ‘In digging a well on the property of Smith, Brothers, & Co., at Bunker Hill, Illinois, at the distance of *fifty-three feet* beneath the surface, they came to a cedar log, embedded in the earth, and extending across the well. It was cut off; was found to be five or six inches through, and was in a state of perfect preservation. The town of Bunker Hill, as many persons know, is situated in the middle of a large and level prairie, and the gentleman who has it in his possession, who is a bit of a Yankee, ‘wants to know how that log of cedar got out there?’—*Ex. Paper.*

SHOCK OF AN EARTHQUAKE IN NEW JERSEY.

We see by the Trenton papers that on Saturday night there were several distinct jars of the earth felt at that place. On Sunday morning, between 2 and 7 o'clock, at Morristown, two of the shakes jarred some of the dwelling houses so much as to wake up the families.—The doors and windows rattled distinctly.—Soon after daybreak, a crack of some hundred yards in length was discovered in the earth, in the vicinity of Gibbon's new Hotel, the opening being about a fourth of an inch in width.

RUINS OF INDIAN GREATNESS.

The surplus wealth of India, that used to be employed in building extensive towns, crowded ghauts, magnificent stone or brick terraces, some of them capable of containing from six to eight thousand people, enormous massive bridges, splendid mosques and temples, is all gone; it has disappeared entirely. All the towns in India, with a very few exceptions, are in ruins. Delhi is surrounded by ruins; Agra, Boorampore, Aurudgabad, have immense suburbs in ruins. The Deckman is a heap of ruins. Many towns in Central India that had their hundreds of thousands of inhabitants, are now literally without one, and are swarming with leopards, tigers, elks, and buffaloes. In deep forests you stumble upon Hindoo temples, Mohammedan gateways, stone talks eight hundred yards square, black walls of large dimensions; scores of acres of burying grounds, and all the other concomitants and proofs of wealth, and power and population. Malthus would never have written

his too celebrated work, nor Godwin ever written his too little valued answers, had they been in India. India is a large forest, with a great many cultivated spots. India—I say it after due consideration—could contain and support five times its present population with ease; and yet it is unquestionably the poorest country in the known world. To the state of the wealth and resources of the original Hindoo monarchs imagination can assign no limits. The more I think on the subject, the more I am confounded.

MILLERISM.

It appears from the Boston Post that the second advent cause is flourishing in that city with as much zeal as it did during the early part of the past year. Mr. Miller is preaching at the great Tabernacle, to crowded audiences, night and day. The Post says:

‘From the great number of people who daily throng the Tabernacle and listen to what is there said, there appears to be no abatement of zeal or earnestness in this cause, and no want of confidence in the principles held out, although the expiration of the time (the ensuing spring) is so near at hand. Mr. Miller appears to have fully recovered his health, and to have renewed his youth and vigor.’

The proselytes of Miller are also holding forth in this city, as well as in the principal cities of the west. The Cleveland (Ohio) Herald, of the 23d ult., has the following:

‘As the end of time, according to Mr. Miller draws near at hand, his disciples profess to discern the future more clearly. The Rev. Mr. Fitch, of this city is now preaching the doctrine of *annihilation of the wicked!* and we learn that a portion of the second advent hearers have embraced the same views.’

MORE TURKISH FANATICISM.

A letter from Constantinople in the *Gazette des Tribunaux*, has the following: ‘The great subject of conversation here, is an instance of fanaticism which has taken place at Salonica. Ibrahim Pacha, noted for the severity of his administrations, was lately appointed governor of that district, and chose for his secretary a young man of good abilities and high family. The young Secretary was proceeding, to his post in the Austrian steamer, the *Crescent* when he perceived on board a Circassian, who was going to sell, to any rich personage, his two daughters, young girls of extraordinary beauty, who accompanied him. The secretary, when he heard of this intended act of barbarism, could not restrain his indignation, and spoke in very indignant terms to the father relative to

his unnatural conduct. The latter maintained that he was acting in every respect according to the laws of the Koran, and that no man had a right to interfere in his private affairs. The young man gave up the dispute, and paced the deck, smoking several pipes to allay his indignation. The Circassian, on landing, lodged a formal complaint before the Cadi against the secretary for having smoked his pipe and taken refreshments on a day during the Ramazan, when every true mussalman is expressly forbidden to touch any thing to recruit nature, before sunset,

The young man was summoned before the magistrates to answer for such an infringement of the sacred law, and not only avowed that he had done so, but declared that it was high time to give up such ridiculous practices. The cadi immediately proceeded to pass judgment on a man guilty of such heterodox doctrine, and sentenced him to death. The sentence was transmitted to Ibrahim, who, though willing to save his secretary, did not venture to act from his own authority. He referred the matter to Constantinople, in order to cause delay; but the cadi, on his side, having sent in his report the matter was of necessity brought before the grand council, where the judgment was confirmed, and the execution ordered to take place immediately. Probably, at the present time, the young man has ceased to exist."

TIMES AND SEASONS.

CITY OF NAUVOO,

FRIDAY, MARCH 1, 1844.

FOR PRESIDENT,

GEN. JOSEPH SMITH,

NAUVOO, ILLINOIS.

Having now raised the name of our General and Prophet to the head of our columns, it becomes us, as Latter Day Saints, to be wise, prudent, and energetic, in the cause that we pursue; and not to let any secondary influences control our minds, or govern our proceedings. The step that we have taken is a bold one, and requires our united efforts, perseverance, and diligence; but important as it may be, it is no greater than others have taken, and they have conceived that they had a right, without molestation to pursue that course, and to vote for

that man whose election, they in their wisdom, thought would be most conducive to the public weal. As American citizens, then, we presume that all will concede to us this right; and whatever may be their views respecting the policy of such a step, they will acknowledge that we act legally, justly, and constitutionally in pursuing our present course. Some have nominated Henry Clay, some Col. Johnson, others John C. Calhoun, others Daniel Webster, and others Martin Van Buren. Those several committees unquestionably thought that they had each of them made the wisest selection, in naming the man of their choice: they selected their several candidates, because they thought that they were the wisest, the greatest statesmen, and the most competent to fill the Presidential Chair, whilst they severally thought that the other candidates were incompetent.— We have been governed by the same principles; and if others think they have made the wisest selection, so do we; if others think they have nominated the greatest statesman, so do we; and while those several committees think that none of the nominations made are so good as their own; we think that the man of our choice is the most able, the most competent, the best qualified, and would fill the Presidential Chair with greater dignity to the nation, and that his election would be conducive of more happiness and prosperity at home and abroad, than that of any other man in these United States.

This is a thing that we, as Latter Day Saints know, and it now devolves upon us, as an imperative duty, to make others acquainted with the same thing; and to use all our influence at home, and abroad, for the accomplishment of this object. Mr. Smith is not so generally known personally as are several of the above named candidates, and although he has been much spoken of as man, he has been a great deal calumniated and misrepresented, and his true character is very little known. It is for us to take away this false coloring, and by lecturing, by publishing, and circulating his works; his political views; his honor, integrity, and virtue; stop the foul mouth of slander, and present him before the public in his own colors, that he may be known, respected, and supported.

CONFERENCE.

A special conference of the Church of Jesus Christ of Latter Day Saints will be held at Nauvoo, near the Temple, commencing on Saturday, the 6th of April next.

All the elders abroad who can by any means

make it convenient to attend, are requested to be present on the occasion, as there is business of importance to attend to.

As this conference is going to call a multitude of elders together, from different parts, we would remind them of one or two things, and as we always begin with the least first, we would inform them that it would be a good opportunity to forward or bring along subscriptions for the 'Neighbor,' and 'Times and Seasons,' and they would thereby very much assist the press, and help to spread the principles of intelligence.

Again those who are desirous of forwarding means to the Temple can do so, and help to liberate the hands of the committer, and the Trustee in Trust.

It is in contemplation to devote all our energies to the completion of the Temple this season, and to let the Nauvoo House stand until the Temple is finished. By a unity of efforts, it is expected that the roof can be put on by next fall, and the building be enclosed.

Another thing that we would remind the brethren of, is that of the Presidential election. Don't forget to mention this thing in your perigrinations. Tell the people who would be the best man, and the most able statesman; who could stand uncorrupted by bribes, and uninfluenced by power, other than the power of justice, and the cause of right; tell them where they can find a man of morality, purity, and virtue; tell them where they can find a man of sterling integrity, who is governed by the principles of righteousness; a patriot and a philanthropist, who has both the disposition and moral fortitude to administer justice, and whose delight it would be to administer to the wants of the nation; to break of every yoke and to let the oppressed go free. Use all of your own influence, and get the brethren, in every part to use theirs also. Recollect, for President, GENERAL JOSEPH SMITH.

THE GATHERING.

(Continued.)

In speaking of the blessings of the House of Israel, in the last days, one of the greatest blessings is that God will "gather them from among the nations," and restore them to their old possessions, that Jerusalem shall be inhabited in her own place, and that the Jews shall dwell in their own land; this at present is the great hope of the Jews, "that God will yet be favorable to Zion, and remember the outcasts of Jacob." Ezekiel, in speaking upon this subject, says:—

Ezek., xx, 33—42: "As I live, saith the Lord God, surely with a mighty hand, with a

stretched out arm, and with fury poured out, will I rule over you: And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face; like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord. As for you, O house of Israel, thus saith the Lord God; go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols. For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land serve me: there will I accept them, and there will I require your offerings, and the first fruits of your oblations, with all your holy things. I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen. And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers."

Isaiah, while wrapped in prophetic vision beheld the same glory. He says:—

Isaiah, xi, 10—12: "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

It is unnecessary for us to enter into all the scriptural details relative to this subject; the principle is, so fully demonstrated in the oracles of truth, that he that runs may read, and

that man must be blind indeed who does not recognize it.

As we have stated before, not only will the Jews be gathered, but other nations also, to fulfil the purposes of God, and the promises made to the fathers. The Lord will send "fishers, and they will fish them, and afterwards he will send for hunters, and they will hunt them from the deserts, and dens, and caves of the earth." God's elect will be gathered from the four winds of heaven; they will come on mules, and litters, and swift beasts; the ships of Tarshish will be employed to bring them, and when the Lord founds Zion, "the nations will be gathered together and the kingdoms to serve the Lord. Zion will be established in righteousness, and all nations will flock to her standard." During the Millennial reign, the saints will have their place of gathering, and when satan is let loose, and [Gog and Magog goes forth to battle, they will find the saints in a city, and "encompass the city of the saints round about." When the New Jerusalem descends we shall find the people of God within it, and outside the walls, dogs, sorcerers, &c. &c.; and when the earth is purified, and becomes celestial, it will be prepared for celestial bodies to inhabit. The righteous will then be ultimately gathered together into one place, possess the renewed earth alone; the wicked will go to their own place, and a purified, renewed people will inhabit a pure, renewed, celestial earth, and free from tribulation, sorrow and death, be crowned with thrones, principalities, and powers, and rejoice in the presence of God and the Lamb, forever, and ever.

VARIETIES.

The work of the Lord is rolling on in different parts of the United States, in the Canadas and also in England; our accounts from all these places are very interesting.

It is impossible for us to find room for all the communications which are constantly teeming in upon us, relative to the prosperity of the cause of our common master. We give however, a few extracts which may be of interest.

Elder David Savage writes us from St. Joseph, Michigan, under date of February 8th, as follows:—"I am exceedingly happy of the privilege of writing to you to let you know the state of the church, and the minds of the people generally throughout this country, and also to forward you subscribers for your invaluable paper, the "Times and Seasons."

There is call for preaching on every hand and every prospect of an abundant harvest.—

There are several elders in this neighborhood; but like myself, they are all young in the gospel, and we should esteem it a peculiar privilege if some more experienced elder could come to our assistance, for, "the harvest truly is great, but the laborers are few." By the help of our divine master we have been enabled to gather a few sheaves; but there are a certain set of scape-goats running around trying to poison their minds and to rob them of their pearl of great price: Their labors however to the present have proved ineffectual, and "truth has prevailed." * * *

We have received the following from elder John Gregg:—

"I send you these lines to inform you that I wish you to send on your excellent paper, and I herewith transmit. * * * We truly wish to do all we can to spread those wholesome truths contained in your papers, which to us that are deprived of the privileges of meeting with the saints, are indeed a welcome messenger. We know God in his providence will soon open the way, that we may enjoy the happy privilege of living with the saints at home; but until then, and while we are at a distance, we wish not to be idle, and I am endeavoring to thrust in the sickle, in my way, which I hope is not without success. Of late I have been laboring among the scattering branches, built up by brother Mower and others. They are generally strong in the faith of the new and everlasting covenant, and rejoicing in the Lord; they are intending to move up to Nauvoo as soon as possible. We should feel ourselves much obliged if any of the travelling elders who are passing this way, would give us a call. I both long and pray for the prosperity of the cause and that our Heavenly Father would smile on the saints at Nauvoo, and on their beloved presidency."

Elder George T. Leach, of New York, writes under date of January 29, 1844, as follows. * * * "I have only time to say that the saints of New York and vicinity, are rejoicing in the truth, and the good cause is moving onward; our numbers are increasing from week to week, in New York, and we feel determined by the grace of God to keep the ball in motion. I close with my best wishes for your prosperity and happiness."

The following is from Smith Tuttle, Esq., of Fair Haven, Connecticut, bearing date of February 15th.

P. S. Since writing the foregoing, Mr. Davis has called on me, and says he baptized four last week, in North Haven, and expects to baptize a number more next week. His meetings are very much crowded, and he feels very

much incouraged. He expects to send for several numbers of the Times and Seasons in a few days. I send here enclosed, by his request, three dollars for the building of the Temple; from Miss Eliza Johnson, of Madison, Connecticut."

A letter from John E. Page, states that he has been "making a great many Mormons in Boston and vicinity;" that he has collected and given into the hands of Jedediah Grant, of Philadelphia, twenty-one dollars and seventy-five cents, to be forwarded to the temple; he speaks of elder Grant in the highest terms, as a workman that need not to be ashamed, "rightly dividing the word of truth," as a "prudent faithful man of God." We are glad to hear so good an account of our esteemed brother, and we wish him success in his labors. Elder Page has gone to Washington, where he purposes proclaiming to the rulers of our nation, the great principles of eternal truth. We are pleased to know that he has gone there, for we think that he is the very man to "counsel our counsellors, and to teach our senators wisdom."

¶ We have various other accounts which we must omit at the present time.

We feel very much obliged to those elders which we have named, and to all others who have kindly assisted us in circulating our papers. They are subserving the cause of truth: spreading intelligence, and putting people in possession of principles that will speak when they themselves, are far away.

OATH.

The Philadelphia Sun states that a man named Zimmerman, residing in Huntington, in proving an arbitration with his neighbor, when affirming in relation to his account, said: "*If what I have stated be not true, I hope the Almighty will send me to hell!*" The words were scarcely uttered, when he fell over and expired.

PUBLIC MEETING.

The inhabitants of the city were called together last Thursday, (the 7th inst.) by president Joseph Smith, for the purpose of giving some general instructions relative to our temporal economy, and also to enter into some general arrangements relative to the building of the Temple. There was a very large congregation assembled on the occasion, who listened with great interest to the timely and judicious remarks of the prophet, and other speakers who addressed the assembly. Appearances would indicate that there is every prospect of the Temple being enclosed this next season.

THE WEATHER.—Winter has gone, and we are no longer in the ice bound, frozen regions. The ice has all floated out of the river, which is fast rising; and numbers of boats have passed up and down the majestic Mississippi. The weather is getting warm, and every thing bears the aspect of an approaching spring.

The High Council of the Church of Jesus Christ of Latter Day Saints, at Nauvoo, to the Saints of this Stake :.....GREETING.

BELOVED BRETHREN:—Realizing as we do, the importance of the work in which we are engaged, we deem it expedient to lay before you such matters from time to time, as in our opinion, will be beneficial to the saints, and the spirit in us may seem to require. We would remind our brethren, the elders, who have at sundry times been sent forth as flaming heralds: messengers of the everlasting gospel, who proclaim a message of salvation to their fellow men, thereby gathering and bringing up to Zion the scattered elect of God, to be taught more perfectly the principles of salvation; that whilst their message is abroad, we have had our mission to remain at Nauvoo, and to participate with the saints in the blessings of poverty, if such it may be called, amid sickness and distress, in the vexations and turmoils of the unruly and ungodly, for which no man has paid us, for days, weeks, months and years; that our time has been spent in endeavoring to settle difficulties, set in order the things needful to salvation; in trying to reconcile and cement the feelings of our brethren to each other in the spirit of the gospel, whilst at times, circumstances of a more painful nature have been presented. Individuals have been brought before us, charged with high crimes in the violation of the laws of heaven, on whom much patient exertion in the labors of love have by us been bestowed, to reclaim them from the error and evil of their doings. We regret to have it to say, that in some instances our efforts have been fruitless, for after we have found in them an obstinate and unyielding spirit to the principles of right, we have (reluctantly) been compelled to sever them from the church as withered branches. Such persons not unfrequently manifest their wickedness by their trifling with, and bidding defiance to all, and every good rule, regulation and law, set forth for the guidance of all saints. One singular trait of their depravity is frequently manifested by their going to some excluded elder and getting re-baptized into the church, not having first made the least satisfaction, (as was required) to such as they have injured. We have to say that baptism in such cases is not valid,

and cannot profit; we here continue to say let such expelled persons first be reconciled to his injured brother, and bring forth fruit meet for repentance, or in case of dissatisfaction with our decision, take an appeal and reverse it, if found wrong.

Expelled persons, not complying with these rules (which we believe are in accordance with the order of heaven) whom we have been once necessitated to withdraw fellowship from, cannot be restored in any illegal way, and we would say that all such clandestine creepings in to the church, is climbing up some other way, and that such persons can only be considered as thieves and robbers, we would also remind the elders that it is improper for them to re-baptize any such expelled persons, while they remain thus obstinate, as aforesaid, and that it will subject them to censure, and bring them to trial before a proper tribunal of the church.

We therefore, hope for the future, that certain officious, forward feeling elders will be more prudent in such cases hereafter.

We remain yours in the bonds of the
new and everlasting covenant,
WILLIAM MARKS, } Presidents.
CHARLES C. RICH, }

Councillors.

Samuel Bent,	James Allred,
L. D. Wilson,	Alpheus Cutler,
David Fulmer,	George W. Harris,
Thomas Grover,	Aaron Johnson,
Newel Knight,	W. Huntington, sen.
Leonard Sobey,	H. G. Sherwood,
	HOSEA STOUT, Clerk.

To the Editor of the Times and Seasons.

DEAR SIR:—As you are placed as a watchman in Zion, and your opinion is respected by the members of the church, I should be very much gratified by your informing me, and not only me, but the public, through the medium of your valuable paper, the Times and Seasons, what your views are in regard to balls and dancing, as it has lately existed in our city.

I assure you Sir, that it is not through any captious feeling that I make the request, but as I am the father of a family, having both sons and daughters, over whom the great God has placed me as a father and a watchman, and to whom I feel responsible for the conduct of my children: being moreover an elder in the church, I feel desirous to know what to teach my children, and the world. I have heretofore been very scrupulous about these matters, with regard to this thing, some being for, and some against the principle. I wish Sir, not to be superstitious, but to know what is right and

then to do it. There are many others, who possess the same feelings as myself, and who would feel highly gratified by an expression from you relative to this subject.

• With sentiments of respect

I am Sir, yours in the everlasting covenant,

A FATHER AND ELDER IN ISRAEL.

P. S. If the prophet could spare time, and would favor us with his views on the subject, I should feel highly gratified.

In answer to the above, if our opinion is considered worth any thing, we are free to give it.

We have always considered that there existed on the minds of the religious community, a great deal of unnecessary superstition in relation to dancing, but perhaps this feeling is engendered more through other associations and evils connected with it, than from the thing itself. There certainly can be no harm in dancing in and of itself, as an abstract principle, but like all other athletic exercises, it has a tendency to invigorate the system and to promote health. Gymnastic exercises were considered as necessary in former days as any other part of tuition, and in England, and other parts of Europe, they have been revived of late, and are considered beneficial; and even in America, in the east, we have accounts of gymnastic exercises being introduced, and practiced even by the ladies;—wrestling, running, climbing, dancing, or any thing that has a tendency to circulate the blood is not injurious, but must rather be considered beneficial to the human system, if pursued in moderation.—Therefore, looking at dancing merely as an athletic exercise, or as something having a tendency to add to the grace and dignity of man, by enabling him to have a more easy and graceful attitude, certainly no one could object to it. So much then for dancing as a science.

We find by referring to the scriptures that dancing was not only tolerated, but practiced as a religious rite in olden times. In the second book of Samuel, vi chapter, 13th and 14th verses, we have an account of a day of rejoicing. When the ark of God was brought from the house of Obededom to the city of David with gladness we read; “and it was so, that when they that bare the ark of the Lord had gone six paces, he sacrificed oxen and fatlings, and David danced before the Lord with all his might; and David was girded with a linen ephod.” Here was a man of God engaged on one of the most solemn religious exercises, and dancing was one prominent part of the ceremony. We find also by a reference to the

21st chapter of Judges, that when the children of Benjamin had sinned against God, and had been nearly destroyed, and their wives and children cut off, that they made use of a stratagem, in order that they might obtain more wives, and went to Shiloh, where there was a *yearly feast of the Lord*; and where the daughters of Shiloh came forth in the dance.

At the time that the Lord delivered the children of Israel out of the hands of the Egyptians, "Miriam, the prophetess, sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and with dances. And Miriam answered them, sing ye to the Lord, for he has triumphed gloriously, the horse and his rider hath he thrown into the sea;" Exo., xv; 18. In all of the above instances, it was adopted for the purpose of celebrating the praise of God. Such was the case with David on his return from slaying Goliath: "Did they not sing one to another, of him in dances, saying, Saul hath slain his thousand, and David his ten thousand;" 1st Samuel, xxi; 11.—When Jephthah had gained a signal victory over the Ammonites, his daughter "came out to meet him with timbrels, and with dances;" and David, in speaking of Israel, says: "Let them praise his name in the dance; let them sing praises unto him with timbrels and harp." From the whole of the above, it is very evident that dancing was always used as a part of the service of God, and not as an idle recreation; and that it was generally practiced to celebrate some signal victory, some remarkable deliverance, or on some particular days of religious festivity or rejoicing; and Jeremiah in speaking of the blessings that shall flow to his people in the last days, looks at it in this point of view, and says: "Then shall the virgin rejoice in the dance, both young men and old together; for I will turn their mourning into joy, and will comfort them, and make them rejoice from sorrow."

This then is the kind of dancing spoken of in the scriptures, and if we are asked what our views are concerning dancing, we can only answer, that they are just such as the scriptures set forth, and when we can see such a dance, we shall join in it heartily. We do not consider that the dancing that is now practiced is of that kind. We never heard God's name praised, nor his glory exalted in any of them. Nor do we think that there is the least desire to glorify God in the dancing of the present day. So far then as the dancing that is now practiced is concerned; we do not believe that it is a scriptural dancing; or the thing that was practiced in former days, and that it has not a tendency to glorify God, or to

benefit mankind. As an abstract principle, as we stated before, we have no objections to it; but when it leads people into bad company and causes them to keep untimely hours, it has a tendency to enervate and weaken the system, and lead to profligate and intemperate habits. And so far as it does this, so far it is injurious to society, and corrupting to the morals of youth. Solomon says that "there is a time to dance;" but that time is not at eleven or twelve o'clock at night, nor at one, two, three or four o'clock in the morning.

ELDER TAYLOR—

Sir: If you should judge the following to be of any interest to your readers, it is at your disposal.

W. WOODRUFF.

Pleasant Springs, Kemper co., Miss.,
January 29th 1844.

ELDER WOODRUFF—

Dear Sir: It is not with an ordinary degree of satisfaction that I embrace the present opportunity of writing a few lines to you, to let you know where I am and what I am doing. I left home on the 12th of August last; came down the river to Vicksburg; travelled into the county about forty miles; preached a few times; was taken very ill, and remained unable to preach for about four weeks. I then got better and began to preach as soon as I felt able. In company with Elders Hewet and Gully, I started for Alabama, travelled about 140 miles and came into Kemper county, where I am now. The weather being rainy, and the waters high, we commenced preaching the everlasting gospel. Large congregations turned out to hear and many soon began to believe. The waters still continued high and I continued to preach in this and the adjoining counties, until I, with the help of my brethren, have succeeded in organizing two branches of the church consisting of 6 and 7 members. The spirit of the Lord has been poured out, and some have spoken in tongues while others have rejoiced in the blessings of the new and everlasting covenant. I have not yet been to Alabama; the waters have continued so high that it has been impossible to get there. It happened pretty much by chance, a few days ago, that I got hold of one of the late numbers of the Times and Seasons, in which I discovered an article on the necessity of a more extensive spread of your very valuable paper, upon which I determined to use what influence I could in that way, and feel still determined, with the help of the Lord, to be the means in the hands of God of spreading this work as far as I can, both by preaching and obtaining subscribers for both the 'Times and Seasons' and 'Neighbor.' Brother S. Gully, the bearer of this, will hand

in the names of some ten or twelve subscribers, with the pay. The brethren here have subscribed liberally for the papers, in a general way.

I have seen many ups and downs in this world since I first heard the gospel by your mouth; but the circumstances which transpired in those days are still fresh in my mind and well do I remember the many times that I repaired to the silent grove and poured out my soul in mighty prayer to God, that I might receive authority as a minister of Jesus Christ, and little did I realize the importance of the calling. But I chose it, not because I was eloquent, not because I was learned, nor yet because I was desirous of obtaining vain glory; but because I could not bear the idea of God's people being gathered and not to have a hand in it; believing that God was able out of weakness to bring strength and with weak and foolish things to bring to nought the strong and wise in the things of this world.

May the Lord, in his mercy, direct me in all things that I may follow the spirit of truth and the council of the church of Latter-Day Saints.

Pray for me that the Lord may bless me and keep me in the right way. Write to me, if you please, and give me such instructions as I need, and you will confer a great favor on me.

I am your brother in the bonds of the new and everlasting covenant,

BENJAMIN L. CLAPP.

To the Editor of the Times and Seasons.

NAUVOO, Feb., 28th, 1844.

DEAR SIR:—Information came to me recently, through a letter written by brother Reid and Holt, Rutherford county, Tenn., giving an account of an imposition practiced upon them and others of the same branch, by an impostor who came into that branch about the 15th of November last, professing to be an elder of this church, calling his name Lorenzo Hodgea. He preached a number of discourses in that vicinity; telling them that he was wounded in the Missouri difficulties, and was unable to travel on foot; and that he left Nauvoo with a good horse and saddle, but being solicited to stop at a camp meeting, had his horse stolen; he could not proceed further on his mission without assistance. The branch, ignorant of his designs, and wishing to advance the cause of righteousness, readily fitted him out with a horse, saddle, bridle and martingales, worth at least one hundred dollars, which he took to use until he should return to Nauvoo, there he was to deliver up said property to the Temple committee, to be applied on their sitting. He started to visit the different branches of the church, with a promise of returning; left several appointments to preach, but has not as yet been

heard of by them; and from the best information that I can gather, has gone to Texas. He is known in this city by the name of Curtis L. Hodgea.

The matter contained in this communication is at your option.

Yours, sincerely,

JOHN D. LEE.

AN ACROSTIC ON THE GREAT MORMON PROPHET.

Jehovah's voice let every nation hear !

On mighty winds, his chariot wheels doth roll ! !

Sing loud his praise, and let the heathen fear

Earth tremble—heaven inspire the holy soul
Proclaim his will as now to me tis' giv'n

Heaven's last direction in the way to heaven !

The Spirit cries come to my standard, come,

Haste all ye pilgrims,—fill our fertile plains

Enlarge our borders,—find with us a home,

Gain peace and joy, where heavenly pleasure reigns !

Reject the creeds, that long have kept you bound,

Enter our sanctum Nauvoo's holy ground.

Attend ye nations to his great command !

The time is now when men must rise or fall,
Proclaim his will—the judgment's near at hand !

Regain your freedom and obey this call—

On Zion's shore doth hope and virtue dwell,
Peace to the righteous that no tongue can tell !

Hosanna to the Lord who guards our host—

Encamped with gospel armour purely bright,
'Tis with the sword of truth we conquer most,
Our foes shall perish, when they dare to fight.

Fierce bigots with their creeds dare not contend,

They fall beneath the truth and find their end.

Hold fast ye saints, and keep your eyes on heav'n—

'Ere long you'll hear the mighty trumpet sound !

Woe to the men who are not then forgiv'n

Each cries for pardon, when it can't be found.

See cloud on cloud in august grandeur roll !

To judgment come, to judgment every soul ! !

Earths mighty mountains then shall disappear—

Rivers and seas to mingled blood shall turn,

Night's awful reign is now approaching near,

Each saint rejoices while the wicked mourn !

'Midst flaming worlds, thy servants God of Love,

Pass on unharmed, to glorious realms above !

In Christ believe and God who dwells on high ;

Repent and pray your sins may be forgiven ;

Escape the death that's never doomed to die,

On wings of faith your souls shall soar to heaven—

Farewell to Earth—now joys immortal rise,
Sing loud hosanna's as you mount the skies.

Almighty Power! protect our little band,
Increase our faith, our virtue and our love,
Nor let our foes e'er get the upper hand,
To drive our people from their chosen land—
Surround us with a Halo from above.

Minutes of a conference of the elders of the Church of Jesus Christ of Latter Day Saints, held at Tuscaloosa Co., Ala., on the 10th of February, 1844.

Conference met according to previous appointment, and organised by calling elder John Brown to the chair, and appointing George W. Stewart clerk; after which a hymn was sung, and the throne of grace addressed by the president.

Resolved, That the clerk take the names of all the official members present, which were as follows:

Of the Seventy, H. W. Church.
Elders, John Brown, Wm. Stewart, Joseph Turnlow, Zimri Kitchens, George W. Stewart, Wm. Matthews.
Priest, Augustus Skinner.
Teacher, William Townsend.
Deacons, James Skinner and James Turnlow.

Representation of branches:—Cypry branch, represented by Wm. Stewart, consists of 57 members, five elders, one priest, one teacher, and one deacon.

Boguechitto branch, represented by James Turnlow, consists of 43 members, two elders, one teacher, and one deacon.

Buttchatchy branch, represented by William Matthews, consists of 23 members, two elders, one priest, one teacher, and one deacon.

Resolved, That the saints uphold the presidency by their prayers.

Resolved, That the president and clerk transcribe these minutes after their true meaning, and forward them to the editor of the Times and Seasons, requesting them to be published.

JOHN BROWN, Pres't.

Geo. W. STEWART, Clerk.

From the Southern Reformer. ANCIENT EGYPT.

The last of the course of Mr. Gliddon's lectures on Ancient Egypt was delivered before the Lowell institute of Boston on Friday evening. It was (says the Transcript) on the "The cubit," and existence of a perfect system of authentic measures in Egypt in the times before the pyramids, and, as he thought, even prior to the days of mathematical science—coeval with hand of our first father Adam!

"The primitive sources of all ancient or modern metrical systems were application of different members of the human body; the hand and the foot, in whole or in part, gave origin to all

our ideas of length. Mr. Gliddon said that the adoption of the hands and feet as measures had probably been taught by Mizraim to his Egyptian children, more than 1,000 years before Cadmus, or 2,000 before Romulus, with reference to Greece and Rome. In fact, like the art of writing, (which, in his public characters, the lecturer shows to have existed before Noah) he carries the cubit also back into antediluvian periods quoting the command in the 5th verse of the 6th chapter of Genesis, with reference to the ark of "gophir wood." And this is the fashion which thou shalt make it of; length of the ark shall be 300 cubits, the breadth of it 50 cubits, and the height of it 30 cubits.

"Gliddon proceeded to show the cubit in the hieroglyphical writings, and its phonetic sign with regard to the cubit, or human arm from elbow to end of middle finger; and also its existence in the modern Coptic and Hebrew language, as derived from the Egyptian pictorial symbol. The Egyptians had two cubits—the royal and the common. An arm, or common cubit, is exactly two spans of the hand, of six handsbreadth or palms, or twenty-four digits; and thus we have the cubits. The royal cubit is an arm and one palm.

The lecturer presented a "fac simile" of an ancient Egyptian mason's rule, the original of which was found among the ruins of the Propylæa of Karnac. One of the pylons (or gateways) had been erected by Pharaoh Hor, of the 18th dynasty, B. C. 1661; and during the process of some workmen who (after the outer-casing, by the Pasha's orders, had been blown off with gunpowder, in 1839) were employed to remove some of the interior blocks, a scaming stick was picked up by an Arab laborer. This had fallen between the stones on the first building of the structure, and being covered up with masonry, had remained where it first fell 3,500 years before.

"A French gentleman Mons. Prisse, an eminent hierologist and professional architect, then residing at Thebes, was present, and found it to be a mason's rule, marked off into divisions and subdivisions. He purchased the useful relic, and, having shown it to many a scientific gentleman, he ceded it to A. C. Harris, Esq. of Alexandria, in whose collection it now is. Mr. Gliddon exhibited a precise copy of this measure, its exactly length being three feet five inches and three-tenths, divided into fourteen compartments, with subdivisions. With this rule he illustrated the application of the human hand in measuring, suiting the action of his statements, and introducing many calculations and ad-measurements, impossible for us to attempt here to transcribe, and rendered more in-

teresting by oral applications than they could be in a dry printed detail. Mr. Gliddon observed that the Egyptian cubit corresponds to the dimensions of the Tabernacle of Moses. He showed that it was the cubit of Solomon, on the first construction of the Temple, B. C. 1012; and he quoted Ezekiel xl. 5, and xliii. 13, to establish the identity of the Egyptian cubits of B. C. 1661, or rather prior to B. C. 2500, from the pyramids (with which these cubits correspond!) with Ezekiel's two cubits B. C. 535, on the second erection of the Temple. He showed that Bishop Cumberland is wrong in his estimates of Hebrew cubite, as he confounds the cubit of seven palms with the cubit of six

palms. He also showed the perfect analogy between the Arab cubit or arm, 4300 years ago; exemplifying his subject with modern Italian, Greek, and Turkish correspondences. He referred besides to other ancient cubits in Europe and Egypt.

‘Having proved the propriety of the Egyptians and the Hebrews with regard to the cubit, the lecturer fully showed what he termed ‘the plagiarisms of Greece and Rome,’ and how the hand applied to their measures, as in every thing else, the Greeks and Romans are ‘the mere children of the venerable and profound Egyptians, and that we are their grand-children.’

POETRY.

For the Times and Seasons.

TO MRS. MARY PRATT

ON THE DEATH OF HER LITTLE SON.

BY MISS E. R. SNOW.

Time with an arrow's speed has gone
Since I beheld a blooming flower,
As fresh as summer morning's dawn—
Its beauty grac'd the vernal bow'r,
‘Twas lovely, and its op'ning bloom,
A joy inspiring halo spread;
And rich as Eden's first perfume
Was the sweet fragrance which it shed.

Such was your little one; and more
Than rosy beauty grac'd its air—
A higher charm its features bore—
A noble intellect was there,
With fondest hopes, from earliest hour
You saw its mind, a royal gem,
Expand with reason's genial pow'r
To form a future diadem.

But oh! a frost has nip'd the flow'r,
And all its loveliness is gone!
A hand unseen with ghastly pow'r
Has laid full low, your little one!
But e'en, by nature's annual round

That flew'r beneath the vernal skies
Will bloom. Ere long the trumpet's sound
Will bid your sleeping cherub rise.

How was that lov'd, departed one
Endear'd by scenes of deep distress!
Missouri's prison walls have known
Its infant cry—your fond caress;
When in your arms with tenderness
You bore it to the wretched cell;
That with your presence you might bless
The heart of him you love so well.

But hush the sorrows of thy breast,
And wait the promise of the Lord,
To usher in a day of rest,
When all will be again restored,
Although a tender branch is torn
Asunder from the parent tree;
Back to the trunk it shall be borne,
And grafted for eternity.
Morley Settlement, Jan. 17th, 1844.

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TIMES AND SEASONS.

"Truth will prevail."

VOL. V. No. 6.] CITY OF NAUVOO, ILL. MARCH 15, 1844. [Whole No. 90.

HISTORY OF JOSEPH SMITH.

(Continued.)

On the 9th, in company with ten elders, I left Independence landing for Kirtland. We started down the river in 16 canoes, and went the first day as far as Fort Osage, where we had an excellent wild turkey for supper. Nothing very important occurred till the third day, when many of the dangers so common upon the western waters, manifested themselves, and after we had encamped upon the bank of the river, at McIlwain's bend, brother Phelps, in open vision by day light, saw the destroyer in his most horrible power, ride upon the face of the waters; others heard the noise, but saw not the vision. The next morning after prayer, I received the following

Revelation given August, 1831. "

Behold, and hearken unto the voice of him who has all power, who is from everlasting to everlasting, even Alpha and Omega, the beginning and the end. Behold, verily thus saith the Lord unto you O ye elders of my church, who are assembled upon this spot, whose sins are now forgiven you, for I the Lord forgiveth sins, and am merciful unto those who confess their sins with humble hearts: but verily I say unto you, that it is not needful for this whole company of mine elders, to be moving swiftly upon the waters, whilst the inhabitants on either side are perishing in unbelief; nevertheless, I suffered it that ye might bear record; behold there are many dangers upon the waters and more especially hereafter, for I the Lord have decreed in mine anger, many destructions upon the waters; yea, and especially upon these waters; nevertheless, all flesh is in mine hand, and he that is faithful among you, shall not perish by the waters.

Wherefore it is expedient that my servant Sidney Gilbert, and my servant William W. Phelps, be in haste upon their errand and mission: nevertheless I would not suffer that ye should part until you are chastened for all your sins, that you might be one; that you might not perish in wickedness; but now verily I say, it behooveth me that ye should part: wherefore let my servants Sidney Gilbert and William W. Phelps, take their former company, and let them take their journey in haste that they may fill their mission, and through faith they shall overcome; and inasmuch as they are faithful, they shall be preserved, and I the Lord will be with them. And let the residue take that which is needful for clothing. Let my servant

Sidney Gilbert take that which is not needful with him, as you shall agree. And now behold, for your good I gave unto you a commandment concerning these things; and I the Lord will reason with you as with men in days of old.

Behold I the Lord in the beginning, blessed the waters, but in the last days by the mouth of my servant John, I cursed the waters: wherefore, the days will come that no flesh shall be safe upon the waters, and it shall be said in days to come, that none is able to go up to the land of Zion, upon the waters, but he that is upright in heart. And, as I the Lord in the beginning cursed the land, even so in the last days have I blessed it in its time, for the use of my saints, that they may partake the fatness thereof. And now I give unto you a commandment, and what I say unto one I say unto all, that you shall forewarn your brethren concerning these waters, that they come not in journeying upon them, lest their faith fail and they are caught in her snares: I the Lord have decreed, and the destroyer rideth upon the face thereof, and I revoke not the decree: I the Lord was angry with you yesterday, but to-day mine anger is turned away. Wherefore let those concerning whom I have spoken, that should take their journey in haste, again I say unto you, let them take their journey in haste, and it mattereth not unto me, after a little, if it so be that they fill their mission, whether they go by water or by land: let this be as it is made known unto them according to their judgments hereafter.

And now, concerning my servants Sidney Rigdon, and Joseph Smith, jr. and Oliver Cowdery, let them come not again upon the waters, save it be upon the canal, while journeying unto their homes, or in other words, they shall not come upon the waters to journey, save upon the canal. Behold I the Lord have appointed a way for the journeying of my saints, and behold this is the way: that after they leave the canal, they shall journey by land, inasmuch as they are commanded to journey and go up unto the land of Zion; and they shall do like unto the children of Israel, pitching their tents by the way.

And behold this commandment you shall give unto all your brethren nevertheless unto whom it is given power to command the waters, unto him it is given by the Spirit to know all his ways: wherefore let him do as the Spirit of the living God commandeth him, whither upon the land or upon the waters, as it remain-

eth with me to do hereafter; and unto you it is given the course for the saints, or the way for the saints of the camp of the Lord to journey. And again, verily I say unto you, my servants Sidney Rigdon and Joseph Smith, jr. and Oliver Cowdery, shall not open their mouths in the congregations of the wicked, until they arrive at Cincinnati; and in that place they shall lift up their voices unto God against that people: yea, unto him whose anger is kindled against their wickedness; a people who are well nigh ripened for destruction: and from thence let them journey for the congregations of their brethren, for their labors, even now, are wanted more abundantly among them, than among the congregations of the wicked.

And now concerning the residue, let them journey and declare the word among the congregations of the wicked, inasmuch as it is given, and inasmuch as they do this they shall rid their garments, and they shall be spotless before me; and let them journey together, or two by two, as seemeth them good, only let my servant Reynolds Cahoon, and my servant Samuel H. Smith, with whom I am well pleased, be not separated until they return to their homes, and this for a wise purpose in me. And now verily I say unto you, and what I say unto one I say unto all, be of good cheer little children, for I am in your midst, and I have not forsaken you, and inasmuch as you have humbled yourselves before me, the blessings of the kingdom are yours. Gird up your loins and be watchful, and be sober, looking forth for the coming of the Son of man, for he cometh in an hour you think not. Pray always that you enter not into temptation, that you may abide the day of his coming, whether in life or in death; even so: Amen.

On the 13th, I met several of the elders on their way to the land of Zion, and after the joyful salutation which brethren meet each other with, who are actually confiding for the faith once delivered to the saints, I received the following

Revelation given August, 1831.

Behold and hearken, O ye elders of my church, saith the Lord your God: even Jesus Christ, your advocate who knoweth the weakness of man and how to succor them who are tempted: and verily mine eyes are upon those who have not as yet gone up unto the land of Zion: wherefore your mission is not yet full: nevertheless ye are blessed, for the testimony which ye have borne is recorded in heaven for the angels to look upon, and they rejoice over you: and your sins are forgiven you.

And now continue your journey. Assemble yourselves upon the land of Zion, and hold a

meeting and rejoice together, and offer a sacrament unto the Most High; and then you may return to bear record; yea, even all together, or two by two, as seemeth you good; it mattereth not unto me, only be faithful, and declare glad tidings unto the inhabitants of the earth, or among the congregations of the wicked. Behold I the Lord have brought you together that the promise might be fulfilled, that the faithful among you should be preserved and rejoice together in the land of Missouri. I the Lord promised the faithful and cannot lie.

I the Lord am willing, if any among you desireth to ride upon horses, or upon mules, or in chariots, he shall receive this blessing, if he receive it from the hand of the Lord, with a thankful heart in all things. These things remain with you to do according to judgment and the directions of the Spirit. Behold the kingdom is yours. And behold, and lo I am with the faithful always; even so: Amen.

After this little meeting of the elders, myself, and Sidney Rigdon, and Oliver Cowdery, continued our journey by land to St. Louis, where we overtook brothers Phelps and Gilbert. From this place we took stage, and they went by water to Kirtland, where we arrived safe and well, on the 27th. Many things transpired upon this journey to strengthen our faith, and displayed the goodness of God in such a marvellous manner, that we could not help beholding the exertions of satan to blind the eyes of the people, so as to hide the true light that lights every man that comes into the world.—In these infant days of the church, there was a great anxiety to obtain the word of the Lord upon every subject that in any way concerned our salvation; and as “the land of Zion” was now the most important temporal object in view, I enquired of the Lord for further information upon the gathering of the saints and the purchase of the land and other matters, and received the following

Revelation given in Kirtland, August, 1831.

Hearken, O ye people, and open your hearts, and give ear from afar: and listen, you that call yourselves the people of the Lord, and hear the word of the Lord, and his will concerning you: yea, verily I say, hear the word of him whose anger is kindled against the wicked, and rebellious; who willet to take even them whom he will take, and preserveth in life them whom he will preserve: who buildeth up at his own will and pleasure; and destroyeth when he please; and is able to cast the soul down to hell.

Behold I the Lord utter my voice, and it shall be obeyed. Wherefore verily I say, let the wicked take heed, and let the rebellious fear

and tremble. And let the unbelieving hold their lips, for the day of wrath shall come upon them as a whirlwind, and all flesh shall know that I am God. And he that seeketh signs shall see signs, but not unto salvation.

Verily I say unto you, there are those among you who seek signs: and there have been such even from the beginning. But behold, faith cometh not by signs, but signs follow those that believe. Yea, signs cometh by faith, not by the will of men, nor as they please, but by the will of God. Yea, signs cometh by faith, unto mighty works, for without faith no man pleaseth God: and with whom God is angry, he is not well pleased: wherefore, unto such he sheweth no signs, only in wrath unto their condemnation.

Wherefore I the Lord am not pleased with those among you, who have sought after signs and wonders for faith, and not for the good of men unto my glory: nevertheless, I gave commandments and many have turned away from my commandments, and have not kept them. There were among you adulterers and adulteresses; some of whom have turned away from you, and others remain with you; that hereafter shall be revealed. Let such beware and repent speedily, lest judgments shall come upon them as a snare, and their folly shall be made manifest, and their works shall follow them in the eyes of the people.

And verily I say unto you, as I have said before, he that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith and shall fear; wherefore I the Lord have said that the fearful, and the unbelieving, and all liars, and whosoever loveth and maketh a lie, and the whoremonger and the sorcerer, shall have their part in that lake which burneth with fire and brimstone, which is the second death. Verily I say, that they shall not have part in the first resurrection.

And now behold, I the Lord saith unto you, that ye are not justified because these things are among you, nevertheless he that endureth in faith and doeth my will, the same shall overcome, and shall receive an inheritance upon the earth, when the day of transfiguration shall come; when the earth shall be transfigured, even according to the pattern which was shown unto mine apostles upon the mount: of which account the fulness ye have not received.

And now, verily I say unto you, that as I said that I would make known my will unto you, behold I will make it known unto you, not by way of commandment, for there are many who observe not to keep my commandments, but unto him that keepeth my command-

ments, I will give the mysteries of my kingdom, and the same shall be in him a well of living water, springing up unto everlasting life.

And now, behold this is the will of the Lord your God concerning his saints, that they should assemble themselves together unto the land of Zion, not in haste, lest there should be confusion, which bringeth pestilence. Behold the land of Zion, I the Lord holdeth it in mine own hands; nevertheless, I the Lord rendereth unto Cæsar the things which are Cæsar's:—wherefore I the Lord willet, that you should purchase the lands, that you may have advantage of the world, that you may have claim on the world, that they may not be stirred up unto anger; for satan putteth it into their hearts to anger against you, and to the shedding of blood; wherefore the land of Zion shall not be obtained but by purchase, or by blood, otherwise there is none inheritance for you. And if by purchase behold you are blessed; and if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance.

I the Lord am angry with the wicked; I am holding my Spirit from the inhabitants of the earth. I have sworn in my wrath and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man and the saints also shall hardly escape: nevertheless, I the Lord am with them, and will come down in heaven from the presence of my Father, and consume the wicked with unquenchable fire. And behold this is not yet, but by and by: wherefore seeing that I the Lord have decreed all these things upon the face of the earth, I willet that my saints should be assembled upon the land of Zion;—and that every man should take righteousness in his hands, and faithfulness upon his loins, and lift a warning voice unto the inhabitants of the earth; and declare both by word and by flight, that desolation shall come upon the wicked. Wherefore let my disciples in Kirtland, arrange their temporal concerns, which dwell upon this farm.

Let my servant Titus Billings, who has the care thereof dispose of the land, that he may be prepared in the coming spring, to take his journey up to the land of Zion, with those that dwell upon the face thereof, excepting those whom I shall reserve unto myself, that shall not go until I shall command them. And let all the moneys which can be spared, it mattereth not unto me whether it be little or much, sent up unto the land of Zion, unto them whom I have appointed to receive.

Behold I the Lord will give unto my servants Joseph Smith, jr. power, that he shall be enabled to discern by the Spirit those who shall go up unto the land of Zion, and those of my disciples who shall tarry.

Let my servant Newel K. Whitney retain his store, or in other words, the store yet for a little season. Nevertheless let him impart all the moneys which he can impart, to be sent up unto the land of Zion. Behold these things are in his own hands, let him do according to wisdom. Verily I say, let him be ordained as an agent unto the disciples that shall tarry, and let him be ordained unto this power: and now speedily visit the churches, expounding these things unto them, with my servant Oliver Cowdery. Behold this is my will, obtaining moneys even as I have directed.

He that is faithful and endureth shall overcome the world. He that sendeth up treasure unto the land of Zion, shall receive an inheritance in this world, and his works shall follow him; and also, a reward in the world to come; yea, and blessed are the dead that die in the Lord from henceforth, when the Lord shall come and old things shall pass away, and all things become new, they shall rise from the dead and shall not die after, and shall receive an inheritance before the Lord, in the holy city, and he that liveth when the Lord shall come, and have kept the faith, blessed is he; nevertheless it is appointed to him to die at the age of man: wherefore children shall grow up until they become old, old men shall die, but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye; wherefore, for this cause preached the apostles unto the world, the resurrection of the dead: these things are the things that ye must look for, and speaking after the manner of the Lord, they are now nigh at hand: and in a time to come, even in the day of the coming of the Son of man, and until that hour, there will be foolish virgins among the wise, and at that hour cometh an entire separation of the righteous and the wicked; and in that day will I send mine angels, to pluck out the wicked, and cast them into unquenchable fire.

And now behold I say unto you, I the Lord am not pleased with my servant Sidney Rigdon, he exalted himself in his heart, and received not my counsel, but grieved the Spirit: wherefore his writing is not acceptable unto the Lord, and he shall make another; and if the Lord receive it not, behold he standeth no longer in the office which I have appointed him.

And again, verily I say unto you, those who desire in their hearts, in meekness, to warn sinners to repentance, let them be ordained un-

to this power: for this is a day of warning, and not a day of many words. For I the Lord am not to be mocked in the last days. Behold I am from above, and my power lieth beneath. I am over all, and in all, and through all, and searcheth all things: and the day cometh that all things shall be subject unto me. Behold I am Alpha and Omega, even Jesus Christ.—Wherefore let all men beware, how they take my name in their lips: for behold verily I say, that many there be who are under this condemnation; who useth the name of the Lord, and useth it in vain, having not authority. Wherefore let the church repent of their sins, and I the Lord will own them, otherwise they shall be cut off.

Remember, that that which cometh from above is sacred, and must be spoken with care, and by constraint of the Spirit, and in this there is no condemnation: Let my servant Joseph Smith, jr. and Sidney Rigdon, seek them a home as they are taught through prayer by the Spirit. These things remain to overcome, through patience, that such may receive a more exceeding and eternal weight of glory; otherwise a greater condemnation: Amen.

TO PARENTS.

(Continued.)

The parent who contemplates the honor and happiness of his children, and hopes to seal through them a reflection of glory back upon his own name, will first, not only learn the most judicious rules to apply by way of precept in his purpose, but also study to know himself virtuous and upright, as far as human liability will permit, and the nature of the case requires; for a man must be able to govern himself, before he can rule well even his own house. But notwithstanding the excellency of example in the government of children, it could not be duly appreciated by them without corresponding precept or commandment, it may be rendered doubly effectual with children, if it is connected with some circumstance to make it interesting to them; for instance a gift, to confirm the sincerity of your anxiety in their welfare, or a promise of gratification in some favorite and innocent amusement. But this course would not serve to establish the confidence necessary for success in the line of parental duty; if the example did not follow in the fulfilment of the promise made, or a want of constancy and virtue should betray a lack of interest in their welfare—no matter how just the requirement, and necessary for the cultivation of pure principles; for the child finding himself again and again disappointed, will listen with reluctance, or turn with disgust from

the voice of command, and nothing encouraged in his faithfulness, will comply from necessity and fear, if at all, and not from a sense of duty, pleasure or respect.

With feelings thus alienated, there is not therefore, at least so great a probability of the children reflecting honor back upon the head of the parent; for, if even after the child comes to the years of maturity, and finds that in consequence of bad example he has imbibed a wrong turn of character, he should at last conscientiously, or advisedly embrace the principles and practice of virtue; and independent of parental influence become great, and useful; he could not with propriety, arise and ascribe to the parent the blessing of his accidental transition from the gloomy cells of shame and contempt, to the temple of honor and fame.

There is therefore a double inducement for the parent to exercise the necessary means for the faithful government of his children—the most sacred trust that heaven has placed in his hands—which is, not only the rich harvest of virtue and bliss that shall crown their heads, but also the perpetuation of a good name among a posterity of good and great men to the latest generation. See to it then, ye fathers, and ye mothers in Israel; ye saints of the Most High. Arise in the dignity and authority of your place and calling, and watch over your sons and your daughters with a faithful and a jealous eye; and while the attributes of truth and love hold dominion in your hearts; swaying their sceptres with cleansing influence in all your borders. Gather up their wandering affections, if any such there are, and by patient perseverance both in precept and example, seal them to yourselves with more than angelic fondness and purity, and prove that the fear of God is verily before your eyes; for who, that lives in the light and blaze of gospel truth and liberty as it is poured down upon the saints in these days, and traineth not his children in the path of virtue, that can say: 'The fear of the Lord is with me!' Let not then, those who have named the name of the Lord, submit to furnish ground for even the counsels of the just made perfect, to find one single trace of treachery or deception in the motives connected with the performance of a duty of so great an importance as the government of children; that the hope of the blest may shine forth in your lives, and your works continue.

Having now spoken in general terms of the importance of this subject, it may not be amiss to give some reflections that are more directly in relation to practice—not aiming however, to any thing more, than if possible to encourage the more faithful performance of a duty so much neglected among men.

Children are generally strict observers of the words and actions of mankind, even before they are able to understand their meaning, and not unfrequently attempt, innocently to imitate what they see done, or hear said, no matter how poisonous in its character, or loathing in its influences over their minds. This relates more particularly to the earliest period of life, when children are more directly under the care of the mother, and which is the very time when the most permanent formation of character takes place. So, at least, the Phrenologist would say. But it is not here the intention to follow that channel, neither is it necessary;—for the position is abundantly supported by each day's experience, that the ruling features in the character of man, are formed by the age of about twelve years. This gives the mother almost an entire sway over the destinies of our race. What then, that is virtuous, and amiable and refining should not the mother possess to be duly qualified for so important a trust?—Nor is the father in any wise exempt; for, as he is the head to direct, and the chief to command, and the prince to reign in the lovely empire of his family; and naturally possessing a deeper research of mind, a more profound judgment, and a more skilful understanding; let him apply his wisdom to control, and according to the principles of virtue, every influence that shall pass in all the realm of his own house. This brings to view a faint glimmer of the beauties of a well regulated family authority, or order by which each one may know their rightful power, and the channel of their duty, whether of instruction, or of counsel, or of obedience. But to return.

Finding that the mother holds so important a stand in the government of children, there is no source of information, whether it is by council, or by instruction, or by obedience, that she in wisdom could neglect, so long as she is able thereby to attain to one single spark of the fire of virtuous influence to administer in the court of her little family.

HEMONI.

(To be Continued.)

ELDER TAYLOR, F.

Sir,—I forward this communication to you to make what disposal of it you may judge proper.

B. YOUNG.

Feb. 12, 1844.

Dear Brother Young,—I left this place on the sixth of December last, according to council, and travelled in an easterly direction, preaching three or four times a week. I baptized two at Mackenaw, stopped at Bloomington, Mc Lean Co. Illinois, and baptized three. I proceeded

EARTHQUAKE IN GUERNSEY!

(Abridged from the Guernsey (Eng.) Star of Dec.)

On the afternoon of Friday last, at a few minutes before four o'clock, the shock of an earthquake was felt throughout the whole of this island, of very considerable violence. For some days previous the weather had been perfectly calm, and the temperature so mild that many persons continued sea-bathing; the only remarkable meteorological circumstances being, that a luminous body, resembling a clouded moon, was seen over the island at seven o'clock on Wednesday evening, which continued visible for ten or fifteen minutes, and that the evenings, excepting during the short appearance of the meteor, were impenetrably dark. The whole of Friday, till about three o'clock, had been fine and bright, but the sky had somewhat an unusual appearance, the clouds being singularly tinted with pale green, red, and purple. At the time when the shock was felt—seven minutes before four—the sky was partially overcast, and had a rainy appearance, the wind blowing in slight squalls from the southward and south-westward. At the time above-mentioned, a loud rumbling or undulating noise was heard in every part of the island, accompanied by one or two shocks, which, to our apprehension, had much less affinity to the concussion produced by an explosion, than to the benumbing effect created by electricity. This phenomenon, it is generally agreed, lasted about four seconds, and was evidently subterranean.

The shock, as we have already stated, was felt in all parts of the island, and every where appears to have produced the same effects. Persons out of doors felt the earth heave under them, in some cases so violently as to oblige them to lay hold of the nearest object for support. The banks and hedges of fields were seen to be in motion, and in the houses the furniture and goods were rocked and shaken.—Buildings of all kinds were distinctly seen to heave and shake, as well as the pier walls, the iron railings at the south west corner of the quay, and the massive quay at St. Sampson's harbour. The vain of the town church was violently agitated, and the bell struck twice.—Many imagine that heavy pieces of furniture were being removed over their heads, whilst many more believed that their houses were falling, and there was a general rush into the streets. So severely was the shock felt in the office of this paper, that the numerous persons employed, simultaneously, and without concert, sought safety out of doors, in the full conviction that the building was falling about their ears. We have not heard of any damage be-

through Vermillion Co. to Middle York, when I found brother Joseph Coon, where we together baptized eight persons in eight day's labor.

We thought it advisable to hold a conference, and organize the members into a branch. The conference was called by Elder Daniel Botsford, who was chosen chairman, and Joseph Coon, clerk. The branch was called "The Middle York Branch of Vermillion County."

Levi Murdock was ordained an elder to preside over the branch, Silas Springer, a priest, Perry Fitzgerald, a teacher, and David A. Judal, a deacon. There were ten members present on the occasion.

We feel encouraged to go on in the name of Lord, and labor in the vineyard, as he shall direct. We feel that there is a great work to be done. The harvest truly is great and the laborers few. We feel our weakness and inability, and we cease not to call on the name of the Lord to grant unto us wisdom and understanding, humility, and strength of body and mind, that we may go forward in the strength of Israel's God, to combat and overthrow error, and establish the principles of eternal truth in the place thereof.

DANIEL BOTSFORD.

JOSEPH COON.

EARTHQUAKES.

At Coudrie, in Perthshire, a smart shock was felt on the 14th ult. The day was calm and frosty, with sunshine. The accompanying sound was very loud. At Aberfeldy, on the same day, two shocks were felt which lasted several moments. A letter from Rome states that several slight shocks of earthquake had been felt there, but no injury had arisen. The German papers state that two more earthquakes had taken place at Ragusa on the 22d ult.—*Scottish Paper.*

THE LATE EARTHQUAKE IN THE CHANNEL ISLANDS.

It is remarkable that the men working when the phenomenon happened in the mines in the Island of Sark, more than 400 feet beneath the surface, neither heard any noise, nor felt the least motion of the earth around them, although the effects above ground were of a very alarming character. The person engaged in the steam mill house, observed the machinery shaking most violently, and he thought the boiler had burst, the shock being so tremendously awful. At Cherbourg the houses were much shaken and the furniture displaced, and many articles were thrown down. No personal injury, however, attended the concussion.

yond the shaking down of a few tiles, bricks, &c. All the accounts which we have collected from various parts of the island differ as to the apparent direction of the shock, and the time of its occurrence. We are inclined to believe, that the shock must have taken various directions, guided either by the fissures of the earth, or by other causes acting on the electric fluid. The shock, we believe, took place simultaneously throughout the whole island, and we are the more inclined to this opinion from having learnt from Jersey that the shock was felt at that place precisely at the time it occurred at this town—namely, seven minutes before four o'clock. We learn from Sark, that the shock was felt in that island at about the same time, and in the same manner as in Guernsey.

TIMES AND SEASONS.

CITY OF NAUVOO,

FRIDAY, MARCH 15, 1844

FOR PRESIDENT,

GEN. JOSEPH SMITH,
NAUVOO, ILLINOIS.

RELIGION AND POLITICS.

There are peculiar notions extant in relation to the propriety or impropriety of mixing religion with politics, many of which we consider to be wild and visionary. Having witnessed in the proceedings of some of our old European nations a policy that was dangerous, hurtful, and oppressive in the union of church and state, and seem in them an overgrown oligarchy, proud and arrogant, with a disposition to crush every thing that opposed its mandate, or will. We have looked with abhorrence upon the monster, and shrink from the idea of introducing any thing that would in the least deprive us of our freedom, or reduce us to a state of religious vassalage. Living under a free republican form of government; sheltered by the rich foliage of the tree of liberty; breathing a pure atmosphere of religious toleration; and basking in the sunbeams of prosperity, we have felt jealous of our rights, and have been always fearful, lest some of those eastern blasts should cross the great Atlantic, wither our brightest hopes, nip the tree of liberty in the bud, and that our youthful republic should be prostrated and the funeral dirge be chanted in the "Land of the

free, and the home of the brave," in consequence of a union between church and state.

No one can be more opposed to an unhallowed alliance of this kind than ourselves; but while we would deprecate any alliance having a tendency to deprive the sons of liberty of their rights, we cannot but think that the course taken by many of our politicians is altogether culpable, that the division is extending too far, and that in our jealousy lest a union of this kind should take place, we have thrust out God from all of our political movements, and seem to regard the affairs of the nation as that over which the great Jehovah's; providence, has no control, about which his direction or interposition, never should be sought, and as a thing conducted and directed by human wisdom alone.

Either God has something to do in our national affairs, or he has not. If he has the oversight and charge of them, if "he raises up one king and puts down another, according to the counsel of his own will;" if "the powers that be, are ordained of God;" then it becomes necessary for us, in all our political movements, to look to God for his benediction and blessing. But if God has nothing to do with them, we will act consistently, we will cease to pray for our president, our legislators, or any of our rulers, and each one will pursue his own course, and "God shall not be in all our thoughts," so far as politics are concerned.

By a careful perusal of the scriptures, however, we shall find that God in ancient days had as much to do with governments, kings and kingdoms, as he ever had to do with religion. The Jews, as a nation, were under the direct government of heaven, and not only had they judges and kings anointed of God, and set apart by him; but their laws were given them of God; hence says the prophet: "The Lord is our king; the Lord is our judge; the Lord is our law-giver, and he shall reign over us;" and in the history of the kings of Israel, we find the Lord and his prophets interfering as much in their civil, as their religious affairs, as the book of Kings abundantly testify. Hence, Saul, David, Solomon, Hezekiah, Jehu, and all the rest of their kings, were anointed of God and set apart especially to fulfil that office; and in regard to their policy, their war, their deliverance, they sought wisdom and protection from God, and ascribed their victories to him.

Nor was this the case with the Israelites alone; but other nations also, acknowledged his supremacy and sought his aid.

Abimelech, king of the Philistines, captivated by the beauty of Sarah, took her for the purpose of making her his wife, when the Lord

appeared to him in a dream and gave him certain instructions, the which he immediately obeyed; and although God had smitten his family in consequence of the evil, he immediately removed his hand, and restored them to health, and removed his wrath from the nation. Nebuchadnezzar had to acknowledge the Lord's sovereignty when he was told by Daniel that "the Lord removeth kings, and setteth up kings;" and in the writing which Belteshezzar saw on the wall the Lord revealed to him, through Daniel, not only his own state, but the situation of other kingdoms, that should come after his.

The Lord sent by Jonah a message to Ninevah, saying: 'that in forty days Ninevah should be destroyed;' but when the king proclaimed a fast, and sat in ashes, both him and his people—the Lord averted his wrath and prolonged their lives. God frequently revealed his will through the mouth of his prophets to the Ammonites, Moabites, Elamites, Hittites, Jebusites, and numerous other nations, and Nebuchadnezzar in a dream had revealed to him, not only the situation of his own kingdom, but that of the different nations that should arise after his, until the final winding up scene.

And Daniel, and the apostle John, both in prophetic vision beheld a time that is spoken of as a period of great glory, when 'the Lord shall be king over all the earth,' and when 'the saints of the Most High shall take the kingdom, and possess the kingdom, and the greatness of the kingdom under the whole heaven shall be given to the saints of the Most High God.'

Certainly if any person ought to interfere in political matters it should be those whose minds and judgments are influenced by correct principles—religious as well as political; otherwise those persons professing religion would have to be governed by those who make no professions; be subject to their rule; have the law and word of God trampled under foot, and become as wicked as Sodom and as corrupt as Gomorrah, and be prepared for final destruction. We are told "when the wicked rule the people mourn." This we have abundantly proved in the state of Missouri, and having had our fingers once burned, we dread the fire. The cause of humanity, the cause of justice, the cause of freedom, the cause of patriotism, and the cause of God requires us to use our endeavours to put in righteous rulers. Our revelations tell us to seek diligently for good and for wise men. Doc. and Cov. Sec. lxxxv. Par. 2:—

"And now verily I say unto you, concerning the laws of the land, it is my will that my peo-

ple should observe to do all these things whatsoever I command them, and that law of the land which is constitutional, supporting that principle of freedom, in maintaining rights and privileges belongs to all mankind and is justifiable before me; therefore I the Lord justifyeth you, and your brethren of my church, in befriending that law which is the constitutional law of the land: and as pertaining to law of man, whatsoever is more or less than these, cometh of evil. I the Lord God maketh you free; therefore ye are free indeed: and the law also maketh you free; nevertheless when the wicked rule the people mourn: wherefore honest men and wise men should be sought for, diligently, and good men and wise men, ye should observe to uphold; otherwise whatsoever is less than these cometh of evil."

No one can be more fit for the task than Gen. Joseph Smith; he is wise, prudent, faithful, energetic and fearless; he is a virtuous man and a philanthropist; if we want to find out who he is, his past history shows his indomitable perseverance, and proves him to be a faithful friend, and a man of exalted genius, and sterling integrity; whilst his public addresses and views, as published to the world, prove him to be a patriot and a statesman.

Let every man then that hates oppression, and loves the cause of right, not only vote himself; but use his influence to obtain the votes of others, that we may by every legal means support that man whose election will secure the greatest amount of good to the nation at large.

OUR CITY, AND THE PRESENT ASPECT OF AFFAIRS.

Believing that our patrons and friends are pleased to hear of our prosperity, we feel happy in apprising them of the same, through the columns of our paper.

Owing to the scarcity of provision, and the pressure in the money market during the past winter, commercial business has been somewhat dull; consequently those who were not previously prepared, have been obliged to employ the principle portion of their time in obtaining the necessary means for the sustenance of their families; therefore little improvement has been made. But old boreas is now on his receding march, and spring has commenced its return with all its pleasantness.

Navigation is open, and steam boats are almost continually plying up and down our majestic river; they have already brought several families of emigrants to this place, who have cordially joined with their friends and brethren in the great work of the upbuilding of Zi-

on, and the rolling forth of the kingdom of God.

The work of improvement is now actively begun, and in every direction may be heard the sound of the mason's trowel the carpenter's hammer, the teamster's voice; or in other words, the hum of industry, and the voice of merriment. Indeed, to judge from the present appearance, a greater amount of improvement will be done the ensuing summer, than in the preceding one. Almost every stranger that enters our city, is excited with astonishment, that so much has been done in so short a time; but we flatter ourselves, from the known industry, perseverance and diligence of the saints, that by the return of another winter, so much more will be accomplished, that his astonishment will be increased to wonder and admiration.

Quite extensive preparations are being made by the farmers in this vicinity, for the cultivation of land; and should the season prove favorable, we doubt not that nearly, if not a sufficient amount of produce will be raised to supply the wants of the city and adjacent country.

We are also pleased that we can inform our friends abroad, that the saints here of late, have taken hold of the work on the Temple with a zeal and energy that in no small degree excites our admiration. Their united efforts certainly speaks to us, that it is their determination that this spacious edifice shall be enclosed, if not finished, this season. And a word we would say to the saints abroad, which is, that the Temple is being built in compliance with a special commandment of God, not to a few individuals, but to all; therefore we sincerely hope you will contribute of your means as liberally, as your circumstances will allow, that the burden of the work may not rest upon a few, but proportionately upon all. Where is the true hearted saint that does not with joy and delight, contemplate the endowment of the servants of God, and the blessings he has promised his people on condition they speedily build the Temple? Certainly you cannot reasonably expect to enjoy these blessings, if you refuse to contribute your share towards its erection. It is a thing of importance, and much depends upon its accomplishment; therefore, we wish to forcibly impress the matter upon your minds, hoping you will become aroused to a sense of your duty; that every company of saints, every elder that comes here, and every mail, may bring money and other property for this important work, which when completed will stand, in one sense of the word, as a firm pillar in Zion, and which will greatly facilitate

the prosperity of the great cause of truth, which we all are actively engaged in.

For several Sundays past, when the weather was favorable, large crowds of our citizens assembled near the Temple, where they have been favored with very interesting and eloquent discourses, from Gen. Joseph Smith, President Hyrum Smith, Elder P. P. Pratt, and others. On the last occasion that Gen. Smith favored us with a discourse, he spoke on the subject of the spirits, powers, and missions of the Messiah, Elias, and Elijah, to an attentive audience, that listened with an almost breathless silence; their minds apparently being completely absorbed with the subject, while with a rapturous delight they heard so exquisite a dissertation upon these important principles, which are connected with the great plan of salvation. It being in the open air, and the audience so large, that it was with great difficulty he could be heard by all present. We have frequently heard him of late, in a very plaintive manner speak of the difficulties that he labors under in speaking to a congregation thus situated, also that many glorious principles of the kingdom of God, which he is anxious to make known to the saints, is a burden upon his mind; but that he could not with any propriety make them known while he had to contend with this difficulty, which can be fully obviated by the completion of the Temple.

A NEW PUBLICATION.

We have before us a very neat work in pamphlet form, [containing forty royal octavo pages, bearing the following title: "An appeal to the inhabitants of the State of New York, Letter to Queen Victoria, (reprinted from the tenth European edition;) The Fountain of Knowledge; Immortality of the Body, and Intelligence and affection;—by P. P. Pratt."

The reputation of Mr. Pratt, as an author, and faithful minister of the gospel, is such as to render it unnecessary for us to attempt to eulogize the above work; for the name of the author alone, is sufficient to recommend it to every lover of truth and literature; and we would say to every such person, that he should be the owner of one.

In order to give our readers a specimen of the work, we will insert a few extracts from it, in our next number, which we are obliged to omit in this, for the want of room.

The above work can be had of Mrs. Pratt, at the corner of Young and Wells streets, or at this office.

A FRIENDLY HINT TO MISSOURI.

One of the most pleasing scenes that can transpire on earth, is, when a sin has been committed by one person against another, *to forgive that sin*: and then, according to the sublime and perfect pattern of the Savior, pray to our Father in heaven, *to forgive also*. Verily, verily such a friendly rebuke is like the mellow zephyr of summer's eve: it soothes; it cheers and gladdens the heart of the humane and the savage.— Well might the wise man exclaim: “a soft answer turneth away wrath:” for men of sense, judgment, and observation, in all the various periods of time, have been witnesses, figuratively speaking, that *water not wood, checks the rage of fire*.

Jesus said, “blessed are the peace makers, for they shall be called the children of God;”—wherefore if the nation, a single state, community, or family ought to be greatful for any thing, *it is peace*. Peace, lovely child of heaven; peace, like light from the same great parent, gratifies, animates and happifies the just and the unjust, and is the very essence of happiness below, and bliss above. He that does not strive with all his powers of body and mind: with all his influence at home and abroad, and to cause others to do so too, to seek peace, and maintain it for his own benefit and convenience, and for the honor of his state, nation and country, has no claim on the clemency of man; nor should he be entitled to the friendship of woman, or the protection of government. He is the canker worm to gnaw his own vitals, and the vulture to prey upon his own body; and he is as to his own prospects and prosperity in life, a *felo-de-se* of his own pleasure. A community of such beings are not far from hell on earth, and should be let alone as unfit for the smiles of the free; or the praise of the brave. But the peace maker, O give ear to him! for the words of his mouth, and his doctrine, drop like the rain, and distil as the dew; they are like the gentle mist upon the herbs, and as the moderate shower upon the grass. Animation, virtue, love, contentment, philanthropy; benevolence, compassion, humanity, and friendship, push life into bliss, and men a little below the angels, exercising their powers, privileges and knowledge, according to the order, rules and regulations of revelation, by Jesus Christ, dwell together in unity: and the sweet odour that is wafted by the breath of joy and satisfaction from their righteous communion, is like the rich perfume from the consecrated oil that was poured upon the head of Aaron; or like the luscious fragrance that rises from the fields of Arabian spices; yea more, the voice of the peace maker

Is like the music of the spheres,
It charms our souls, and calms our fears;
It turns the world to paradise,
And men to pearls of greater price.

So much to preface this friendly hint to the State of Missouri, for notwithstanding some of her private citizens and public officers, have committed violence, robbery, and even murder, upon the rights and persons of the church of Jesus Christ of Latter Day Saints; yet, compassion dignity, and a sense of the principles of religion, among all classes; and honor and benevolence, ringleaded with charity by high minded patriots, lead me to suppose, that there are many worthy people in that state, who will use their influence and energies to bring about a settlement of all those old difficulties; and use all consistent means, to urge the state, for her honor, prosperity and good name, to restore every person, she or her citizens have expelled from her limits, to their rights, and pay them all damage! that the great body of high minded and well disposed southern and western gentlemen and ladies; the real peace makers of a western world, will go forth, good Samaritan like, and pour in the oil and the wine, till all that can be healed, are made whole; and after repentance, they shall be forgiven; for verily the scriptures say: “Joy shall be in heaven over one sinner that repents, more than over ninety and nine just persons that need no repentance.”

Knowing the fallibility of man; considering the awful responsibility of rejecting the cries of the innocent; confident in the virtue and patriotism of the noble minded western men, tenacious of their character and standing; too high to stoop to disgraceful acts, and too proud to tolerate meanness in others; yea, may I not say without boasting, that the best blood of the west, united with the honor of the illustrious fathers of freedom, will move, as the forest is moved by a mighty wind, to promote peace and friendship in every part of our wide spread, lovely country. Filled with a love almost unspeakable, and moved by a desire pleasant as the dew of heaven, I supplicate not only our Father above, but also the civil, the enlightened, the intelligent, the social and the best inhabitants of Missouri; they that feel bound by principles of honor, justice, moral greatness, and national pride, to arise in the character of virtuous freemen from the disgrace and reproach that might inadvertently blur their good names, for want of self preservation. Now is the time to brush off the monster, that, incubus like, seems hanging upon the reputation of the whole state. A little exertion, and the infamy of the evil will blacken the guilty only; for is it not written, *The tree is known by its fruit?*”

The voice of reason, the voice of humanity, the voice of the nation, and the voice of heaven seem to say to the honest and virtuous, throughout the State of Missouri; *Wash yourselves, make you clean, lest your negligence should be taken by the world, from the mass of facts before it, that you are guilty!* Let there be one unison of hearts for justice, and when you reflect around your own firesides, remember that fifteen thousand, once among you, now not, but who are just as much entitled to the privileges and blessings you enjoy as yourselves; like the widow before the unjust judge, are fervently *praying for their rights*. When you meditate upon the massacre at Hawn's mill, forget not that the constitution of your state holds this broad truth to the world: that none shall "be deprived of *life, liberty, or property*, but by the judgment of his peers, or the law of the land." And when you assemble together in towns, counties or districts, whether to petition your legislature to pay the damage the saints have sustained in your state, by reason of oppression, and misguided zeal; or to restore them to their rights according to republican principles and benevolent designs, reflect, and make honorable, or annihilate, such statue law as was in force in your state, in 1838; viz: "If twelve or more persons shall combine to levy war against any part of the people of this state, or to remove forcibly out of the state, or from their habitations, evidenced by taking arms and assembling to accomplish such purpose, every person so offending shall be punished by imprisonment in the penitentiary for a period not exceeding five years, or by a fine not exceeding five thousand dollars: and imprisonment in the county jail not exceeding six months."

Finally, if honor dignifies an honest people; if virtue exalts a community; if wisdom guides great men; if principle governs intelligent beings; if humanity spreads comfort among the needy; and if religion affords consolation by showing that charity is the first, best and sweetest token of perfect love: then, O ye good people of Missouri, like the woman in scripture *who had lost one of her ten pieces of silver*, arise, search diligently till you find the lost piece, and then make a feast and call in your friends for joy.

With due consideration

I am the friend of

all good men,

JOSEPH SMITH.

Nauvoo, Ill., March 8, 1844.

Nauvoo, March 15, 1844.

To the brethren of the Church of Jesus Christ of Latterday Saints, living on China Creek, in

Hancock County, Greeting:—Whereas brother Richard Hewitt has called on me to-day, to know my views concerning some doctrines that are preached in your place, and states to me that some of your elders say, that a man *having a certain priesthood*, may have as many wives as he pleases, and that doctrine is taught here: I say unto you that that man teaches *false doctrine*, for there is no such doctrine taught here; neither is there any such thing practised here. And any man that is found teaching privately or publicly any such doctrine, is culpable, and will stand a chance to be brought before the High Council, and lose his license and membership also: therefore he had better beware what he is about.

And again I say unto you, an elder has no business to undertake to preach mysteries in any part of the world, for God has commanded us all to preach nothing but the first principles unto the world. Neither has any elder any authority to preach any mysterious thing to any branch of the church unless he has a direct commandment from God to do so. Let the matter of the grand councils of heaven, and the making of gods, worlds, and devils *entirely alone*: for you are not called to teach any such doctrine—for neither you nor the people are capacitated to understand any such principles—less so to teach them. For when God commands men to teach such principles the saints will receive them. Therefore beware what you teach! for the mysteries of God are not given to all men; and unto those to whom they are given they are placed under restrictions to impart only such as God will command them; and the residue is to be kept in a faithful breast, otherwise he will be brought under condemnation. By this God will prove his faithful servants, who will be called and numbered *with the chosen*.

And as to the celestial glory, all will enter in and possess that kingdom that obey the gospel, and continue in faith in the Lord unto the end of his days. Now, therefore, I say unto you, you must cease preaching your miraculous things, and let the mysteries alone until by and bye. Preach faith in the Lord Jesus Christ; repentance and baptism for the remission of sins; the laying on of the hands for the gift of the Holy Ghost: teaching the necessity of strict obedience unto these principles; reasoning out of the scriptures; proving them unto the people. Cease your schisms and divisions, and your contentions. Humble yourselves as in dust and ashes, lest God should make you an ensample of his wrath unto the surrounding world. Amen.

In the bonds of the everlasting covenant,

I am

Your obedient servant,

HYRUM SMITH.

ATMOSPHERIC PHENOMENON.

The "Glaneur du Haut Rhin," of the 21st ult. gives the following on the subject of the phenomenon observed at Colmar on the 21st:—"The same event was observed in several parts of Alsace, and also of Switzerland. Two violent detonations took place in the regions of Vosges. They were accompanied by a bright light. The doors and windows of the houses in the villages of the valleys and lower Vosges were greatly shaken, but on the plain they were much less so. At Colmar, the phenomenon was considered by many persons to have been a peal of thunder preceded by a flash of lightning; but the duration was much longer than any such flash, and produced a species of scintillation in the fog. The shock there was feeble compared to what was felt at Berghheim, Riquewihr and other communes at the foot of the Vosges. In the valley of Munster, the light inflamed the whole of the horizon, and was equal to the light of day, and the shock was very strong. In the valley of Giromagny the shock was also strong, and the light effaced the light of the candles. At Belfort, the light was seen through the fog in the direction of the north, and had all the appearance of lightning, but the weekly journal of the town does not state that any noise was heard or any shock felt. The light was also seen at Delemont, in Switzerland, but here there were two flashes with two corresponding detonations. The town, enveloped in a dense fog, was suddenly illuminated as by a gleam of the sun in August. This brightness occurred twice within two or three seconds. The Helvetic, from which we borrow this account, makes no mention of either detonation or earthquake. These data are too incomplete for us to decide upon the cause of the phenomenon; but from the wide circle in which it was observed, and the time which elapsed between the flash and the shock, it may be presumed that it came from a great height above the horizon." The *Federal of Geneva* noticed that the same day, and at the same hour, a meteoric light was seen of such brightness that those who were on the heights above the town say, that all Fribourg appeared to be on fire. The journal adds, that it must have extended very widely, as it was perceived at Berne and in the Jura.—*Galignani*.

THE JEWS.

"The statistics of the Jewish population are among the most singular circumstances of this most singular of all people. Under all their calamities and dispersions, they seem to have re-

mained at nearly the same amount as in the days of David and Solomon—never much more in prosperity, never much less after ages of suffering. Nothing like this has occurred in the history of any other race; Europe in general having doubled its population during the last hundred years, and England having tripled hers within the last half century, the proportion of America being still more rapid, and the world crowding in a constantly increasing ratio. Yet the Jews seem to stand still in this general movement. The population of Judea, in its most palmy days, probably did not exceed, if it reached, four millions. The number who entered Palestine, from the wilderness were evidently not much more than three; and the census according to the German statistics, which are generally considered to be exact is now nearly the same as that of the people under Moses; about three millions. They are thus distributed:—

In Europe, 1,916,000, of which about 658,000 are in Poland and Russia, and 453,000 are in Austria.

In Asia, 738,000 of which 300,000 are in Asiatic Turkey.

In Africa, 504,000, of which 300,000 are in Morocco.

In America, North and South, 15,000.

If we add to these about 15,000 Samaritans, the calculation in round numbers will be about 3,180,000.

This was the report of 1825—the number probably, remains the same. This extraordinary fixedness in almost universal increase, is doubtless not without a reason—if we are even to look for it among the mysterious operations which have preserved Israel a separate race through eighteen hundred years. May we not naturally conceive that a people thus preserved without advance or recession; dispersed yet combined; broken yet firm; without a country, yet dwellers in all; every where insulted, yet every where influential, without a nation, yet united as no nation, ever before or since; has not been appointed to offer this extraordinary contradistinction to the common laws of society, without a cause, and that cause one of final benevolence, universal good, and divine grandeur?"

THE COMET.—Sir James South has received a letter from Professor Schumacher, stating that the comet recently discovered by M. Faye in the constellation of Orion, actually belongs to our system. In a postscript to his letter, the professor says that its period is six years and 219 days. It is much to be regretted, says Sir James South, in a letter to a contemporary,

owing to extraordinary unfavorable weather, which, since its discovery, seems to have prevailed not only Great Britain but even Europe, the observations of it are so few. Since the 30th November, he has seen it but once; and in Ireland neither the Earl of Rosse nor Dr. Robinson obtained even a glimpse of it.

DREADFUL COAL-PIT EXPLOSION.—A terrible coal-pit explosion, accompanied by fearful loss of human life, occurred in the vicinity of Whitehaven, between the hours of five and six on Thursday evening week. The dreadful event took place at a colliery called Duke's Pitt, at the time it was in full operation, and arose, it was supposed, from the fire-damp becoming ignited and exploding in the lower-most gallery in the pit, where no fewer than sixteen miners were at work, and eleven horses, all of whom were instantly hurled into eternity. Most of the unfortunate sufferers, we regret to say, are married men, and have left large families, totally unprovided for, to lament their dreadful fate. Up to ten o'clock on Friday morning only eight out of the sixteen bodies had been recovered.—*Liverpool (Eng.) Albion.*

From the Quincy (Ill.) Herald.

MR. EDITOR:—

Sir:—As I was perusing the Whig of the 23th of February last, my eye caught some remarks made by the editor of that paper, justifying himself for publishing an article from the New York Tribune, reflecting severely upon the Mormon leaders. I read the article alluded to, after which I made the following observations:

“I have heard it observed by medical gentlemen, that if a person wish to commit suicide by taking poison, he will fail to accomplish his object if he take a very extravagant dose, for it being too strong for the stomach to retain, it meets with an immediate resistance, and is thrown off before time will allow it to be conveyed to the blood. So with the article in the Whig. It is so strongly tinctured with the bane of falsehood, slander and reproach, that it can do the Mormons no harm; for every person who has been to Nauvoo and witnessed there the fruits of industry and untiring perseverance which exhibit themselves both in the city and on the wide-spread prairie, must confess that the statements in the above named article are false; and how the editor should be ignorant of the fruits, I am at a loss to determine, for they have not grown in a corner!!

He says of the Mormons, “we are sorry we cannot please them,” but he need not be. We

are not sorry, and why? Because Christ has said, “If ye were of the world, the world would love you; but as ye are not of the world, I have chosen you out of the world, therefore the world hates you.”

I was very glad he had modesty enough to qualify the terms, “Mormon friends” with, “or rather acquaintances;” for conscious as he must have been, that he had forfeited all claim to our friendship by giving publicity to an article which we verily believe he knew to be false, his conscience smote him with guilt when he called us friends, and therefore modestly altered it to ‘acquaintances.’ We would inform the editor of the Whig, that considering the way in which not only the Mormons, but several other worthy citizens have to feel the lash of his abusive tongue, we shall not be very jealous if he leave out all those endearing words, expressive of friendship and good will when he talks about us, neither shall we feel ourselves very highly complimented if he put them in. If we are wrong, his course will never reclaim us: but if we are right, the flood of abuse and scandal against us, which he endorses for truth, must sooner or later recoil upon his own head, and associate him and give him a place with those “who love and make a lie.”

He is very jealous of religious and political power being united. But I would ask, does not every wise legislative body invoke the aid of a religious power to order their deliberations in wisdom, and direct their political course with prudence? If not, why all these Chaplains, in our legislative halls, in the army and in the navy? But probably the editor of the Whig would say: “It is true, in all christian governments, there are men selected of acknowledged worth and piety to ask wisdom upon the State and National councils, and also blessings upon the army and navy: yet says he, it is all a sham and mock ceremony; for if God were to give a revelation of wisdom and knowledge by the Holy Ghost, or by an Angel to any of these Chaplains, and they should declare it in the National councils, it would not be regarded at all, only as the height of extravagance, presumption and folly. So you see it is all a sham.” Yes, Mr. Editor, your views are, no doubt, correct. They are too self evident for me to contradict. But Joseph Smith, more sincere and consistent than they all, prays to God for wisdom, receives it by revelation, and then as a test of his implicit confidence therein, acts upon it.

Would the editor have us to understand that there is one department in heaven to guide the

destinies of the political world, and another directing the affairs of religion? If so, he is much mistaken. There is one God who presides over the destinies of all nations and individuals, both religiously and politically, and numbers the hairs of all our heads. I would ask if the editor of the *Whig* ever prays after the following manner: "Thy kingdom come, and thy will be done on earth as it is in heaven;" if he does, he virtually asks God to destroy the distinction of Church and State on earth; for that distinction is not recognized in heaven. With God, politics and religion are both one, but not with us. He also prays that God may establish a government on the earth like that in heaven, and that "the kingdoms of this world become the kingdom of our God and of his Christ." Church must not triumph over State, but actually swallow it up like Moses' rod swallowed up the rods of the Egyptians.— If this be not so, the kingdom of God can never come. Satan can never be bound, the millennial glory never dawn upon our world, Christ never reign king of nations, as he now does king of Saints, neither can death be swallowed up in victory. But Christ will reign, and put down all rule, and authority and power.

Whoever, therefore, will always labor to keep up a distinction of Church and State, must oppose his own prayers, fight against the decree of heaven, and perpetuate strife and confusion in the earth. Whoever are to be the honored instruments in carrying forward the ark of this covenant and affecting this union, time must determine; whether the Monks, the Methodists or Mormons, or any of them; yet it will certainly be that people whom the Lord shall choose.

But to close. It may sometime happen to him who freely indulges in abusing a virtuous, industrious, and sincere people; a people who have been made poor by cruelty and oppression a people who are trying to live by all laudable industry, who have faced opposition in almost every form, and waded through "much tribulation;" a people against whom the popular cry is raised, mingled with vengeance and extermination, and whose voice can seldom be heard in reply, that he fall into the same difficulties in which he tries to involve them, that he die in poverty and disgrace when no relatives can lament, nor friends can bury.

A FRIEND TO THE MORMONS.

To the Editor of the *Times and Seasons*.

NEW ORLEANS, JAN., 22, 1844.

Minutes of a conference of the Church of Jesus Christ of Latter Day Saints, convened in the City of New Orleans, January, 14th, 1844.

The conference was composed of one high priest, two of the seventies, six elders and thirty-four members.

Conference opened by prayer.

F. B. Jackaway was called to the chair, and W. Crowell appointed secretary.

The chairman then made some very appropriate remarks on the occasion, upon the order of the kingdom of Jesus Christ. It was then motioned and carried unanimously, that a branch of the church be organized in this place.

F. B. Jackaway was then unanimously elected president, and E. L. Brown, and W. Crowell, assistants. E. L. Brown was chosen clerk.

It was then motioned that James Lawson be ordained a priest for the branch, which was carried unanimously, and the ordination attended to.

Resolved, That the branch be called the New Orleans and La Fayette branch of the Church of Jesus Christ of Latter Day Saints.

Fellowship was withdrawn from Samuel C. Brown.

T. B. JACAWAY, Pres.

E. L. BROWN, Clerk.

From the *Troy Daily Whig*.

APOSTOLIC SUCCESSION OF THE FIRST CHRISTIAN CHURCH AT ROME.

The foundation of the Church of Rome is equally attributed to Peter and Paul, the one as apostle of the circumcision preached to the Jews; the other as the apostle of the circumcision preached to the Gentiles.

Its Bishops succeeded in the following order.

1st. St. Peter and St. Paul, who both suffered martyrdom under Nero.

2nd. Linus, the son of Herculanius, a Tuscan. He is mentioned by St. Paul, and sate between 11 and 12 years.

3d. Clitus or Anacletus, a Roman, the son of Æmilius, who sate nine years.

4th. Clemens, a Roman, born in Mount Cælius, the son of Portinus, near akin, say some, to the Emperor. He was condemned to dig in the marble quarries near the Euxine Sea, and by command of Trajan thrown into the sea, with an anchor around his neck. He was bishop of Rome nine years and four months.

5th. Eurstas, by birth a Greek, but his father a Jew of Bethlehem. He is said to have been crowned with martyrdom the last year of Trajan, and in the eighth year of his bishoprick.

6th. Alexander, a Roman, though young in years, he was grave in his manner and conversation, he sate ten years and seven months, and died a martyr.

7th. Xystus or Sixtus, a Roman; he was martyred in the ninth year of his bishoprick, and buried in the Vatican.

8th. Telesphorus, a Greek, succeeded. Justin the Martyr flourished in his time. He died a martyr, having sate eleven years and three months and was buried near St. Peter in the Vatican.

9th. Hyganus, the son of an Athenian philosopher, was advanced to the chair under Antoninus Pius. He sate according to Eusebius eight years.

10th. Pius, an Italian, born at Aqueleia.—He died after being bishop one year and four months.

11th. Aticetus, born in Syria; he is said after eleven years to have suffered martyrdom, and buried in the Via Appia, in the cemetery of Calistus. In his time Polycarp went to Rome.

12th. Soter, or as Nicephorus calls him Soterichus, was a Campanian, the son of Concordius. There was an intercourse of letters between him and Dionysius bishop of Corinth. He died after he had sate nine years.

13th. Elitheusinus, born at Nicopolis in Greece. To him Lucius, King of Britain sent a letter and an embassy. He sate fifteen years, died A. D. 186, and was buried in the Vatican.

14th. Victor, an African, the son of Felix, a man of furious and intemperate spirit, as appeared from his passionate proceedings in the controversy about the observation of Easter. He was bishop ten years.

15th. Zephyrinus, a Roman, succeeded and possessed the chair eight years. He was a pious and learned man.

16th. Calistus or Calixtus, the son of Domitius, a Roman, a prudent and modest man, he suffered much in the persecution under Alexander Severus under whom he became a martyr, being thrown into a well by the procurement of Ulpian the great lawyer, but a severe enemy to Christians. He sate six years, and though he made a cemetery called after his own name, yet he was buried in that of Calipodius in the Appian way.

17th. Urbanus, the son of Pontianus, a Roman, after six years he suffered martyrdom for the faith. He was buried in Pretextatus in the Appian way.

18th. Pontianus the son of Calpurnius, a Roman. For his bold reproving of the Roman idolatry he was banished into the Island of Sardinia, where he died. He was bishop for five years.

19th. Antirius, a Greek, the son of Romilus. He died after he had kept his place one month, though others without reason make him to have lived in it many years.

20th. Fabianus, a Roman was unexpectedly chosen bishop. While several others being in competition, a dove suddenly descended and sat upon his head; the great emblem of the holy spirit. He died a martyr after fourteen years.

21st. Cornelius a Roman. Frequent letters passed between him and Cyprian. After somewhat more than two years he was cruelly whipped and then beheaded.

22d. Lucius a Roman sate two, or as others say three years. He suffered martyrdom by the command of Valerian.

23d. Stephanus a Roman, the son of Julius. Great contests were held between him and Cyprian about re-baptizing those who had been baptized. He was beheaded after he had sate two or three years, and was buried with his predecessor.

24th. Xystus, a Greek, formerly a philosopher of Athens, after one year and ten months he suffered martyrdom.

25th. Dyonythus, a monk, made bishop in the judgment of Dyonythus, bishop of Alexandria, a truly learned and amiable person. The time of his bishoprick is uncertainly assigned, but is supposed to have been twelve years.

26th. Felix, a Roman. In his time arose the Manichean heresy. He suffered much about the fourth or fifth year of his episcopate, and was buried in the Aurelian way in a cemetery of his own, two miles from Rome.

27th. Entycianus, a Tuscan. A man exceedingly careful of the burial of martyrs. After one year's space he crowned himself with martyrdom.

28th. Caius, or as Eusebius call him, Guiarius, a Daimatian; kinsman to the Emperor Diocletian. After holding the see eleven years he was beheaded.

29th. Marcellinus, a Roman. Through fear of torment he sacrificed to the gods; but recovering himself, he died a martyr, after he had sate eight or nine years he was beheaded, and buried in the cemetery of Priscilla.

30th. Marcalus, a Roman, succeeded. He was condemned by Maxentius, the tyrant, to keep beasts in a stable which he performed with his prayers and exercises of devotion. He died after five years and six months, and was buried in the cemetery of Priscilla.

31st. Eusebius, a Greek, the son of a physician. He suffered much under the tyranny of Maxentius. He sate six years and was buried in the Appian way near Calistus cemetery.

32d. Miltiades, an African. He might be a confessor under Maxentius, but could not be a martyr under Maxunus, as some assert. He sate three or four years, and was buried in the cemetery of Calistus.

33d. Sylvester, a Roman. He was elected to the place A. D. 214. He was brought from the mountain in Soracte, whither he had fled for fear of persecution. He was highly in favor of Constantine the Great, and sate twenty-three years.

F. B.

For the Times and Seasons.

TUSCALOOSA Co., Ala., Feb. 10, 1844.

SIR:—This is to inform you that a conference was held in the above mentioned place, by the elders of the church of Jesus Christ of Latter Day Saints; and inasmuch as it is the

first conference that has been held in this region of country, where churches were represented, it was the request of the conference that a copy of the minutes be transmitted to you for publication, if you should deem them worthy of an insertion in your valuable paper; so that the church may know how the work of the Lord is progressing in the south, I should feel much obliged. There is a great call for preaching in this country, and many are coming into the covenant, and rejoicing that they ever heard the fulness of the everlasting gospel.

J. BROWN.

POETRY.

For the Times and Seasons.

TO MRS. SYLVIA F. LYON.

ON THE DEATH OF HER LITTLE DAUGHTER

BY MISS E. R. SNOW.

Earthly happiness is fleeting—
Earthly prospects quickly fade—
Oft the heart with pleasure beating
Is to bitterness betray'd!

Ah! methinks I see you bending
Like a willow o'er the urn:
But a heav'nly voice descending
Sweetly whispers, "do not mourn."

Scenes of sorrow most distressing—
Scenes that fill the heart with pain;
Often yield the choicest blessing—
Present loss is future gain.

In the darkest dispensation
Oh remember, God is just:
'Tis the richest consolation
In his faithfulness to trust.

Let the heart oppress'd with sorrow—
Let the bosom fill'd with grief—
Let the wounded spirit borrow
From his promise, kind relief.

While affliction's surge comes o'er you
Look beyond the dark'ning wave!
See a brighter scene before you—
Hail the triumph o'er the grave.

'Though your lovely child is taken
From your bosom to the urn;
Soon the sleeping dust will waken
And its spirit will return.

Yes, again you will behold it
Fairer than the morning ray—
In your arms you will enfold it
Where all tears are wip'd away.

Morley Settlement, Feb. 1844.

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TIMES AND SEASONS.

"Truth will prevail."

VOL. V. No. 7.]

CITY OF NAUVOO, ILL. APRIL 1, 1844.

[Whole No. 91.]

HISTORY OF JOSEPH SMITH.

(Continued.)

The fore part of September was spent in making preparations to remove to the town of Hiram and re-commence the translation of the Bible. The brethren who were commanded to go up to Zion were earnestly engaged in getting ready to start in the coming October. On the 11th of September I received the following:

A Revelation given in Kirtland, September, 1831.

Behold, thus saith the Lord your God unto you, O ye elders of my church, hearken ye, and hear, and receive my will concerning you; for verily I say unto you, I will that ye should overcome the world: wherefore I will have compassion upon you. There are those among you who have sinned; but verily I say, for this once, for mine own glory, and for the salvation of souls, I have forgiven you your sins.

I will be merciful unto you, for I have given unto you the kingdom; and the keys of the mysteries of the kingdom, shall not be taken from my servant Joseph Smith, jr. through the means I have appointed, while he liveth, inasmuch as he obeyeth mine ordinances. There are those who have sought occasion against him without cause; nevertheless he has sinned, but verily I say unto you, I the Lord forgiveth sins unto those who confess their sins before me, and ask forgiveness, who have not sinned unto death. My disciples, in days of old, sought occasion against one another, and forgave not one another in their hearts, and for this evil they were afflicted, and sorely chastened: wherefore I say unto you, that ye ought to forgive one another, for he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sins. I the Lord will forgive whom I will forgive, but of you it is required to forgive all men; and ye ought to say in your hearts, let God judge between me and thee, and reward thee according to thy deeds. And he that repenteth not of his sins, and confesseth them not, then shall ye bring him before the church, and do with him as the scriptures saith unto you, either by commandment, or by revelation. And this ye shall do that God might be glorified, not because ye forgive not, having not compassion, but that ye may be justified in the eyes of the law, that ye may, not offend him who is your Lawgiver.

Verily I say, for this cause ye shall do these things. Behold I the Lord was angry with him

who was my servant Ezra Booth; and also my servant Isaac Morley; for they kept not the law, neither the commandment; they sought evil in their hearts, and I the Lord withheld my Spirit. They condemned for evil, that thing in which there was no evil; nevertheless I have forgiven my servant Isaac Morley. And also my servant Edward Partridge, behold he hath sinned, and satan seeketh to destroy his soul; but when these things are made known unto them, they repent of the evil, and they shall be forgiven.

And now verily I say, that it is expedient in me that my servant Sidney Gilbert, after a few weeks, should return upon his business, and to his agency in the land of Zion; and that which he hath seen and heard may be made known unto my disciples, that they perish not. And for this cause have I spoken these things. And again, I say unto you, that my servant Isaac Morley may not be tempted above that which he is able to bear, and counsel wrongfully to your hurt, I gave commandment that this farm, should be sold. I willeth not that my servant Frederick G. Williams should sell his farm, for I the Lord willeth to retain a strong hold in the land of Kirtland, for the space of five years, in the which I will not overthrow the wicked, that thereby I may save some; and after that day, I the Lord will not hold any guilty, that shall go, with an open heart, up to the land of Zion; for I the Lord requireth the hearts of the children of men.

Behold now it is called to-day, (until the coming of the Son of man) and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming;) for after to-day cometh the burning: this is speaking after the manner of the Lord; for verily I say, to-morrow all the proud and they that do wickedly shall be as stubble: and I will burn them up, for I am the Lord of Hosts; and I will not spare any that remaineth in Babylon. Wherefore if ye believe me, ye will labor while it is called to-day. And is it not meet that my servants Newel K. Whitney and Sidney Gilbert should sell their store, and their possessions here, for this is not wisdom until the residue of the church, which remaineth in this place, shall go up to the land of Zion.

Behold it is said in my laws, or forbidden to get in debt to thine enemies; but behold it is not said at any time, that the Lord should not

take when he please, and pay as seemeth him good: wherefore as ye are agents, and ye are on the Lord's errand; and what ever ye do according to the will of the Lord, is the Lord's business, and he has set you to provide for his saints in these last days, that they may obtain an inheritance in the land of Zion; and behold I the Lord declare unto you, and my words are sure and shall not fail, that they shall obtain it; but all things must come to pass in their time; wherefore be not weary in well doing, for ye are laying the foundation of a great work.— And out of small things proceedeth that which is great.

Behold the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away and shall not inherit the land: for verily I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out. Behold I the Lord have made my church in these last days, like unto a judge sitting on a hill, or in an high place, to judge the nations: for it shall come to pass, that the inhabitants of Zion shall judge all things pertaining to Zion: and liars, and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known.

And even the bishop, who is a judge, and his counsellors, if they are not faithful in their stewardships, shall be condemned, and others shall be planted in their stead: for behold I say unto you that Zion shall flourish, and the glory of the Lord shall be upon her, and she shall be an ensign unto the people: and there shall come unto her out of every nation under heaven. And the day shall come, when the nations of the earth shall tremble because of her, and shall fear because of her terrible ones; the Lord hath spoken it: Amen.

On the 12th of September, I removed with my family to the township of Hiram, and commenced living with John Johnson. Hiram was in Portage county and about thirty miles south easterly from Kirtland. From this time until the forepart of October, I did little more than to prepare to re-commence the translation of the Bible. About this time Ezra Booth came out as an apostate. He came into the church upon seeing a person healed of an infirmity of many years standing. He had been a Methodist priest for some time previous to his embracing the fulness of the gospel, as developed in the Book of Mormon, and upon his admission into the church, he was ordained an elder; as will be seen by the foregoing revelations. He went up to Missouri as a companion of Elder

Morley; but when he actually learned that faith, humility, patience, and tribulation, were before blessing; and that God brought low before he exalted; that instead of "the Savior's granting him power to smite men, and make them believe" (as he said he wanted God to do him;) he found he must become all things to all men, that he might peradventure save some, and that too, by all diligence, by perils, by sea and land; as was the case in the days of Jesus, which appears in the 6th chapter of St. John's gospel, he said; "verily, verily I say unto you, ye seek me not because ye saw the miracles, but because ye did eat of the loaves, and were filled." So it was with Booth, and when he was disappointed by his own evil heart, he turned away, and as said before, became an apostate, and wrote a series of letters which by their coloring, falsity, and vain calculations to overthrow the work of the Lord exposed his weakness, wickedness and folly, and left him a monument of his own shame, for the world to wonder at.

A conference was held, in which brother W. W. Phelps was instructed to stop at Cincinnati on his way to Missouri, and purchase a press and type, for the purpose of establishing and publishing a monthly paper at Independence, Jackson county, Missouri, to be called the "Evening and Morning Star." The first Sunday in October, Orson Hyde, a clerk in brother Sidney Gilbert and Newel K. Whitney's store, in Kirtland, was baptized and became a member of the church. As he was soon after designated as one of the chosen men of the Lord, to bear his word to the nations, I feel a desire to notice him as he was and as he is.— He was, in his own words, left in his infancy, an orphan with none to look upon him with a father's eye, and feel for him with a mother's heart. The hand that wiped his infant tears was still; the breast that gave him suck was cold, and slumbered in the arms of death. He was thrust abroad upon the cold and friendless bosom of an unfeeling world, so that for twenty long years, he saw no one in whose veins flowed a drop of kindred blood, and consequently grew up as a wild and uncultivated plant of nature, and now had come into the new and everlasting covenant, to be renewed and receive grace for grace, and put himself under the Fatherly care of Him whose yoke is easy, and whose burden is light; and who rewardeth his sons and daughters, who serve him faithfully to the end, with eternal life.

To continue, in his own figure, he now stood before the world to feed the fowls of the Lord, in the same manner that he had done in early life, to feed the poultry of the gentlemen with whom he had resided; for says he when I

poured the corn upon the ground, the fowls all came together en-masse, but after the corn was exhausted, and the stream stayed, the fowls all turned away, going in different directions, each one singing his own song. So with religion, while God poured out the stream of revelation upon the ancient church, they were all united and ate the living bread, but when he withheld revelations in latter times, because of the unbelief of men, they turned and went their own course, and sung their own song, some a Methodist song, some a Baptist song, some a Presbyterian song, &c.; but if they had had revelation they would have sung one of the songs of Zion. His further history will come in, in place hereafter. In the fore part of October I received the following:

Revelation on prayer, given October, 1831.

Hearken, and lo, a voice as of one sent down from on high, who is mighty and powerful, whose going forth is unto the ends of the earth; yea, whose voice is unto men, Prepare ye the way of the Lord make his paths straight. The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth; yea, a voice crying, Prepare ye the way of the Lord, prepare ye the supper of the Lamb, make ready for the bridegroom; pray unto the Lord; call upon his holy name; make known his wonderful works among the people, call upon the Lord, that his kingdom may go forth upon the earth; that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of of man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdoms of God which is set up on the earth:—wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou O God may be glorified in heaven, so on earth, that thy enemies may be subdued; for thine is the honor, power and glory, forever and ever: Amen.

Soon after the above revelation was received I re-commenced the translation of the scriptures, in company with elder Rigdon, who had removed to Hiram to act in his office of scribe to me. On the 11th of October, a conference was held at brother Johnson's, where I was living, at which the elders were instructed into the ancient manner of conducting meetings, of which knowledge most of them were ignorant. A committee of six were appointed to instruct the several branches of the church. Elders David Whitmer, and Reynolds Cahoon were appointed as two of the said committee, with

the further duty on their mission, of setting forth the condition of Br. Joseph Smith, jr. and Sidney Rigdon, that they might obtain means to continue the translation. This conference was adjourned till the 25th of October, to meet at the house of Serems Burnett, in Orange, Cuyahoga county. On the 21st I attended a special conference to settle a difficulty which had occurred in Kirtland, on account that William Cahoon and Peter Devolve had abused one of brother Whitney's children. Myself and elder Rigdon were appointed to go to Kirtland and settle the difficulty, which we did. At the conference, on the 25th, at Orange, twelve high priests, seventeen elders, four priests, three teachers, and four deacons, together with a large congregation attended. Much business was done, and the four remaining committee, authorized by the conference at Hiram, on the 11th were appointed, and consisted of Simeon Carter, Orson Hyde, Hyrum Smith, and Emer Harris. At the request of William E. McLellen, I inquired of the Lord and received the following

Revelation given October, 1831.

Behold thus saith the Lord, unto you my servant William E. McLellen, blessed are you, inasmuch as you have turned away from your iniquities, and have received my truths, saith the Lord your Redeemer, the Savior of the world, even of as many as believe on my name. Verily I say unto you, blessed are you for receiving mine everlasting covenant, even the fulness of my gospel, sent forth unto the children of men, that they might have life, and be made partakers of the glories, which are to be revealed in the last days, as it was written by the prophets and apostles in days of old.

Verily I say unto you, my servant William, that you are clean, but not all; repent therefore of those things which are not pleasing in my sight, saith the Lord, for the Lord will show them unto you. And now verily I the Lord will show unto you what I will concerning you, or what is my will concerning you. Behold, verily I say unto you, that it is my will that you should proclaim my gospel from land to land, and from city to city, yea, in those regions round about where it has not been proclaimed.

Tarry not many days in this place: go not up unto the land of Zion, as yet; but inasmuch as you can send, send; otherwise think not of thy property. Go unto the eastern lands; bear testimony in every place, unto every people, and in their synagogues, reasoning with the people

Let my servant, Samuel H. Smith go with you, and forsake him not, and give him thine instructions: and he that is faithful shall be

made strong in every place, and I the Lord will go with you.

Lay your hands upon the sick and they shall recover. Return not till I the Lord shall send you. Be patient in affliction. Ask and ye shall receive. Knock and it shall be opened unto you. Seek not to be cumbered. Forsake all unrighteousness. Commit not adultery, a temptation with which thou hast been troubled. Keep these sayings for they are true and faithful, and thou shalt magnify thine office, and push many people to Zion, with songs of everlasting joy upon their heads. Continue in these things, even unto the end, and you shall have a crown of eternal life at the right hand of my Father, who is full of grace and truth.— Verily thus saith the Lord your God, your Redeemer, even Jesus Christ: Amen.

I returned from the conference at Orange, to Hiram, and as Oliver Cowdery and John Whitmer were to start for Independence, Missouri, a special conference was appointed for the first of November, at which I received the following revelation.

Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say, hearken ye people from afar, and ye that are upon the islands of the sea, listen together; for verily the voice of the Lord is unto all men, and there is none to escape, and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated; and the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the house-tops, and their secret acts shall be revealed; and the voice of warning shall be unto all people, by the mouths of my disciples whom I have chosen in these last days, and they shall go forth and none shall stay them, for I the Lord have commanded them.

Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you O inhabitants of the earth: wherefore fear and tremble, O ye people, for what I the Lord have decreed, in them, shall be fulfilled. And verily, I say unto you, that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given to seal both on earth and in heaven, the unbelieving and rebellious; yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure; unto the day when the Lord shall come to recompense unto every man according to his work, and measure unto every man according to the measure which he has measured to his fellow man.

Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear: prepare ye, prepare ye for that which is to come, for the Lord is nigh; and the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth: and the arm of the Lord shall be revealed: and the day cometh, that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets, and apostles, shall be cut off from among the people; for they have strayed from mine ordinances, and have broken mine everlasting covenant; they seek not the Lord to establish his righteousness: but every man walketh in his own way, and after the image of his own god, whose image is the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall:

Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, jr. and spake unto him from heaven, and gave him commandments; and also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets: the weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh: but that every man might speak in the name of God, the Lord, even the Savior of the world, that faith also might increase in the earth; that mine everlasting covenant might be established: that the fulness of my gospel might be proclaimed by the weak and the simple, unto the ends of the world, and before kings and rulers.

Behold I am God and have spoken it: these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding: and inasmuch as they erred it might be made known: and inasmuch as they sought wisdom, they might be instructed; and inasmuch as they sinned they might be chastened, that they might repent; and inasmuch as they were humble, they might be made strong, and blessed from on high, and receive knowledge from time to time: and after having received the record of the Nephites, yea, even my servant Joseph Smith, jr. might have power to translate through the mercy of God, by the power of God, the Book of Mormon: and also, those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity.

city, and out of darkness, the only true and living church upon the face of the whole earth, with which I the Lord am well pleased, speaking unto the church collectively and not individually; for I the Lord cannot look upon sin with the least degree of allowance: nevertheless, he that repents and does the commandments of the Lord, shall be forgiven, and he that repents not, from him shall be taken even the light which he has received, for my Spirit shall not always strive with man, saith the Lord of hosts.

And again, verily I say unto you, O inhabitants of the earth, I the Lord am willing to make these things known unto all flesh, for I am a respecter of persons, and willet that all men shall know that the day speedily cometh, the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion: and also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgement upon Idumea, or the world.

Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

What I the Lord have spoken, I have spoken, and I excuse not myself, and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice, or by the voice of my servants, it is the same: for behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth forever and ever: Amen.

To the Editor of the Times and Seasons.

NAUVOO, March, 1844.

ELDER TAYLOR:—

Dear Sir—On the 25th of October, last, we left this place for Mississippi; we arrived at Vicksburg on the 4th of November, proceeded back in the country fifty miles, where we had the pleasure of getting in company with brother Benjamin L. Clapp, who had just recovered from a long and severe attack of fever. We remained there a few days; three of us then started together; brother Clapp for Tuscaloosa, Alabama; we, for Pleasant Spring, Kemper county, where we arrived on the 20th of November. Brother Clapp stopped with us, intending to stay but a few days, the weather however being very unfavorable and an immense quantity of rain falling; caused traveling impossible; he then came to the conclusion to remain until the weather become more favorable. We began to preach, and had very large and attentive congregations, and

more calls in a short time than could possibly be attended to by us. In a few days we had a Methodist minister to make an attack upon us; being ready, determined, and as he thought, able, to put us down, not knowing any thing about the doctrine we preached, or the principles we held forth: he came out in full array, and perfectly full of every thing but the spirit of God and truth.

He made a perfect failure, as all do, when they come in contact with the truth, by error and falsehood; he however succeeded finally in opening the door of disgrace and falsehood to his heart, and his followers many of them saw it so very plain, that he was a wolf in sheep's clothing; and that he had been teaching for hire; that when they heard the true principles of the gospel set before them, by those that were authorized and commissioned to do it, they immediately saw the error of their ways, repented, and were baptized for remission of sins, and hands laid on them for the reception of the Holy Ghost.

We all three continued to preach in the surrounding country, having calls on the right and left, until the last of January. During this time we organized two branches of the church; one consisting of twenty-two members, known as the Kemper county branch, at Pleasant Spring, in which we ordained three elders, one priest, one teacher, and one deacon: and also a branch of thirty-seven members; three elders, one priest, one teacher, and one deacon, known as the Running Water Branch, in Noxubee county.

There was a spirit generally manifest through the country to hear preaching. There were some few priests that would stay at a distance and howl, but would not come up like men of God, and if they found they were in possession of errors, trade them off for truth, which would make them free.

Notwithstanding many that had embraced the gospel, had evidence to satisfy them of the truth of the work they had embraced, and some enjoying the gifts of the gospel, yet this was not sufficient to convince them of the error of their ways. But we are pleased to be able to say that many more were believing the doctrine, while those that had obeyed were enjoying its blessings.

We left brother Clapp industriously engaged among the people, and with a prospect of many more joining the church. How was of the opinion when we left him, that the prospects were more flattering than he had had in any former mission.

So Sir, you will see, notwithstanding there has been comparatively but few elders as yet

gone south, that the people there are disposed to hear and obey the truths of the gospel, and we hope ere long that many more will have an opportunity of hearing and obeying the fullness of the gospel of our Lord and Savior, Jesus Christ.

Respectfully, your brothers
in the new and everlasting
covenant,
W. HUITT,
S. GULLY.

To the Editor of the Times and Seasons.

BROTHER TAYLOR:—I spent with my family the last winter in Tazwell county, Illinois, three miles south of Pekin, where we engaged in spiritual and temporal labors. On the 4th day of February, fifteen came forward for baptism, all in the bloom of life; ten of them young men of first rate abilities. It was a glorious sight and a refreshing season. On the next Sunday three more young men came forward. The branch now numbers forty members, who have resolved to gather, in obedience to the commandments. I now find myself a citizen of your beautiful and prosperous city, on Warsaw street, one block south of Mulholland street, where I indulge a hope of being useful in my profession.

H. TATE, M. D.

Nauvoo, Illinois, April 1, 1844.

From the Cross and Journal.

BAPTISM BY IMMERSION.

Now for testimony on this subject, we will call on some of the most pious, most learned, and most elevated pædo-baptists that have ever written.

Dr. Witsius, of North Holland—born 1708, learned in the oriental languages. So learned and eminent divine, that he was chosen professor of divinity, 1st, at Franeker, after at Utrecht, last at Leyden. He testifies as follows:

"It cannot be denied that the native signification of *baptein* and *baptizein* is to plunge, to dip. So that it is doubtless, more than *epipolazein*, which is to swim light on the surface; but less than *dunein*, which is to go down to the bottom, to be destroyed. Yet I have observed, that *kataduseis* is frequently used by the ancients, with reference to baptism. "To baptize means to plunge, to dip; not to swim lightly—not to sink to the bottom, to destroy."—But it means to dip in, and take out again.

Salmasius, an eminent French scholar; educated at Paris Heidleberg—his knowledge of language extensive—succeeded Scaliger in the

university at Leyden. Salmasius—*Baptism* is immersion; and was administered in ancient times, according to the force and meaning of the word. Now it is only *rhantism* or sprinkling; not *immersion* or *dipping*.

Calvin, John, known and read of all men, says "the word baptize, signifies to immerse; and the rite of immersion was observed by the ancient church.

Beza—a Catholic—1548 went to Geneva and publicly abjured popery. After this he accepted a Greek professorship in Lausanne, which he filled for ten years, and returned to Geneva. Here he became a colleague to J. Calvin, through whom he was appointed rector, and theological professor. He succeeded Calvin, at his decease, in his offices and influence, and was thence considered the head of the Calvinistic church.

Beza says "Christ commanded us to be baptized, by which word it is certain *immersion* is signified. Baptizesthai in this place is more than *Kerniptein*; because *that* seems to respect the whole body, *this* only the hands. Nor does Baptizien signify to wash, only by consequence; for it properly signifies to immerse for the sake of dyeing. To be baptized in water, signifies no other than to be immersed in water, which is the external ceremony of baptism. *Baltizo* differs from the verb *duvai*, which signifies to plunge into the deep and to drown." So he says it does *not* mean to drown, but it does mean to immerse.

Calmet. "Generally people (speaking of the Jews) dipped themselves entirely under water; and this is the most simple and natural notion of the word baptism."

Martin Luther. "The term baptism is a Greek word. It may be rendered a dipping when we dip something in water, that it may be entirely covered with water. And that custom be entirely abolished among the generality (for neither do they entirely dip children, but only sprinkle them with a little water) nevertheless they ought to be entirely immersed, and presently to be drawn out again; for the etymology of the word seems to require it. The Germans call baptism *tauff* from depth, which they call *tieff* in their language: as if it were proper those should be deeply immersed, who are baptized. And, truly, if you consider what baptism signifies, you shall see the same thing required: for it signified, the old man, and our nativity, that is full of sins, which is entirely of flesh and blood, may be overwhelmed by divine grace. The manner of baptism, therefore, should correspond with the signification of baptism, that it may show a certain and plain sign of it."

For the Times and Seasons.

TO PARENTS.

(Concluded.)

One grand principle in the government of children is, for the parent to have equally as much or more interest for the welfare and happiness of his children, than they themselves have. Another is, to convince them by an example of virtue, and the display of superior wisdom, that he is competent to stand as their counsellor, and worthy to rule in their conduct; and a third is, to administer justice and judgment with an even temper, and an equal hand in all cases under his parental jurisdiction and power. These are three important principles in the administration of all governments where the good of mankind is contemplated, but more particularly in that of families—and by the exercise of which, children may begin to be influenced to willing obedience, due respect, and living pleasure, in parental authority, even before they are able to slip their own mother tongue; and thus the more safely led on, in the practice of virtue, and to tread the pathway for usefulness in riper years.

The minds of children are more flexible and attractive, while in infancy, and may then be more easily and successfully influenced to the love and practice of correct principles; and no time need be lost for want of age, for all their infant sports and amusements may be made so many instruments of instruction to their tender minds; and their toils and disappointments, and their numerous changes and mischievous experiments to which they often resort, are no less than so many *opportunities* to begin to plant in their minds the deeds of true nobility and greatness; for it is by the convincing power of experience, in connexion with appropriate instructions in every passing incident that comes under their notice in these early hours, that their character and notion of things begins to be contracted. The parent, therefore, whose mind is well fortified against the powers of fashion and indifference, by a true sense of his obligation, and a proper understanding of his duty, will in no wise let the golden moment of infancy pass from the head of their offsprings without sealing to their minds every possible token of the faithful discharge of the same.

Parents should therefore, not only possess an interest for their children, but let it be manifest sufficiently to secure their confidence that no good thing will be withholden that is possible for them to have. The performance of this part of parental duty calls for a liberal exercise of the attributes of love and kindness which awaken a spirit of affection and forbearance in the mind, and overlooks the errors and faults

of children, and also gives patience an pleasure to listen to their numberless little inquiries, and to serve their innocent demands. The faults of children however, should not always be overlooked, neither should they be put to the whip for encouraging a reckless and petulant disposition, and punished when they cannot otherwise be rendered faithful and obedient. When children are punished, it should always be attended with a perfect subjection of the will; and when forgiven, with counsel and reproof; and no fault should be forgiven that the child will not confess, nor punishment inflicted without a sense of guilt; and thus children will be always penitent when punished, and grateful when forgiven, while the tie of parental love and kindness will serve, not as abusing it, to kindle the flame of vanity and dissipation, but as a mighty engine to bind their affections more closely to the arm of correction and the sound of reproof.

Hence appears the necessity of the principle of virtue for example, and of wisdom to direct, without which parental kindness and love could not secure the end intended, for no counsel would be given, however productive of good, and no pleasure refused, however productive of evil. But when the lenient feelings of the heart are directed by the exercise of wisdom, and polished by the practice of virtue, this danger subsides, and true merit and excellence is seen springing up on every hand.—Where then is wisdom, and where the virtuous life? Open the doors and come in ye pearls of purest lustre, and shake terribly the powers that bind the understanding of the sons and daughters of Adam's line; and break the fetters from their feet. Arise ye children of the blest; ye parents, awake, behold the Lord hath crowned you with blessings; and treasures fill your borders; for, to, children are an heritage of the Lord, and blessed is the man whose quiver is full of them. Awake then; rise up and shake off the trembling power of the fashions, and the binding chains of indifference, and listen to the voice of wisdom, for she crieth in the gates, and her voice is unto the children of men. Hear, for she speaketh excellent things, and the words of her mouth are truth and righteousness, and there is nothing froward or perverse in them. She dwelleth with prudence, and virtue is her companion, and length of days are in her hand. Wisdom hath builded her house, and her habitation is in the midst of the treasures of knowledge. Blessed are they that walk in her ways; watching daily at her gates for instruction, and refuse it not. Lay hold upon her munition, ye fathers, and resort to her strong hold ye mothers, that your

children may see it, and fly to your arms for safety, and seek your power for protection—that justice and judgment may bring forth—that your labors may be crowned with success. For notwithstanding, that in love and kindness is possessed the spirit of indulgence and forgiveness; and virtue and wisdom is able to direct and reprove; yet without judgment and justice, all the reproofs and counsels, and the forgivenesses and indulgences that may be given to children would fall fruitless to the ground; so far as their willing obedience and faithfulness; and their happiness and welfare is contemplated: for, the reproofs of the virtuous, and the counsels of the wise would be trampled down with impunity; and the excess of indulgences and pardons, that mercy and affection would lavish out, could find a consummation of their work only in dissipation and ruin. But, by the additional and united exercise of justice and judgment, all the evils consequent from the want of power, would meet with a deserved end; and the judicious allotment of a proper degree of love and kindness, and the counsels and reproofs that virtue and wisdom dictate, be aided by the just and legal enforcement of every requirement, until by patient endurance in the faithful exercise of every principle in the line of parental duty, the father may gain the unspeakable reward of living to see his sons rise up and fill their different places of honor and usefulness in society; and the mother to behold her daughters shining like the polished stones of a palace, fitted and adorned with virtue and intelligence, to shed forth the cheering rays of civil and religious prosperity and happiness over the face of the whole earth; and the name, and the glory, and the honor thereof shall roll onward for ages, and ages, and ages to come.

HEMONI.

THE LAST HOUR OF THE FALSE PROPHET.

The signs of the speedy fulfilment of the predictions against Mohammedanism, are multiplying every day. At the present time, anarchy and confusion prevail throughout the Turkish Empire, and the attempts of the European powers to support her, hasten her ruin. An intelligent traveller thus writes of his country.

“Turkey is in the agonies of dissolution, and will soon be a mere corpse. One of the provinces under her protection, Servia, has been lately revolutionized, and its reigning prince dethroned. The government at Constantinople acquiesces, because it is too feeble to oppose the revolution. In Syria is the same anarchy. The Druses and Christians of Mount

Lebanon are prey to perpetual wars, and obey no superior authority. No law, no safety, no security for property in this unhappy country. What does the Sultan do? He promises to act against the rebels, but does not. Is it not a sign that the last hour has come for the followers of Mahommed?”

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY, APRIL 1, 1844

FOR PRESIDENT,

GEN. JOSEPH SMITH,
NAUVOO, ILLINOIS.

EXTRACT FROM A NEW WORK JUST
PUBLISHED.

(BY FARLEY P. PRATT.)

In our last, we gave the title of the above work, and promised to insert in this, a few extracts in order to exhibit a specimen of it to our readers.

Elder Pratt in his article on the “Fountain of Knowledge” thus eloquently describes the capacity of the mind.

“Let us contemplate for a moment the mind’s capacity, small indeed at first, but capable of infinite expansion, while a boundless field is extended on all sides, inviting inquiry and meditation.

O man! burst the chains of mortality which bind thee fast; unlock the prison of thy clay tenement which confines thee to this groveling, earthly sphere of action; and robed in immortality, wrapped in the visions of eternity, organs of sight, and thought, and speech, which cannot be impaired or weakened by time or use; soar with me amid unnumbered, worlds which roll in majesty on high. Ascend the heights; descend the depths; explore the lengths and breadths of organized existence.—Learn the present facts, the past history and future destiny of things and beings: of God and his works; of the organizations of angels, of spirits, of men and animals: of worlds and their fulness; of thrones and dominions, principalities and powers. Learn what man was before this life and what he will be in worlds to come. Or seated high on a throne celestial surrounded with the chaotic mass of unorganized existence; search out the origin of matter and of mind. Trace them through all the windings of their varied order, till purified and

exalted, all nature seeks a grand sublime repose and enters into rest, to change no more. Enter the sacred archives of the third heavens; hear with John the seven thunders speak, while forked lightnings flash around thy head; and trumps and voices loud proclaim the mysteries which are not lawful for man on earth to utter. And thus with knowledge stored, return to earth, and attempt to 'write all thou hast seen, or heard, or know of heaven and earth, of time and eternity, in a book.

You will then realize the truth of the language of the poet.

Could we with ink the ocean fill,
Was the whole earth of parchment made,
And every single stick a quill,
And every man a scribe by trade,
To write the love of God above,
Would drain the ocean dry,
Nor could the whole upon a scroll
Be spread from sky to sky."

In his chapter on the "Immortality and Eternal Life of the Material Body;" he reasons thus:

"If it still be argued that something can be made from nothing, we would enquire how many solid feet of nonentity it would require to make one solid foot of material substance? The very idea is the climax of absurdity.

Therefore we argue that it is a self-evident fact, clearly manifested to every reflecting mind, that the elements of matter are eternal. That the earth was formed out of the eternal elements, and men's body out of the earth.—These facts are not only proven from scripture, reason, and philosophy, but are also demonstrated or confirmed by daily experience. The work of creation has been proceeding in every age up to the present time upon the same unchangeable principles. That is, all material organization in our world is produced from the earth, or from its own elements, as we daily witness; while there is not a single instance of a thing, or being, produced from nothing, so far as has come within the sphere of man's observation.

Modern discoveries in the science of geology have had a tendency to illustrate and confirm these important facts; and to explode the systems of mysticism, which while they throw a veil over the whole subject, as if too sacred for investigation, would fain make the world believe, that a God without body or parts, whose centre is every where and his circumference no where; originated all things from nothing, some six thousand years since, 'while at the same time formations are found in the bowels of the earth which indicate an existence of perhaps hundreds of thousands of years."

The following is from the article on "Intelligence and Affection."

"It is true, that, in this life the progress of the mind in intelligence, is not only gradual, but obstructed in various ways. It has to contend, not only with its own prejudices and the errors of an opposing world, but with innumerable weaknesses, temptations, cares, and troubles, with which it is continually beset.

And finally, its organs are weakened by disease, or worn with age, till it sinks into a backward tendency—loses a portion of that which it has been able to comprehend, and partakes of a kind of secondary childhood.

From this fact, some are ready to conclude, that the mind, like the body, has its limits; its point of maturity, beyond which it can never expand; and that arriving at this climax of maturity, like a full grown plant, it is incapable of a further advance. But this is a mistake. It is not the mind itself that is thus limited and confined within a circle so narrow, but it is the circumstances in which it is placed. That is, its bodily organs, once strong and vigorous, are now weakened by disease, or worn with age.—Hence, the mind, while connected with them, and dependent on them, is compelled to partake of their weaknesses. And like a strong traveler with a weak companion, or a strong workman with a slender tool, it can only operate as they are able to bear.

What then is the means by which this formidable obstacle can be overcome, and the mind be enabled with renewed vigor, to continue its onward progress in the reception of intelligence?

We will best answer this question by a parable.

A certain child had continued the use of food until its teeth were worn, loosened, and decayed to that degree that they were no longer able to perform their accustomed office. On this account, its food was swallowed in such a manner as not to digest properly.

This soon caused a general weakness and disorder of the system. Some unthinking persons seeing this, came to the conclusion that the child had come to maturity—that it no longer needed its accustomed nourishment, but must gradually sink and die. But in process of time, nature provided its own remedy. The old teeth were shed, and a new set more strong and durable took their place. The system being thus restored in every part to a full, vigorous and healthy action, was enabled to make rapid progress towards perfection, and to receive and digest food far more strong and hard of digestion than before.

So with the organs of the mind. This temporary body, frail and mortal, is to the mind

what the children's teeth are to the system.—Like them it answers a momentary purpose, and like them its organs become decayed and weakened by age and use; so that many truths which present themselves to the mind, cannot be properly digested while dependent on such weak organs.

But let this feeble and decayed body share the fate of the child's first set of teeth—let it be plucked by death, and the mind set free. Nay, rather let it be renewed in all the freshness and vigor of eternal life; with organs fresh and strong, and durable as the powers of eternal intellect.

And the mind, thus provided with organs, fully adapted to its most ardent powers of action, will find itself no longer constrained to linger on the confines of its former limits, where impatient of restraint, it had struggled in vain for freedom. But like a prisoner, suddenly freed from the iron shackles and gloomy dungeons of a terrible tyrant, it will more nimbly onward with a joyous consciousness of its own liberty. It will renew with redoubled vigour its intellectual feast, and enlarge its field of operations amid the boundless sources of intelligence, till earth, with all its treasures of wisdom and knowledge, becomes too small, and the neighboring worlds too narrow to satisfy a capacity so enlarged. It will then, on wings of faith, and by the power of the spirit waft itself far beyond our visible heavens, and “far above earth's span of sky” and explore other suns, and other systems; and hold communion with other intelligences, more remote than our weak minds can possibly conceive.

In these researches and discoveries, the mind will be able by degrees to circumscribe the heavens, and to comprehend the heights and depths, and lengths and breadths of the mysteries of eternal truth, and like its maker, comprehend *all things; even the deep things of God.*”

“Man, know thy self,—study thine own nature,—learn thy powers of body,—thy capacity of mind. Learn thine origin, thy purpose and thy destiny. Study the true source of thine own happiness, and the happiness of all beings with which thou art associated. Learn to act in unison with thy true character, nature and attributes; and thus improve and cultivate the resources within and around thee. This will render you truly happy, and be an acceptable service to your God. And being faithful over a few things, you may hope to be made ruler over many things.

What then is sinful? I answer, our unnatural passions and affections, or in other words the

abuse, the perversion, the unlawful indulgence of that which is otherwise good. Sodom was not destroyed for their natural affection; but for the want of it. They had perverted *all* their affections, and had given place to that which was unnatural, and contrary to nature. Thus they had lost those holy and pure principles of virtue and love which were calculated to preserve and exalt mankind; and were overwhelmed in all manner of corruption; and also hatred towards those who were good.

So it was with the nations of Canaan who were doomed to destruction by the Israelites.—And so it was with the Greeks, Romans, and other Gentiles in the days of Paul. Hence his testimony against their wicked works, and his warnings to the churches to beware of these carnal, sinful, corrupt and impure works of the flesh; all of which were more or less interwoven with their natures by reason of long and frequent indulgences therein. Now it was not because men's natural affections were sinful that all these sins existed; but it was because wicked customs, contrary to nature, had become so prevalent as to become a kind of second nature.

So it is in the present age; men who do not govern their affections so as to keep them within their proper and lawful channel; but who indulge in every vice, and in unlawful use of that which was originally good, so far pervert it that it becomes to them a minister of evil; and therefore they are led into the other extreme; and begin to accuse their nature, or him that formed them, of evil; and they seek to change their nature; and call upon God to make them into a different being from what he made them at first. In short they seek to divest themselves of a portion of the very attributes of their nature instead of seeking to govern, to improve, and to cultivate and direct their powers of mind and their affections, so as to cause them to contribute to their happiness. All these are the results of incorrect traditions, teachings and practices.

“*There is no work, nor device, nor knowledge in the grave whither thou goest.*” “*As the tree falleth so it lieth.*” “*As death leaves us, so judgment will find us.*”

To the first of these we would reply that the spirit never goes to the grave; and the body does not stay in it long. And beyond it, in the regions of eternal life there is abundance of work, knowledge and device. To the second, we would say, that the tree lieth as it falleth until it is removed, and used for some other purpose. And to the third, we reply, that it is a sectarian proverb, instead of a scripture:

and by the by a false one too, For death leaves us in the grave, with body and spirit separated; and judgment finds us risen from the grave, and spirit and body united.

Thus organized a new, we are prepared to enter upon a life of business and usefulness, in a sphere vastly enlarged and extended.—Possessing a priesthood after the order of Melchisedec; or, after the order of the son of God; which is after the power of an endless life, without beginning of days or ending of years, a priesthood which includes a sceptre and kingly office; we are more fully than ever qualified to teach, to judge, to rule and govern; and to go and come on foreign missions. The field of our labors may then extend for aught we know to the most distant worlds—to climes where mortal eye never penetrated. Or we may visit the dark and gloomy regions of the spirits in prison, and there, like a risen Jesus, preach the gospel to those who are dead; *that they may be judged according to men in the flesh, but live according to God in the spirit.*

Or we may be called upon, with the other sons of God to shout for joy, at the organization of new systems of worlds, and new orders of being; over which we may reign as kings, or to whom we may minister as priests.

TO THE ELDERS ABROAD.

We very frequently receive letters from elders and individuals abroad, inquiring of us whether certain statements that they hear, and have written to them, are true: some pertaining to John C. Bennett's spiritual wife system; others in regard to immoral conduct, practiced by individuals, and sanctioned by the church; and as it is impossible for us to answer all of them, we take this opportunity of answering them all, once for all.

In the first place, we cannot but express our surprise that any elder or priest who has been in Nauvoo, and has had an opportunity of hearing the principles of truth advanced, should for one moment give credence to the idea that any thing like iniquity is practised, much less taught or sanctioned, by the authorities of the Church of Jesus Christ of Latter Day Saints.

We are the more surprised, since every species of iniquity is spoken against, and exposed publicly at the stand, and every means made use of that possibly can be, to suppress vice, both religious and civil; not only so, but every species of iniquity has frequently been exposed in the Times and Seasons, and its practitioners and advocates held up to the world as corrupt men that ought to be avoided.

We are however living in the "last days;" a

time when the scriptures say "men shall wax worse, and worse; deceiving, and being deceived;" in a time when it is declared, "if it is possible the very elect should be deceived." We have in our midst corrupt men, (and let no man be astonished at this for "the net shall gather in of every kind, good and bad;") these corrupt men circulate corrupt principles, for a corrupt tree cannot bring forth good fruit; these spread their pernicious influence abroad, "they hatch cockatrice eggs, and weave the spider's web; he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper;" their words eat as doth a canker; "the poison of asps is under their tongue, and the way of peace they have not known." Such men not unfrequently go abroad and prey upon the credulity of the people, probably have clandestinely obtained an ordination, and go forth as elders, the more effectually to impose upon the public. Some have got horses, and others money, under specious pretences, from the unwary and unsuspecting, among the newly formed branches who have not had the sagacity to detect them.

There are other men who are corrupt and sensual, and who teach corrupt principles for the sake of gratifying their sensual appetites, at the expense and ruin of virtue and innocence. Such men ought to be avoided as pests to society, and be frowned down upon with contempt by every virtuous man and woman.

All of the above, of whatever name or nature, are "reprobate concerning the faith;" if they write, they write corruptly; if they speak, they speak corruptly. They are such as the apostle speaks of, they speak "great swelling words, having men's persons in admiration."—They are high and lifted up, and would trample upon the humble, and the meek, and the unassuming, and are not afraid to teach for the commandment of God, their own corrupt, and devilish doctrines, and principles; let no man therefore, be deceived by them, let no man harbor them, nor bid them God speed; dont be partakers of their evil deeds.

If any man writes to you, or preaches to you, doctrines contrary to the Bible, the Book of Mormon, or the book of Doctrine and Covenants, set him down as an imposter. You need not write to us to know what you are to do with such men; you have the authority with you.—Try them by the principles contained in the acknowledged word of God; if they preach, or teach, or practice contrary to that, disfellowship them; cut them off from among you as useless and dangerous branches, and if they are belonging to any of the quorums in the church, report them to the president of the quorum to

which they belong, and if you cannot find that out, if they are members of an official standing, belonging to Nauvoo, report them to us.

Follow after purity, virtue, holiness, integrity, Godliness, and every thing that has a tendency to exalt and ennoble the human mind; and shun every man who teaches any other principles.

A PATTERN FOR THE SAINTS.

A writer in the New York American states that "there was one feature connected with the disastrous event on board the Princeton which forcibly presented itself to my attention, and which I think is worthy of notice.

In such a throng of visitors moving and pressing about in all directions, it could scarcely be regarded as singular that *entire order* as to stations of officers and crew should not be completely preserved, even if no accident had occurred—but this was not the fact.

I remarked on going on board and when the men were 'piped down' from 'manning yard'—that in getting up the anchor—making sail and firing a salute, all went on in great order and regularity, although at the belaying pin of every brace, bowline and haliard, a lady, a senator, or some dignitary of state, would be courteously requested to move a little, to give *Jack* a chance to do his duty. As the wind was fair on going down the river, sails were used, and occasionally the engine was in motion; but on returning all sails were furled and the engine used exclusively.

Immediately after the accident occurred when, of course, great excitement and rushing followed among the crowd of visitors. I particularly remarked that every officer and man on duty kept his station until ordered by the officer of the deck to go elsewhere; and just where I saw that officer before the explosion there I found him afterwards, giving his directions with no other evidence of excitement than is generally discovered in a sudden squall.

A gentleman considerably excited at the moment said to me, 'I wonder if any one is attending to the engine?' This enquiry for a moment started me, but hearing, at the next instant, the man at the helm calling out in his usual tone, the depth of water, and to my surprise seeing the flag at half mast already—a conviction at once took entire possession of me, that although a scene of devastation was presented on the fore-castle, it had not for a moment put aside *perfect order and discipline* elsewhere about the ship—and we proceeded safely, though with melancholy feelings, to an anchorage off Alexandria."

If the officers and members of the Church of

Jesus Christ of Latter Day Saints, could at all times keep the conduct of these officers in view, it would afford them a pattern which they would find it to their advantage to imitate.

When the vessel is sailing in deep water with no wind, and a serene sky, it is very easy for every man to keep his place; but when the winds begin to rise, the billows roll, and the reefs present themselves, that is the time for every man to be found at his post; and as the Church of Jesus Christ of Latter Day Saints launched forth into the broad ocean of the world, it becomes necessary for all the members, as well as the officers, to be on the look out—to understand their duty, and to do it;—and when the clouds gather blackness, the wind whistles, and the billows roll, we ought the more assiduously to adhere to our post; then is not the time for us to attend to others, for every man has enough to do to attend to his own affairs; and if a great gun should burst, and not only destroy its own usefulness, but scatter its shattered fragments around, and threaten desolation and death, let every man still attend to his own business; let the helmsman, the engineer, and every other officer and man attend to his own affairs, and the ship will move majestically through the waves, she will outstride every storm, and land all her passengers in a secure haven.

DISSERTATION UPON CHRIST'S PARABLE OF THE LABORERS AND THE VINEYARD.

(SEE MAT. 20th CHAP.)

As a general thing, it would seem that parables are designed to illustrate and convey with force, ideas connected with the subject to which they refer, and not as some vainly suppose, to throw a mantle of mystery over it. In this sense we regard the parable of the *laborers and the vineyard* as the most exquisite illustration of the subject of the dispensations of God and his dealings with the human family, from the morning of creation to the present time;—but to proceed.

"For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into the vineyard." It is evident that the term "*vineyard*" should be applied in the broad sense, to the whole world, and the "*laborers*" to the prophets, apostles, and servants of God.

"And he went out about the third hour, and saw others standing idle in the market place, and said unto them, go ye also into the vineyard, and whatsoever is right, I will give you;

and they went their way. Again he went out about the sixth hour, and did likewise. And about the eleventh hour he went, and found others standing idle, and saith unto them, why stand ye here all the day idle? They say unto him, because no man hath hired us. He saith unto them, go ye also into the vineyard; and whatsoever is right, that shall ye receive."

It is evident that the term "*hour*," here stands for a noted epoch of the world, or the commencement of an important dispensation; and the "*day*" for the whole time of the world's existence in its present state. For instance, in the morning of the creation, the Lord sent laborers into the vineyard, in the days of Noah and Abraham he sent others into it, and also at the commencement and duration of the Mosaic dispensation. These may answer to the first, third and sixth hours, for it is plain that in each of these periods the Lord performed a work adapted to the peculiarities of the age. or in other words, that he committed a dispensation to his people. At the opening of the Christian, which corresponds to the "*ninth hour*," he had a great work to do; therefore, he sent many into the vineyard. But in the latter days, which corresponds to the "*eleventh hour*," he will commission and send other servants into his vineyard.

That the term "*hour*," in this parable refers to a noted epoch of time in the history of the world, is plain from the following: "Verily, verily I say unto you the *hour* is coming and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live;" John v: 25. Christ here certainly alludes to the resurrection from the dead, and should we apply the term "*hour*" here used, in its literal sense, as meaning but sixty minutes of time, we should make a contradiction of terms, for he surely alludes to two resurrections, or periods at which a resurrection shall take place. No resurrection took place during the literal *hour* in which he said this; but in that age or epoch of the world, for proof of which we refer the reader to Mat. xxvii: 52, 53: The "*hour* that is coming" refers to the resurrection that is yet to transpire.

Having, as we trust, satisfactorily settled the question, relative to the term *hour*, we will now examine the manner in which the Lord called men to work in his vineyard at these respective periods. He had a particular work to perform in the days of Noah; the consequence was, he called him to perform it, and gave revelations adapted to the same, which were to proclaim the law of righteousness, and construct an ark for the saving of himself and family. These revelations did not conflict or in-

fringe upon any item of the law of God which was previously given to Adam, Enoch and others; but were such as was absolutely necessary to suit the peculiar circumstances of Noah and his family, but not those of another age.

Abraham lived in what is generally termed the patriarchal dispensation. He was called by revelation, and authorized to perform the work that the Lord had to do in this age. Had Abraham taken the position that many of the religionists of the present time have, he would have contended that his ancestors who lived at the opening of the patriarchal dispensation received revelations which were all sufficient for him and his posterity after him. Suppose that Lot, after the angel appeared to him, and warned him to flee from Sodom and Gomorrah, had replied that the revelations that were given to those who lived before, were all sufficient; or in other words, instead of acting in accordance with the express command to flee to Zoar, had undertaken to build an ark to save himself and family from the awful conflagration; would not the result have been his destruction? An ark answered the purpose of Noah, but it would not that of Lot.

(To be Continued.)

THE MANNER IN WHICH THE ANCIENT CHRISTIANS WERE CALUMNIATED.

We extract the following from "Milner's Church History," that our readers may compare the slanderous imputations that were lavished upon the former day saints, with those of the latter days.

"The extracts from Celsus, who wrote in the latter end of the second century, preserved in Origen's work against him, are very valuable in the light which I have stated. I shall select a few passages, partly from the collections of others, and partly from such as I have noticed myself. The reader must be prepared to hear bitter things. A more spiteful calumniator hardly ever existed; but he may serve a purpose which he never intended: When the following extracts have been seriously considered, the just inferences to be drawn from them, concerning the nature of the gospel, and the characters of its professors, cannot fail to present themselves to the mind of every candid inquirer after truth.

"When they say, do not examine, and the like, in their usual manner, surely it is incumbent on them to teach what those things are which they assert, and whence they are derived."

"They say, Wisdom in life is a bad thing, but folly is good."

"Christ was privately educated, and served

for hire in Egypt: he got acquainted with miraculous arts there; he returned; and, relying on his power of working miracles, declared himself God.'

'The Apostles were infamous men, publicans, and abandoned mariners.'

'Why should you, when an infant, be carried into Egypt, lest you should be murdered? God should not fear being put to death.'

'Ye say that God^s was sent to sinners; but why not to those who were free from sin; what harm is it not to have sinned?'

'Ye encourage sinners, because ye are not able to persuade any really good men; therefore ye open the doors to the most wicked and abandoned.'

'Some of them say, do not examine, but believe, and thy faith shall save thee.'

With a sneer he makes the Christians say, 'These are our institutions: Let not any man of learning come here, nor any wise man, nor any man of prudence; for these things are reckoned evil by us. But whoever is unlearned, ignorant, and silly, let him come without fear.' Thus, they own that they can gain only the foolish, the vulgar, the stupid slaves, women and children. They, who conversed with him when alive, and heard his voice, and followed him as their master, when they saw him under punishment and dying, were so far from dying with him or for him, or from being induced to despise sufferings, that they denied that they were his disciples: but now ye die with him.'

'He had no reason to fear any mortal now, after he had died, and, as ye say, was a God; therefore, he should have shown himself to all, and particularly, to him that condemned him.'

'He persuaded only twelve abandoned sailors and publicans, and did not persuade even all these.'

'At first, when they were but few, they agreed: But when they became a multitude they were rent again and again; and each will have their own factions; for they had factious spirits from the beginning.'

'They are now so split into different sects that they have only the name left them in common.'

'All wise men are excluded from the doctrine of their faith: They call to it only fools and men of a servile spirit.'

He frequently upbraids Christians for reckoning him, who had a mortal body, to be God; and looking on themselves as pious on that account.

'The preachers of their divine word only attempt to persuade fools—men and senseless persons—slaves—women and children. What harm can there be in learning, or, in appear-

ing a man of knowledge? What obstacle can this be to the knowledge of God?'

'We see these itinerants showing readily their tricks to the vulgar, but not approaching the assemblies of wise men; not daring to show themselves there: but where they see boys—a crowd of slaves, and ignorant men—there they thrust in themselves and puff off their doctrine.'

'You may see weavers, tailors, and fullers, illiterate and rustic men; in their houses, but not daring to utter a word before persons of age, experience, and respectability: it is, when they get hold of boys, and of silly women, privately, that they recount their wonderful stories; it is then that they teach their young disciples that they must not mind their fathers or their tutors, but obey them: Their fathers and guardians, they tell them, are quite ignorant and in the dark, but themselves alone have the true wisdom. And if the children take this advice, they pronounce them happy; and direct them to leave their fathers and tutors, and to go, with the women and their play-fellows, into the chambers of the females, or into a tailor's or fuller's shop, that they may learn perfection.'

'In other mysteries, the cryer used to say,—Whoever has clean hands, and a good conscience, and a good life, let him come in. But let us hear whom they call. Whoever is a sinner, a fool, an infant, a lost wretch, the kingdom of God will receive him. An unjust man, if he humble himself for his crimes, God will receive him; but a just man, who has proceeded in a course of virtue from the beginning, if he look up to him, he will not be received.'

He compares a Christian teacher to a quack, who promises to heal the sick, on condition that they keep from intelligent practitioners, lest his ignorance be detected.

'Ye will hear them, though differing so widely from one another, and abusing one another so foully, making that boast—the world is crucified to me, and I to the world.'

'The same things are better said by the Greeks, and without the imperious denunciation of God, or the Son of God.'

'If one sort introduce one doctrine, another, another, and all join in saying, Believe, if ye would be saved, or depart; what are they to do, who desire really to be saved? Are they to determine by the throw of a die? Where are they to turn themselves, or whom to believe?'

'Do you not see, that any man that will, may carry you away and crucify you and your demon: The Son of God gives you no help.'

How often it is, we hear individuals indulging in the most harsh kind of epithets against

Mr. Joseph Smith, and the whole society of Latter Day Saints. Again, how frequently it is, that a large portion of the community form their opinions about a man, or a society, from the assertions and opinions of some learned philosopher, or pretended religious champion. The history of the present age affords us a very striking example of this woful state of affairs; for no sooner does the sound of calumny, and the cry of delusion, imposter, and a score of other equally harsh imputations, proceed from the lips of some famous individual, than thousands immediately join in the vulgar cause, and reiterate these epithets from one end of our country to the other.

And now we ask, what has Mr. Smith, or the society of Latter Day Saints done, or what does the world know of either, that should in the least, militate against their characters? we answer, no more than the Jews knew against Christ and his disciples. What kind of men were the leaders of primitive church? We reply; that they were virtuous, honorable, untarnished in the sight of heaven, and uncorrupted with the schemes of intrigue, and plans of wickedness, that the great men were daily inventing; and who were their calumniators?—We answer, the high priests of the Jews, doctors of the law, learned rabbies, kings, philosophers, and statesmen. Who was this Celsus, that wrote so many bitter things against the Christians? One of the literati of Rome, which nation at this time, in regard to literature stood foremost in the world; one who held an influence over the whole nation. Who was the celebrated Porphyry, that wrote so much against Christians in the third century? A Roman philosopher.

Indeed, we are inclined to believe that when our enemies pour down upon us such a torrent of epithets, and put in circulation a battalion of falsehoods about us, that but little do they think, they are the same that was lavished upon the primitive Christians. It is a poor rule that will not work both ways. If the Latter Day Saints should be discarded because the tide of slander, abuse, and the false imputations of the learned, set in against them, then by the same rule we should set it down, that all the ancient Christians should be look upon as deceivers.

Minutes of a conference of the Church of Jesus Christ of Latter Day Saints, held at Batavia, Genesee county, N. Y., March 2, 1844, according to previous appointment.

Nathan Haskins was called to preside, and R. L. Young appointed clerk.

After prayer by the president, and singing by the audience, the president proceeded to examine the officers of the different branches.

Seventies present, three; Elders, 17; one priest.

The representation of branches was then called for, which were as follows:

Batavia branch, represented by J. L. Bartholf; has 25 members, including eight elders; two added since last conference.

Alexander branch, represented by A. Sheffield, has 28 members, including 10 elders; two cut off since the last conference.

Atica branch, represented by R. Shadboll, has 16 members, including three elders.

Hume branch, represented by P. Weaver, has 20 members, including three elders and one priest.

Weatherfield branch, represented by R. L. Young, has 12 members, including two elders, four added since last conference.

In Cataaugus county, there are 10 members, represented by William Hyde.

Brother G. Thompson, who had been excommunicated from the Alexander branch and who had taken an appeal to the Batavia conference, was examined, and the proceedings of the branch decided to be illegal. He was reinstated to his former standing.

Conference adjourned till next morning, 10 o'clock, which was the first day of the week.

Met agreeable to adjournment.

Elder William Hyde was called upon to preach. He addressed the meeting on the coming of the Son of man. Elder Redfield followed him in the afternoon on different parts of the scripture, and exhorted the members to be faithful. Some other remarks were made appropriate to the occasion, and the audience seemed much humbled and edified.

Voted that this conference be adjourned to the neighborhood of brother Weaver and Wight, in Hume, Alleghany county, to be held on the 1st Saturday and Sunday in July, next.

Resolved, That these minutes be sent to Nauvoo for publication.

The Genesee conference consists of many more branches and members, but none of them being present, it was thought best to say nothing about their numbers.

NATHAN HASKINS, Pres.

R. L. YOUNG, Clerk.

POETRY.

THE WIDOW OF NAIN.

BY N. P. WILLIS.

The Roman sentinel stood helmed and tall
Beside the gate of Nain. The busy tread
Of comers to the city mart was done,
For it was almost noon, and a dead heat
Quiver'd upon the fire and sleeping dust,
And the cold snake crept panting from the wall,
And bask'd his scaly circles in the sun.
Upon his spear the soldier leau'd, and kept
His idle watch, and, as his drowsy dream
Was broken by the solitary foot
Of some poor mendicant, he rais'd his head
To curse him for a tributary Jew,
And slumberously dozed on.

'Twas now high noon.

The dull, low murmur of a funeral
Went through the city—the sad sound of feet
Unmix'd with voices—and the sentinel
Shook off his slumber, and gazed earnestly
Up the wide streets along whose paved way
The silent throng crept slowly. They came on,
Bearing a body heavily on its bier,
And by the crowd that in the burning sun,
Walk'd with forgetful sadness, 'twas of one
Mourn'd with uncommon sorrow. The broad gate
Swung on its hinges, and the Roman bent
His spear-point downwards as the bearer past
Bending beneath their burthen. There was one—
Only one mourner. Close behind the bier
Crumpling the pall up in her wither'd hands,
Follow'd an aged woman. Her short steps
Falter'd with weakness, and a broken moan
Fell from her lips, thicken'd convulsively
As her heart bled afresh. The pitying crowd
Follow'd apart, but none spoke to her.
She had no kinsmen. She had lived alone—
A widow with one son. He was her all—
The only tie she had in the wide world—
And he was dead. They could not comfort her.

Jesus drew near to Nain as from the gate
The funeral came forth. His lips were pale
With the noon's sultry heat. The beaded sweat

Stood thickly on his brow, and on the worn
And simple latchets of his sandals lay,
Thick the white dust of travel. He had come
Since sunrise from Capernaum, staying not
To wet his lips by green Bethsaida's pool,
Nor wash his feet in Kishon's silver springs,
Nor turn him southward upon Tabor's side
To catch Gilboa's light and spicy breeze.
Genesareth stood cool upon the east,
Fast by the sea of Galilee, and there
The weary traveller might bide till eve;
And on the alders of Bethulia's plains
The grapes of Palestine hung ripe and wild;
Yet turn'd he not aside, but gazing on,
From every swelling mount, he saw afar
Amid the hills the humble spires of Nain,
The place of his next errand, and the path
Touch'd not Bethulia, and a league away
Upon the east lay pleasant Galilee.

Forth from the city-gate the pitying crowd
Follow'd the stricken mourner. They came near
The place of burial, and with straining hands,
Closer upon her breast she clasp'd the pall,
And with a gasping sob, quick as a child's,
And an inquiring wildness flashing through
The thin gray lashes of her fever'd eyes,
She came where Jesus stood beside the way.
He look'd upon her, and his heart was moved.
"Weep not!" he said, and as they staid the bier,
And at his bidding laid it at his feet,
He gently drew the pall from out her grasp
And laid it back in silence from the dead.
With troubled wonder the mute throng drew near,
And gazed on his calm looks. A minute's space,
He stood and pray'd. Then taking the cold hand,
He said, "Arise!" And instantly the breast
Heav'd in its cerements, and a sudden flush
Ran through the lines of the divided lips,
And with a murmur of his mother's name,
He trembled and sat upright in his shroud.
And while the mourner hung upon his neck,
Jesus went calmly on his way to Nain.

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TIMES AND SEASONS.

"Truth will prevail."

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HISTORY OF JOSEPH SMITH.

[(Continued.)

After this revelation was received, some conversation was had concerning revelations and language; I received the following

Revelation given November, 1831.

' Behold, and hearken, O ye elders of my church, who have assembled yourselves together, whose prayers I have heard, and whose hearts I know, and whose desires have come up before me. Behold and lo, mine eyes are upon you; and the heavens and the earth are in mine hands, and the riches of eternity are mine to give. Ye endeavored to believe that ye should receive the blessing which was offered unto you, but behold, verily I say unto you, there were fears in your hearts; and verily this is the reason that ye did not receive.

And now I the Lord give unto you a testimony of the truth of these commandments which are lying before you: your eyes have been upon my servant Joseph Smith, jr.; and his language you have known; and his imperfections you have known; and you have sought in your hearts knowledge, that you might express beyond his language: this you also know: now seek ye out of the book of commandments, even the least that is among them, and appoint him that is the most wise among you; or if there be any among you that shall make one like unto it, then ye are justified in saying that ye do not know that they are true: but if ye cannot make one like unto it, ye are under condemnation if ye do not bear record that they are true: for ye know that there is no unrighteousness in them; and that which is righteous cometh down from above, from the Father of lights.

And again, verily I say unto you, that it is your privilege, and a promise I give unto you that have been ordained unto this ministry, that inasmuch as you strip yourselves from jealousies and fears, and humble yourselves before me, for ye are not sufficiently humble, the veil shall be rent and you shall see me and know that I am; not with the carnal, neither natural mind, but with the spiritual; for no man has seen God at any time in the flesh, except quickened by the Spirit of God; neither can any natural man abide the presence of God; neither after the carnal mind; ye are not able to abide the presence of God now, neither the ministering of angels: wherefore continue in patience until ye are perfected.

Let not your minds turn back; and when ye are worthy, in mine own due time, ye shall see and know that which was conferred upon you by the hands of my servant Joseph Smith, jr. Amen.

After the above was received, William E. McLellin, as the wisest man, in his own estimation, having more learning than sense, endeavored to write a commandment like unto one of the least of the Lord's, but failed, it was an awful responsibility to write in the name of the Lord. The elders and all present, that witnessed this vain attempt of a man to imitate the language of Jesus Christ, renewed their faith in the fulness of the gospel, and in the truth of the commandments and revelations which the Lord had given to the church through my instrumentality; and the elders signified a willingness to bear testimony of their truth to all the world.

As the following elders were desirous to know the mind of the Lord concerning themselves, I enquired and received,

A Revelation given November, 1831, to Orson Hyde, Luke Johnson, Lyman Johnson and Wm. E. McLellin. The mind and will of the Lord, as made known by the voice of the Spirit to a conference concerning certain elders; and also certain items, as made known, in addition to the covenants and commandments.

My servant, Orson Hyde, was called, by his ordinance, to proclaim the everlasting gospel, by the Spirit of the living God, from people to people, and from land to land, in the congregations of the wicked, in their synagogues, reasoning with and expounding all scriptures unto them: and behold and lo, this is an ensample unto all those who were ordained unto this priesthood, whose mission is appointed unto them to go forth: and this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost; and whatsoever they shall speak when moved upon by the Holy Ghost, shall be scripture; shall be the will of the Lord; shall be the mind of the Lord; shall be the word of the Lord; shall be the voice of the Lord, and the power of God unto salvation; behold this is the promise of the Lord unto you, O ye my servants: wherefore be of good cheer, and do not fear, for I the Lord am with you, and will stand by you; and ye shall bear record of me even Jesus Christ, that I am the Son of the living God; that I was, that I am, and that I am to come. This is the word of the Lord

unto you my servant, Orson Hyde; and also unto my servant Luke Johnson, and unto my servant, Lyman Johnson, and unto my servant, William E. McLellan; and unto all the faithful elders of my church: Go ye into all the world; preach the gospel to every creature; acting in the authority which I have given you; baptizing in the name of the Father, and of the Son, and of the Holy Ghost, and he that believeth and is baptized, shall be saved, and he that believeth not shall be damned; and he that believeth shall be blessed with signs following, even as it is written: and unto you it shall be given to know the signs of the times, and the signs of the coming of the Son of man; and of as many as the Father shall bear record, to you it shall be given power to seal them up unto eternal life: Amen.

And now concerning the items in addition to the covenants and commandments, they are these: There remaineth hereafter in the due time of the Lord, other bishops to be set apart unto the church to minister even according to the first: wherefore they shall be high priests who are worthy, and they shall be appointed by the first presidency of the Melchizedek priesthood, except they be literal descendants of Aaron, and if they be literal descendants of Aaron, they have a legal right to the bishopric, if they are the first born among the sons of Aaron: for the first born holds the right of presidency over this priesthood, and the keys or authority of the same. No man has a legal right to this office, to hold the keys of this priesthood, except he be a literal descendant and the first born of Aaron: but as a high priest of the Melchizedek priesthood, has authority to officiate in all the lesser offices, he may officiate in the office of bishop when no literal descendant of Aaron can be found; provided he is called and set apart, and ordained unto this power under the hands of the first presidency of the Melchizedek priesthood. And a literal descendant of Aaron, also, must be designated by this presidency, and found worthy, and anointed, and ordained under the hands of this presidency, otherwise they are not legally authorized to officiate in their priesthood: but by virtue of the decrees concerning their right of the priesthood descending from father to son, they may claim their anointing, if at any time they can prove their lineage, or do ascertain it by revelation from the Lord under the hands of the above named presidency.

And again, no bishop or high priest, who shall be set apart for this ministry, shall be tried or condemned for any crime save it be before the first presidency of the church; and inasmuch as he is found guilty before this presidency, by testimony that cannot be in preach-

ed, he shall be condemned, and if he repents he shall be forgiven, according to the covenants and commandments of the church.

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the head of the parents, for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized: and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands: and they shall also teach their children to pray, and to walk uprightly before the Lord. And the inhabitants of Zion shall also observe the Sabbath day to keep it holy.— And the inhabitants of Zion, also, shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness, for the idler shall not be had in remembrance before the Lord. Now I the Lord am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children also are growing up in wickedness: They also seek not earnestly the riches of eternity, but their eyes are full of greediness. These things ought not to be, and must be done away from among them: wherefore let my servant Oliver Cowdery, carry these sayings unto the land of Zion. And a commandment I give unto them, that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people. These sayings are true and faithful: wherefore transgress them not, neither take therefrom. Behold I am Alpha and Omega, and I come quickly: Amen.

It had been decided by the conference, that elder Oliver Cowdery should carry the commandments and revelations to Independence, Missouri, for printing, and that I should arrange and get them in readiness by the time that he left, which was to be by the 15th of the month, and possibly before. All this time, there were many things which the elders desired to know relative to preaching the gospel to the inhabitants of the earth, and commencing the gathering, and in order to walk by the true light, and be instructed from on high, on the 3d of November, 1831, I inquired of the Lord and received the following revelation which from its importance and for distinction has since been added to the book of Doctrine and Covenants, and called the

APPENDIX.

Hearken, O ye people of my church, saith the Lord your God, and hear the word of the Lord

concerning you; the Lord who shall suddenly come to his temple; the Lord who shall come down upon the world with curse to judgment; yea, upon all the nations that forget God, and upon all the ungodly among you. For he shall make bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of their God. Wherefore, prepare ye, prepare ye, O my people; sanctify yourselves; gather ye together, O ye people of my church, upon the land of Zion, all you that have not been commanded to tarry. Go ye out from Babylon. Be ye clean that bear the vessels of the Lord. Call your solemn assemblies, and speak often one to another. And let every man call upon the name of the Lord; yea, verily I say unto you, again, the time has come when the voice of the Lord is unto you, Go ye out of Babylon; gather ye out from among the nations, from the four winds from one end of heaven to the other.

Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations; firstly, upon the Gentiles, and then upon the Jews. And behold and lo, this shall be their cry, and the voice of the Lord unto all people: Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about; yea, let the cry go forth among all people;—Awake and arise and go forth to meet the Bridegroom: behold and lo the Bridegroom cometh, go ye out to meet him. Prepare yourselves for the great day of the Lord. Watch, therefore, for ye know neither the day nor the hour. Let them, therefore, who are among the Gentiles flee unto Zion. And let them who be of Judah, flee unto Jerusalem, unto the mountains of the Lord's house. Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon. But verily thus saith the Lord, let not your flight be in haste, but let all things be prepared before you: and he that goeth let him not look back, lest sudden destruction shall come upon him.

Hearken and hear O ye inhabitants of the earth. Listen ye elders of my church together, and hear the voice of the Lord, for he calleth upon all men and he commandeth all men every where to repent: for behold the Lord God hath sent forth the angel, crying through the midst of heaven, saying, Prepare ye the way of the Lord, and make his paths strait, for the hour of his coming is nigh, when the Lamb shall stand upon mount Zion, and with him a hundred and forty-four thousand, having his Father's name written in their foreheads: wherefore, prepare ye

for the coming of the Bridegroom: go ye, go ye out to meet him, for behold he shall stand upon the mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion; and he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people, and it shall be a voice as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the vallies shall not be found: he shall command the great deep and it shall be driven back into the north countries, and the islands shall become one land, and the land of Jerusalem and the land of Zion, shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided. And the Lord even the Savior shall stand in the midst of his people, and shall reign over all flesh. And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence. And an high way shall be cast up in the midst of the great deep. Their enemies shall become a prey unto them, and in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land.—And they shall bring forth their rich treasures unto the children of Ephraim my servants. And the boundaries of the everlasting hills shall tremble at their presence. And then shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim; and they shall be filled with songs of everlasting joy. Behold this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows. And they also of the tribe of Judah, after their pain, shall be sanctified in holiness before the Lord to dwell in his presence day and night forever and ever.

And now verily saith the Lord, that these things might be known among you, O inhabitants of the earth, I have sent forth mine angel, flying through the midst of heaven, having the everlasting gospel, who hath appeared unto some, and hath committed it unto man, who shall appear unto many that dwell on the earth: and this gospel shall be preached unto every nation, and kindred, and tongue, and people, and the servants of God shall go forth, saying, with a loud voice: Fear God and give glory to him: for the hour of his judgment is come: and worship him that made heaven, and earth, and sea, and the fountain of waters, calling upon the name of the Lord day and night, saying: O that thou wouldst rend the heavens, that thou wouldst

come down, that the mountains might flow down at thy presence. And it shall be answered upon their heads, for the presence of the Lord shall be as melting fire that burneth, and as the fire which causeth the waters to boil. O Lord, thou shalt come down to make thy name known to thine adversaries, and all nations shall tremble at thy presence. When thou doest terrible things, things they look not for; yea, when thou comest down and the mountains flow down at thy presence, thou shalt meet him who rejoiceth and worketh righteousness, who remember thee in thy ways: for since the beginning of the world have not men heard nor perceived by the ear, neither hath any eye seen, O God, besides thee, how great things thou hast prepared for him that whiteth for thee.

And it shall be said, Who is this that cometh down from God in heaven with dyed garments: yea, from the regions which are not known, clothed in his glorious apparel, travelling in the greatness of his strength? And he shall say I am he who spake in righteousness, mighty to save. And the Lord shall be red in his apparel, and his garments like him that treadeth in the wine vat, and so great shall be the glory of his presence, that the sun shall hide his face in shame; and the moon shall withhold its light; and the stars shall be hurled from their places: and his voice shall be heard, I have trodden the wine-press alone, and have brought judgment upon all people; and none was with me; and I have trampled them in my fury, and I did tread upon them in mine anger, and their blood have I sprinkled upon my garments, and stained all my raiment: for this was the day of vengeance which was in my heart. And now the year of my redeemed is come, and they shall mention the loving kindness of their Lord, and all that he has bestowed upon them, according to his goodness, and according to his loving kindness, forever and ever. In all their afflictions he was afflicted. And the angel of his presence saved them; and in his love, and in his pity, he redeemed them, and bare them, and carried them all the days of old; yea, and Enoch also, and they who were with him; the prophets who were before, and Noah also, and they who were before him, and Moses also, and they who were before him, and from Moses to Elijah, and from Elijah to John, who were with Christ in his resurrection, and the holy apostles, with Abraham, Isaac and Jacob, shall be in the presence of the Lamb. And the graves of the saints shall be opened, and they shall come forth and stand on the right hand of the Lamb, when he shall stand upon mount Zion, and upon the holy city, the New Jerusalem, and they shall

sing the song of the Lamb day and night forever and ever.

And for this cause, that men might be made partakers of the glories which were to be revealed, the Lord sent forth the fulness of his gospel, his everlasting covenant, reasoning in plainness, and simplicity, to prepare the weak for those things which are coming on the earth; and for the Lord's errand in the day when the weak shall confound the wise, and the little one become a strong nation, and two should put their tens of thousands to flight; and by the weak things of the earth, the Lord should thresh the nations by the power of his spirit.— And for this cause these commandments were given; they were commanded to be kept from the world in the day that they were given, but now are to go forth unto all flesh. And this according to the mind and will of the Lord, who ruleth over all flesh; and unto him that repenteth and sanctifieth himself before the Lord, shall be given eternal life. And upon them that hearken not to the voice of the Lord, shall be fulfilled that which was written by the prophet Moses, that they should be cut off from among the people.

And also that which was written by the prophet Malachi: For behold the day cometh that shall burn as an oven, and all the proud: yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up saith the Lord of hosts, that shall leave them neither root nor branch. Wherefore this shall be the answer of the Lord unto them: In that day when I came unto my own, no man among you received me, and you were driven out.— When I called again, there was none of you to answer, yet my arm was not shortened at all, that I could not redeem, neither my power to deliver. Behold at my rebuke I dry up the sea. I make the rivers a wilderness; their fish stinketh, and dieth for thirst. I clothe the heavens with blackness, and make sackcloth their covering. And this shall ye have of my hand, ye shall lay down in sorrow.

Behold and lo there are none to deliver you, for ye obeyed not my voice when I called to you out of the heavens, ye believed not my servants; and when they were sent unto you ye received them not; wherefore they sealed up the testimony and bound up the law, and ye were delivered over unto darkness: there shall go away into outer darkness, where there is weeping, and wailing, and gnashing of teeth. Behold the Lord your God hath spoken it:— even so: Amen.

(To be Continued.)

! (From the Cross and Journal.)
**KINGDOM OF HEAVEN—SUBJECTS
 ADMITTED.**

THE DESIGN OF BAPTISM.

CONCESSIONS BY EMINENT PAIDOBAPTISTS.

In a former essay we argued, that, as the Lord's supper taught and exemplified the sufferings of Christ, in atoning for sin, so also baptism taught and exemplified the burial and resurrection of Christ. That the actual death and resurrection of Christ were taught and insisted on as important and essential features in the Christian system, to be received by every disciple, and that the believers baptism illustrated the burial and resurrection of Christ, just as the believers observing the Lord's supper illustrated the sufferings of Christ. We then also promised to show, that the most learned, most devoted, and celebrated divines of the paidobaptist denominations acknowledged and taught the same things. We now proceed to show the same.

Witsius.—Immersion into the water is to be considered by us, as exhibiting that dreadful abyss of divine justice, in which Christ for our sins, which he took on himself, was for a time absorbed; as in David, his type, he complains, (Ps. 69: 3,) 'I am weary of my crying, my throat is dried; mine eyes fail while I wait for my God.' More particularly, seeing such an immersion deprives a person of light, and of other things pertaining to this world, it excellently represents the death of Christ, while his continuance under water, however short, denotes the burial of Christ, and the lowest degree of his humiliation; when being laid in a sepulchre that was sealed and guarded by the Roman soldiers, he was considered as entirely cut off. Emergence out of the water exhibits an image of his resurrection, or the victory which, being dead, he obtained over death in his own dark domains, that is, the grave. All these the apostle intimates, (Romans, 6: 3-4.)

Robert Newton.—Baptism was usually performed by immersion, or dipping the whole body under water to represent the death, and burial, and resurrection of Christ together, and therewith to signify the person's own dying unto sin, the destruction of its power and his resurrection to a new life.—St. Paul plainly refers to this custom. (Rom. 6: 4.)

A. H. Frankius.—The baptism of Christ represented his sufferings, (Mat. 20: 22.) and his coming out of the water, his resurrection from the dead.

Richard Baxter.—In our baptism we are dipped under the water, as signifying our covenant profession, that as he was buried for sin, we are dead and buried to sin. They

(your lusts) are dead and buried with him, for so your baptism signifieth; in which you are put under the water, to signify and profess, that your old man is dead and buried. We are raised to holiness, as we rise out of the water in baptism, (Col. 2: 11, 12, 13,) that the putting of the body under the water did signify our burial with Christ, and the death and putting off our sins. And though we now use a less quantity of water, yet it is to signify the same thing, or else we should destroy the being of the sacrament: so also our rising out of the water signifieth our rising and being quickened together with him. They were in baptism buried with Christ; and put off the body of sin, and were quickened with him; and this doth all suppose their own present profession to put off the body of sin, and their consent to be baptized on these terms.

Sautin.—Paul says, 'We are buried with him by baptism into death; that is the ceremony of wholly immersing us in water, when we were baptized, signifies, that we died to sin, and that of raising us again from our immersion, signified that we would no more return to our disorderly practices, in which we lived before our conversion to Christianity.'

Bp. Patrick.—They (the primitive Christians) put off their old clothes, and stripped themselves of their garments; then they were immersed all over, and buried in the water, which notably signified the putting off the body of the sins of the flesh, as the apostle speaks, and their enduring into a state of death or mortification after the similitude of Christ; according to the same apostle's language elsewhere, 'We are baptized into his death—We are buried with him in baptism.'

Seudder.—Baptism doth lively represent the death, burial, and resurrection of Christ, together with your crucifying the affections and lusts; being dead and buried with him into sin, and rising with him to newness of life, and to hope of glory.

Buddeus.—In immersion, which was used in former times, was a symbol and an image of the death and burial of Christ, and at the same time, it informs us, that the remains of sin, which are called the old man, should be mortified.

Dr. Whitby.—Therefore we are buried with him by baptism, plunging us under the water into a conformity to his death, which put his body under the earth; that like as Christ was raised up from the dead, by the glorious power of the Father, even so we also, thus dead in baptism, should rise with him and walk in newness of life.

Bp. Hall.—Ye are in baptism buried to

gether with Christ, in respect to the mortification of your sins, represented by lying under the water; and in the same baptism ye rise up with him in newness of life, represented by your rising up out of the water again, through that faith of yours, grounded upon the mighty power of God; who hath raised him from the dead.

Pictetus.—That immersion into, and emersion out of the water, practiced by the ancients, signify the death of the old, and the resurrection of the new man.

Bp. Davenant.—In baptism the burial of the body of sin, or of the old Adam, is represented, when the person to be baptized is put down into the water; as a resurrection, when he is brought out of it.

Dr. Boys.—The dipping in holy baptism has three parts; the putting into the water, the continuance in the water, and the coming out of the water. The putting into the water doth ratify the mortification of sin by the power of Christ's death, as Paul (Rom. 6: 3.) Know ye not that all we which have been baptized into Jesus Christ, have been baptized into his death, and that our old man is crucified with him? The continuance in the water denotes the burial of sin, to wit, a continual increase of mortification by the power of Christ's death and burial. (Rom. 6: 4) The coming out of the water, figured our spiritual resurrection and vivification to newness of life, by the power of Christ's resurrection. (Rom. 6: 4, and Col. 2: 12.)

Grotius.—Buried with him by baptism. Not only the word *baptism* but the very *form* of it intimates this. For an immersion of the whole body in water, so that it is no longer beheld, bears an image of that burial which is given to the dead. (See Col. 2: 12.) There was in baptism, as administered in former times, an image both of a burial and of a resurrection.

Dr. Hammond.—It is a thing that every Christian knows, that the immersion in baptism refers to the death of Christ; the putting the person into the water denotes and proclaims the death and burial of Christ.

Bp. Nicholson.—The ancient manner in baptism, 'the putting the person baptized under the water, and taking him out again did well set forth these two acts; the first, his dying, the second, his rising again.—Into the grave with Christ we went not; for our bodies were not, and could not be buried with his; but in our baptism, by a kind of analogy or resemblance, while our bodies are under the water, we may be said to be buried with him.

ATA.

For the Times and Seasons.

NAUVOO MANSION, March, 1844.

MR. EDITOR:—Before I take my departure, permit me to express my views relative to the leading men of your city, where I have been these few days.

I have been conversant with the great men of the age, and, last of all, I feel that I have met with the greatest, in the presence of your esteemed prophet, Gen. Joseph Smith. From many reports, I had reason to believe him a bigoted religionist, as ignorant of politics as the savages; but to my utter astonishment, on a short acquaintance, I have found him as familiar in the cabinet of nations, as with his Bible; and in the knowledge of that book, I have not met with his equal in Europe or America. Although, if I should beg leave to differ with him in some items of faith; his nobleness of soul will not permit him to take offence at me. No Sir, I find him open, frank and generous, as willing others should enjoy their opinions, as to enjoy his own.

The General appears perfectly at home on every subject; and his familiarity with many languages affords him ample means to become informed concerning all nations and principles, which his familiar and dignified deportment towards all, must secure to his interest the affections of every intelligent and virtuous man that may chance to fall in his way; and I am astonished that so little is known abroad concerning him.

Van Buren was my favorite, and I was astonished to see Gen. Smith's name as a competitor; but since my late acquaintance, Mr. Van Buren can never re-seat himself in the presidential chair on my vote, while Gen. Smith is in the field; forming my opinions alone on the *talents* of the two; and from what I have seen, I have no reason to doubt, but Gen. Smith's *integrity* is equal to any other individual; and I am satisfied he cannot easily be made the pliant tool of any political party. I take him to be a man who stands far aloof from little caucus quibblings and squabbings, while nations, governments and realms, are wielded in his hand as familiarly as the top and hoop in the hands of their little masters.

Free from all bigotry and superstition, he dives into every subject, and it seems as though the world was not large enough to satisfy his capacious soul, and from his conversation, one might suppose him as well acquainted with other worlds as this.

So far as I can discover, Gen. Smith is the *nation's man*, and the man who will *exalt the nation*, if the people will give him the opportunity.

ty: and all parties will find a friend in him, so far as right is concerned.

Gen. Smith's movements are perfectly anomalous, in the estimation of the public. All other great men have been considered wise in drawing around them wise men; but I have frequently heard the General called a fool because he has gathered the wisest of men to his cabinet, who direct his movements: but this subject is too ridiculous to dwell upon; suffice it to say, so far as I have seen, he has wise men at his side; superlatively wise, and more capable of managing the affairs of a state, than most men now engaged therein; which I consider much to his credit, though I would by no means speak diminutively of my o'd friends.

From my brief acquaintance, I consider Gen. Smith, independent of his peculiar religious views, (in which, by the by, I have discovered neither vanity nor folly,) the *sine-qua-non* of the age, to our nation's prosperity. He has learned the all important lesson, "to profit by the experience of those who have gone before," so that, in short, *Gen. Smith begins where other men leave off*. I am aware this will appear a bold assertion to some, but I would say to such, *call and form your acquaintance; as I have done, then judge*.

Thus, Sir, you have a few leading items of my views of Gen. Smith, formed from personal acquaintance, which you are at liberty to dispose of as you think proper. I anticipate the pleasure of renewing my acquaintance with your citizens at a future day.

Yours, Respectfully,

A TRAVELLER.

To the Editor of the Times and Seasons.

SIR:—It may not be uninteresting to some of your readers, or bad policy to the world at large, to extract a few ideas from the writings of Dr. Isaac Watts, concerning "the glory of Jesus Christ." He lived and flourished in the latter part of the seventeenth century, and had not become so much enveloped in spiritual mysticism, but what he could read the Bible literally, and write plainly. The Doctor says:—

"Since the Socinian doctrines have been effectually refuted by many learned writers, especially in the last century, it is now, I hope, confessed almost universally, that our blessed Savior had a real existence long before he appeared in flesh and blood, and dwelt among men. It is also generally acknowledged, that he often appeared in a visible manner under the patriarchal and Mosaiical dispensations, assuming the names, and sustaining the character and person of the great and blessed God.—Yet it has been a matter of contest in these lat-

ter years, as well as in the ancient days of Arius, whether Christ, in his complex person, include Godhead or not: or whether he being nothing else but a creature or a mere contingent being, and is only called God, as sustaining and representing the character and person of one who is infinitely above him, even the great and eternal God. This is the great and important question of the age.

Now that this matter may be determined with more evidence and certainty, let us first trace out the account which the Old Testament gives us of the various seasons and occasions on which *God the Lord,* the Lord God Jehovah, the Almighty, the God of Abraham, &c.*, is said to appear amongst men, with a few remarks on them in passing; and afterward we shall be enabled to draw more particular inferences from these scriptures, concerning the Deity of Christ and his appearance before his incarnation.

Whoever will read the four first chapters of Genesis with due attention, will find a very plain and easy representation of the great God, first creating all things, and afterwards appearing to Adam, Eve, and Cain, and conversing with them with a human voice, and very probably in a human shape too. I am well assured that any common reader, who begins the Bible without prejudices or prepossessions of any kind, would naturally frame this idea under the words and expressions of *Mosce*, the sacred writer.

* Let the unlearned reader take notice, that there are two Hebrew words, viz: *Jehovah*, and *Adon* or *Adonai*, both of which our translators render *Lord*. The first, viz: *Jehovah*, signifies the *Eternal* or *Unchangeable*, and has been sufficiently proved to be the proper name of the great God, the God of Israel, peculiar to him and incommunicable to creatures; and it is written always in capital letters, *LORD*, for distinction's sake. *Thou, whose name alone is JEHOVAH, art the most high over all the earth.*—Psa'. lxxxiii; 18. Though it had been much better if the Hebrew name, *Jehovah* itself, had been always written in our English Bibles, that the hearer might distinguish it as well as the reader. The other name, viz: *Adon* or *Adonai* is also translated *Lord*, and written in small letters, because it is not the proper name of the great God; it signifies his *lordship* or *dominion*, and is not so peculiar nor incommunicable.

Now let it be observed, that in almost every place which I have cited to show the various appearances of the *LORD* to men, it is the name *Jehovah* is used, which the reader will find distinguished by capital letters in the English Bible."

Such was the language of the learned Dr.

Waits, more than a century and a half ago; and it plainly indicates, that the light, which ought always to shine on the pages of revelation, had not then entirely disappeared. Hear him upon the 18th chapter of Genesis:

"And the Lord," Jehovah, "appeared unto him in the plains of Mamre; as he sat in the tent-door in the heat of the day, and lift up his eyes and looked, and lo, three men stood before him; and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground; and said, my Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant." His first address was made to one of the three, who seemed to bear superior glory; afterward he invites them all to eat, and "he took butter and milk," ver. 8, "and the calf which he had dressed, and set before them; and he stood by them under the tree, and they did eat. And he said, Sarah thy wife shall have a son:" at which tidings, when "Sarah laughed within herself, the Lord," or Jehovah, "said unto Abraham, wherefore did Sarah laugh?" ver. 13. "Is any thing too hard for the Lord," or Jehovah? Now I think it is evident that one of these three men was expressly called *Jehovah*: two of them went onward toward Sodom, but he that is called Jehovah seemed to stay behind; ver. 16, 17, and 22, "the men," i. e. the two men, "turned their faces from thence, and went towards Sodom, but Abraham stood yet before Jehovah." And a long dialogue there ensues between Abraham and the Lord, or Jehovah, about the sparing of Sodom, wherein Abraham addresses him as the *true God*, in ver. 33. "The Lord," Jehovah, "went his way as soon as he had left communing with Abraham, and Abraham returned to his place." And, Gen. xix; 1. "There came two angels to Sodom at even," which most probably were the two men which left Abraham while Jehovah tarried and talked with him.—Now it is evident in the conversation, that neither of these two angels assumed the name of Jehovah; for, ver. 13; they say, "the cry of the men of Sodom is waxen great before the face of the Lord," i. e. Jehovah, "and Jehovah hath sent us to destroy it." This narrative gives us a plain account of the great God appearing to Abraham, and conversing with him in the form of a man; for it is said, He "appeared to Abraham," or was seen of him, talked with him, and "went up from him."

This is certainly very fair for a person without the priesthood. If he had just added that the Lord and the angels dined with Abraham upon a fatted calf, he might richly have merited the epithet of *Mormon*. As it is, his views of Jesus Christ, must be rather a heavy stum-

bling block to the *divine* clergy of this century; they believe in such a non-descript "God without body, parts or passions." I shall examine the Doctor's writings further, and perhaps I shall discover some more fragments of Mormonism.

NOT THE PROPHET, S. T. P.

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY, APRIL 15, 1844!

FOR PRESIDENT,

GEN. JOSEPH SMITH,
NAUVOO, ILLINOIS.

DISSERTATION UPON CHRIST'S PARABLE OF THE LABORERS AND THE VINEYARD.

(SEE MAT. 20th CHAP.)

(Continued.)

In our last, we settled the question relative to the terms "*laborers*," "*vineyard*," and "*hour*;" and spoke of the manner in which Noah, Lot, and Abraham were called to perform the works of the Lord; and we will now continue the subject in its proper order down to the present time.

The circumstances, in which the Israelites were placed at the time Moses was called to do the majestic work of God, which his future history unfolds to our views, is well known to every biblical student; therefore, it would be superfluous to attempt to give a full detail of them; but it is sufficient to say, that the time had arrived for the Lord to deliver the progeny of Jacob, from the hands of their oppressors, and to reinstate them upon the land of their fathers, and there establish them as an independent nation by themselves. Moses was called to superintend this work, as far as was in the power of man so to do, by revelation through the agency of an angel, and by the voice of God. Aaron was also called by revelation, and consecrated to the priest's office by the imposition of the hands of Moses. See Exo: iv; 27.—Du. xxviii; 41.

All will admit that Moses received many revelations which were adapted to the work that the Lord had to accomplish in this age of the world. An ark would have effected nothing towards the deliverance of the house of Israel: the reason is obvious; they were not to be saved from a universal and overwhelming flood; but to be delivered from Egyptian bon-

dego, and located within the land of Cnaan.

Many prophets, during the Mosaic dispensation, received the word of the Lord, or communications from him upon the same principle as those whom we have before mentioned, and in accordance to the directions given to him, and not to those of some other persons.

At the commencement of what we term the Christian dispensation, the Lord had a most stupendous work to perform; therefore Christ came into the world, and died the ignominious death of the cross, to atone for the sins of the world, established his kingdom, and chose many disciples, and commissioned them to proclaim the gospel to the whole world. The revelations that were given to these servants of God, were special; and such as suited the work they were to do. Thus, we discover that all the servants of God, in every dispensation up to this time, were called by immediate revelation from God, and certainly every reasonable person will readily admit that it must of necessity follow that those who were to be called at the "eleventh hour;" should be called in the same way. But the question now arises in the mind, what was the object or design of the special or immediate revelations that all the above individuals received? In order to satisfy our readers upon this point, we will go back and take another view of the subject.

It is evident that the plan of salvation, of law of righteousness, was made known to Adam and others in the Antediluvian age, as well as those who lived after it; and whatever was the plan of salvation or redemption then, has been ever since, and is now, the same; hence it appears that these ancients done one thing which was a great violation of the masterly tradition of the sectarian world, which is, that a new revelation cannot be given without revealing a new gospel. This is certainly the very climax of absurdity.

The apostle Paul gives us to understand, that life and immortality was brought to light through the gospel. See 2d Tim: i; 10; and surely all the patriarchs that lived before the flood thoroughly understood this principle. He also says, "the gospel was preached to Abraham." See Gal: iii; 8. Again, that it was preached to the children of Israel in the wilderness. See Heb: iv; 2. Now the matter stands thus; the gospel is the invariable plan of redemption, or in other words, it is the scheme which mankind are taken from the state which sin and corruption has reduced them to; and inducted them into the kingdom of God, where they can sustain the character of saints and servants of God; therefore revelations were not given to make known this plan to all these

men; for they previous to receiving them, had obeyed its precepts. Furthermore, it is the very height of absurdity, to suppose that because the Lord commissioned many of the ancient saints to go forth into his vineyard and work, that we have a right to do the same.—Every man must receive a commission for himself; for whom alone it will answer, and no other. But how often it is, we hear men at the present time, say that they are called and commissioned to preach the gospel, and when interrogated upon the subject, they will refer to the commission of the apostles, which say they, is sufficient for all ministers of the gospel, in all future generations. To this we reply, we might as well contend, that because we have a transcript from the original copy of General Washington's commission, authorizing him to act as commander-in-chief of the American forces, that we are authorized to act in his stead. The one would be just as reasonable as the other. Having said so much in regard to the manner in which the ancient servants of God, were called to the ministry, and the design of new revelation, we will now return to the subject matter of the parable.

(To be Continued.)

SPECIAL CONFERENCE.

We publish the names and destinations of the elders this week, and purpose giving particulars of the business transacted by Conference in our next number.

The following is a list of the names of the elders who are appointed to the several states, together with their appointments. Those who are numbered with the figures 1 and 2, will take the presidency of the several states to which they are appointed.

MAINE.

Josiah Butterfield 1st	Jonathan H. Hale
Elbridge Tufts 2nd	Henry Heriman
Sylvester B Stoddard	John Moon

NEW HAMPSHIRE.

Willard Snow 1st	Harley Morey
Howard Egan 2nd	David Clough
Alvin Cooley	Calvin Reed
John S. Twiss	Chillon Mack
Charles A. Adams	Isaac Barton
Pethuel Miller	Israel Barlow
Abraham D Boynton	

MASSACHUSETTS.

Daniel Spencer 1st	George Lloyd
Milton F Bartlett	Orlando D Hovey
Daniel Loveland	Nathaniel Ashby
Joseph J Woodbury	Samuel P Hoyt
Wm. H Woodbury	Daniel W Gardner
John R Blanchard	

RHODE ISLAND.

William Seabury 1st Thomas McTaggart
Melvin Wilbur

CONNECTICUT.

E. H. Davis 1st Q. S. Sparks

VERMONT.

Erastus Snow 1st Warren Snow
William Ide Dominicus Carter
Denman Cornish Levi Hancock
Jeremiah Hatch Alfred Cordon
Martin Titus Charles Snow
William Haight James Snow
John D Chase A. M. Harding
Josiah H Perry Isaac Houston
Amos Hodges

NEW YORK.

Charles Wandell 1st Wm. Newland
Marcellus Bates 2d Allen Wait
Truman Gillett Wm. H Parshall
A. A. Farnham C H Wheelock
Edmund Ellsworth Timothy B Foot
Gregory Bentley George W Fowler
Homer C Hoyt Henry L Cook
Isaac Chase Wm. W Dryer
Simeon A Dunn Elijah Reed
Daniel Shearer Solon Foster
James W Phippin Hiram Bennett
James H Van Natta Chandler Holbrook
Samuel P Bacon Lyman Hall
Bradford Elliott Wm. Felshaw
J R G Phelps Daniel Fisher
Joseph B Noble D H Redfield
John Tanner Martin H Tanner
Thomas E Fuller Gilbert D Goldsmith
O M Duell Charles Thompson
Samuel White B C Ellsworth
Wm. R R Stowell Archibald Bates
Wm. D Pratt David Pettegrew
Marcellus McKown Ellis Eames
Horace S Eldridge

NEW JERSEY.

Ezra T Benson 1st John Pack

PENNSYLVANIA.

David Yearsley 1st Wm. P McIntire
Edson Whipple 2d Jacob Zundall
John Duncan Orin D Farlin
Stephen Post Henry Mower
G W Crouse George Chamberlain
Jacob Shoemaker Thomas Hess
Stephen Winchester A J Glaefke
Hyrum Nyman Henry Deane
J M Cole James Downing
Charles Warner

DELAWARE.

John Jones Warren Snow
Jonathan O Duke J istus Morse

MARYLAND.

Jacob Hamblin Lyman Stoddard
Patrick Norris

VIRGINIA.

Benj Winchester 1st James Park
Seabert C Shelton 2nd A W Whitney
George D Watt 3rd Pleasant Ewell
Chapman Duncan W E Higginbottom
Joseph King John F Petts
Peter Fife Alfred B Lambson
Robert Hamilton David Evans

NORTH CAROLINA.

A. McRae 1st John Holt
Aaron Razer 2nd John Houson
Thomas Guymon James Sandersen
George Watt

SOUTH CAROLINA.

Alonzo LeBaron 1st John M Emell
Wm D Lyman Ekells Truly
Wm Smith

GEORGIA.

Morgan L Gardner Isaac Beebee
Miles Anderson S E Carpenter

KENTUCKY.

John D Lee 1st D D Hunt
D H Rogers M B Welton
Samuel B Frost Horace B Owens
John O Angus Joseph Holbrook
Charles Spry Hiram W Mikesell
John H Reid Garrett W Mikesell
Wm Watkins

TENNESSEE.

A O Smoot 1st Alfred Bell
Alphonzo Young 2nd Armistead Moffit
W W Riley David P Rainey
Amos Davis James Holt
Libeus T Coons Warren Smith
Jackson Smith John J Sissett
Wm P Vance Joseph Younger
H D Buys George W Langley
Alfred D Young George Penn
J J Caststeel Henry B Jacobs
Joseph A Kelting John L Fullmer
Jonathan Hampton Joseph Monut

ALABAMA

Benjamin Clapp 1st George W Brandon
Lorenzo D Butler Thomas J Brandon

MISSISSIPPI.

John B Walker Ehan Barrows
Daniel Tyler

LOUISIANA.

J B Bosworth 1st John Kelly
Wm Nelson George Pew
Henry H Wilson Lorenzo Moore

ARKANSAS.

Andrew A Timmons Darwin Chase
John A McIntosh Nathaniel Levett

OHIO

Lorenzo Snow 1st L O Littlefield
Lester Brooks 2d John M Powers
Alfred Brown Milo Andrus
John J Riser John Loveface
James Carroll Wm H Folsom

John Cooper	Loren Babitt
Simon Carter	Elijah Newman
John Nichols	Milton Stow
David Jones	Edson Barney
Nathaniel Childs	Hiram Dayton
Jesse Johnson	Lysander Dayton
John A Casper	Jacob Morris
Joseph Rose	Ezra Strong
Wm Brothers	J M Emmett
Jared Porter	Allen Tolley
John W Roberts	Phineas H Young
Wm Batson	S P Hutchins
George C Riser	Joseph H Foster
Clark Lewis	Nathan T Porter
B W Wilson	Ezra Vincent
A W Condit	

INDIANA.

Amasa Lyman 1st	Urban Stewart
George P Dykes 2nd	Washington Lemon
A L Lamoreaux	Edward Carlin
Charles Hopkins	Lorenzo Young
F M Edwards	Wm Snow
Salmon Warner	Nathan Tanner
Franklin D Richards	Wm Martindale
Samuel W Richards	Henry Elliott
John Mackly	Aaron Farr
James Newberry	John Jones
Abraham Palmer	Frederick Ott
John G Smith	

MICHIGAN.

C C Rich 1st	David Savage
Harvey Green 2nd	I Van Deuzen
Thomas Dunn	Graham Coltrin
R D Sprague	Samuel Parker
Joseph Curtis	Jeremiah Curtis
Zebedee Coltrin	Charles W Hubbard
Reuben W Strong	Stephen D Willard
Levi N Kendall	Wm Gribble
Wm Savage	

ILLINOIS.

Elisha H Groves 1st	John Vance
Morris Phelps 2nd	Samuel Mulliner
E R Swackhammer	John Gould
H Omstead } Galena	Zenos H Gurley
H W Barnes }	Jefferson Hunt
Hiram Mott	J L Burnham
David Candland	David J Kershner
W A Duncan	Nathaniel Levett
Wm O Clark	John Lawrence
Almon Bathrick	Nathan A West
Philip H Buzzard	Levi Jackman
Zachariah Hardy	Abel Lamb
John Hammond	Howard Corey
George W Nickerson	Stephen Markham
Daniel Allen	Levi Stewart
David Judah	James Graham
Thomas Dobson	Timothy S Hoyt
James Nelson	Duncan McArthur
David Lewis	

MISSOURI.

Andrew H Perkins 1st	William Corey
John Lowry 2nd	O M Allen
William G Rule	Wm H Jordan

WISCONSIN TERRITORY.

S H Briggs

FREE.

F Nickerson 1st	L S Nickerson
A C Nickerson	

Those elders who are numbered in the foregoing list, to preside over the different states, will appoint conferences in *all places* in their several states where opportunities present, and will attend ALL the conferences, or send experienced and able elders—who will preach the truth in righteousness, and present before the people ‘General Smith’s views of the power and policy of the General Government;’ and seek diligently to get up electors who will go for him for the presidency. All the elders will be faithful in preaching the gospel in its simplicity, and beauty, in all meekness, humility, long suffering and prayerfulness; and the Twelve will devote the season to travelling, and will attend as many conferences as possible.

Elder B. Winchester is instructed to pass through Mississippi, Alabama, Georgia, North and South Carolina, and Virginia, to visit the churches, hold conferences and preside over the same.

BRIGHAM YOUNG, Pres.

W. RICHARDS, Clerk of the Quorum of the Twelve.

Nauvoo, April 15, 1844.

GENERAL CONFERENCES IN THE UNITED STATES, FOR 1844.

Quincy,	Ill.	Sat and Sunday,	May 4 & 5
Princes Grove,	“	“	11 12
Ottawa,	“	“	18 19
Chicago	“	“	25 26
Comstock, Calla-			
man Co.	Mich	“	June 1 & 2
Pleasant Valley	“	“	8 9
Franklin, Oak-			
land Co.	“	“	15 16
Kirtland,	Ohio	“	22 23
G. A. Neal’s, six			
miles w. Lock-			
port,	New York	“	29 30
Batavia	“	“	July 6 & 7
Portage, Alle-			
gany Co.	“	“	13 14
Hamilton, Madi-			
son Co.	“	“	20 21
Oswego	“	“	June 29 30
Adams, Jefferson			
Co.	“	“	July 6 7

London, Caledonia Co.	" "	June 15 16
Northfield, Washington Co. ten miles s. of Montpelier, at Lyman Houghton's	" "	" 29 30
Field, Essex co. at elder Tracy's	" "	July 13 14
Boston, Mass.	" "	June 29 30
Salem	" "	July 26 7
New Bedford	" "	" 13 14
Peterboro, N. H.	" "	" 13 14
Lowell, Mass.	" "	" 27 28
Searboro, Maine,	" "	July 6 7
Vinal Haven	" "	" 13 14
Westfield, Mass.	" "	" 27 28
Farmington, Conn.	" "	Aug. 3 4
New Haven	" "	" 10 11
Canaan	" "	" 17 14
Norwalk	" "	" 24 25
N. Y. City	N. Y. "	" 17 18
Philadelphia	Pa. "	Aug 31 & Sep 1
Dresden, Weekly co., Tenn.	" "	May 25 26
Eagle Creek, Benton co.	" "	June 8 9
Dyer co C. H.	" "	" 22 23
Ruthford co C. H.	" "	July 20 21
Lexington Hender-son co	" "	Aug 3 4
New Albany, Clin- ton co	Ky "	June 29 30
Alquina, Fayette county	Ia. "	" 1 2
Pleasant Garden	" "	" 15 16
Fort Wayne	" "	" 29 30
Northfield, Boon county	" "	July 13 14
Cincinnati	Ohio "	May 18 19
Pittsburgh	Pa. "	June 1 2
Leechburgh	" "	" 15 16
Running Water branch Noxuble co Miss.	" "	June 1 2
At the branch of the near Tuscaloosa Ala.	" "	" 22 23
Washington City D. C.	" "	Sept. 7, 8, 9, 10, 11, 12, 13, 14, 15.

For the Times and Seasons.

Mr. Editor,—Having been a resident of your beautiful and flourishing city for a considerable length of time, and having therefore had abundant opportunities of cultivating the acquaintance and contemplating the character of the distinguished individual who is the leader of this people, and who now fills so large a space in the public eye, I have concluded to give you my "impressions" of him, and if you deem

them worthy of a place in the columns of your interesting journal, you are at liberty to dispose of them in that way. General Joseph Smith is naturally a man of strong mental power, and is possessed of much energy and decision of character, great penetration, and a profound knowledge of human nature. He is a man of calm judgement, enlarged views, and eminently distinguished by his love of justice. He is easy, affable, and courteous in his manners; kind and obliging, generous and benevolent, sociable and cheerful, and sometimes even playful; yet he is possessed of a mind of a contemplative and reflective character; he is honest, frank fearless, and independent, and as free from dissimulation as any man I have ever seen. But it is in the gentle charities of domestic life, as the tender and affectionate husband and parent, the warm and sympathizing friend; the prominent traits of his character are revealed; and his heart is felt to be keenly alive to the kindest and softest emotions of which human nature is susceptible, and I feel assured that his family and friends formed one of the greatest consolations to him, while the vials of wrath were poured upon his head, while his footsteps were pursued by malice and envy, while the arrows of desolation were hurled at him, and reproach and slander were strewed in his path, as well as during his numerous and cruel persecutions, and severe and protracted sufferings in chains and loathsome prisons, for worshipping God according to the dictates of his own conscience. He is a true lover of his country, and a bright and shining example of integrity and moral excellence in all the relations of life. As a religious teacher, as well as a man, he is greatly beloved by the people. As a public speaker, he is generally impressive, and sometimes eloquent. Gen. Smith, who is now before the country as a candidate for the highest honors in its gift, is eminently qualified for that exalted station; and he is not "a Northern man with Southern principles," but a "Western man with American principles," and if elected will be the President, not over a clique or a party, but the President over the whole people of the United States.

A CONSTANT READER.

Nauvoo, April 15, 1844.

To the Editor of the Times and Seasons.

SURRY COUNTY, N. C.,
March, 24th, 1844. }

FATHER TAYLOR:—Having been absent from Nauvoo, some time on a mission, for the purpose of proclaiming the fulness of the everlasting gospel, I have thought it my duty to address a few lines to you, giving you a brief ac-

count of my travels and success during my absence.

I left Nauvoo on the 6th day of May, 1842, in company with elder Orange Wight, for the State of Virginia, which is the land of my nativity. We proceeded immediately to Greenup county, Kentucky, where we commenced lifting up our voices in defence of the fulness of the gospel, to large and respectable audiences, who listened with much anxiety. We were the first elders of the Latter Day saints that ever preached in this section of the country. We occupied some considerable time in preaching in Greenup, Floyd and Pike counties, Ky., which I believe was the means of doing much good by way of allaying the prejudice of the people.

We then proceeded to Tazewell county Va., where we met with elders Litz, J. M., and J. Grant, who were laboring in this section of country, and had baptized many. Here we had a council, and it was thought best for us to stop here for a while, as the field was wide and the laborers few; and many of my relations and friends who had not seen me for several years, were anxious that I should stay and preach for them. The above elders, with the exception of brother Litz, soon left for Nauvoo. We continued our labors in these parts, and met with good success, till February, 1843, when he left for Nauvoo; leaving me alone, and from that time to the present, I have travelled and preached in no less than nine counties in Va., extending my labors further than when we were all together, and have been down into the waters of baptism with many.

The church in this part of Virginia, numbers at this time over one hundred and seventy-five, besides many that were baptized here and have gone to Nauvoo, and the work is continually increasing.

I have also been one trip, before this, to North Carolina, and spent about two months' time, and baptized upwards of thirty, and organized a branch of the church in Stock and Surry counties; also one in Patrick, Va. I have baptized in all, over one hundred persons, while on this mission; and surely the harvest is great and the laborers few. There are calls for preaching in every direction, and if it is the will of the Lord, I hope several faithful elders will soon be sent into these parts. I am baptizing more or less every week, and I pray God that he will continue to roll on his great cause in this part of his moral vineyard.

If you consider the foregoing worthy of an insertion in your valuable paper it is at your disposal.

With sentiments of high esteem,
I subscribe myself your brother
and fellow laborer in the bonds
of the gospel,

R. H. KINNAMON.

For the Times and Seasons.

THE GLOBE.

The wise shall inherit glory, but shame shall be the promotion of fools.—*Solomon's Proverbs.*

In the daily Globe of March 14th, Mr. Blair notices my "Views on the Power and Policy of our Government," under the head of "*A new advocate for a National Bank,*" with remarks and extracts. As it does not bespeak a gentleman to tell all he knows, nor indicate wisdom to murmur at the oddities of men, I rarely reply to the many remarks, sayings and speculations upon me and my plans, which seem to agitate the world, for like the showers upon the verdure of the earth, they give me vigor, beauty, and expansion: but when a man occupies a station in his country, which ought to be honored as an exaltation; which ought to be sustained with dignity; and which should be filled by a friend and a patriot of the nation, too wise to be cozened by counterfeit principles; too great to blur his fame with sophistry; too proud to stoop to the vanity that is momentarily wasting the virtue of the government; and too good to act the hypocrite to accumulate wealth—or to frustrate the ends and aims of justice; I feel it my duty to bring forth the truth, that the man and his measures, if right may be sustained; and if wrong, may be rebuked.

Without reference to men, parties, or precedents, the plan of banking, suggested in my "Views," is assumed upon the all-commanding, and worthily considered, omnipotent petition of the people, and whether, as a "fiscal agent," "great financier, prophet, priest or king," I act wisely and righteously, to as to answer their virtuous prayers, without fear, favor, or partiality; and produce union; give satisfaction to twenty millions of freemen, rather than sport with their holy supplications to boost a few hungry, crafty, hypocritical demagogues into office to gamble for the "loaves and fishes"—no matter whether the game is played "upon the tables of the living, or the coffins of the dead,—or whether I raise the honor and credit of the nation above the little, picayune, cramped, narrow minded schemes of the dominant, undominant, and would be dominant parties, cliques, knots and factions; or whether, like the venerable fathers, I launch my new ship into the great ocean of existence, and, like them, luckily bring relief to the oppressed, is all the same, so long as the people are honored as noble in their patriotism; and almighty in their majesty: *vox populi; vox Dei!*

But it is extraneous, irrelevant and kick shawing to connect me or any part of my

"Views on the Powers and Policy of the Government," with Mr. Clay, Mr. Webster, Mr. Adams, Mr. Benton, Mr. Calhoun, Mr. Van Buren, or any of their galvanic cronies—what have they done to benefit the people? The simple answer is—*nothing* but draw money from the treasury. It is entirely too late in the age of this Republic, to clarify a Harry of the West; deify a Daniel of the East; quidify a Quincy of the Whigs, or bigify a Benton of the Democrats; leaving Mr. Calhoun and Mr. Van Buren such fair samples of bogus-democracy, that he that runs may read.

As the beautiful excellence of a *fish-head* may be a desideratum only remedied by the "Excelsior," of the brain, so a great man ought to exhibit his wisdom by his liberality to the unfortunate among men as a token of philanthropy, unbounded by party lines, unfettered by chain-cable opinions, and untrammelled by cast-iron rules. Why slur the noble project of letting the prisoners go free by petition? It is sanctioned by ancient custom; it is the counsel of God, and would be the only visible testimony to the world that this realm is what it professes to be, a *Government of Liberty!* Heaven, earth, and hell know that the penitentiaries of the several states are a disgrace to the United States, and a stink in the nostrils of the Almighty. And the county and city prisons are still worse. Unfortunate men, and in nine cases out of ten, *innocent*, are hurled into prison by corrupted Judges, suborned witnesses, or ungodly men who gamble themselves into Congress, into Legislatures, into courts, into churches, and into notice and power, and then damn their friends and fellow beings to prison, wretchedness and ruin. And in ninety and nine cases out of a hundred, the prisoners are treated meaner than dogs; half starved to put money into the pockets of speculators; fed upon unwholesome provisions; whipped without mercy and even murdered with impunity. Look at the beastly conduct of * * * to the female in Auburn State Prison, N. Y. Remember a man was whipped to death, not long since in Alton penitentiary, Illinois; and it is not uncommon to lacerate with the 'rope's end' thirty men at once, in the parish prisons of New Orleans, so that the voice of reason now cries from the vast numbers of prisons and the multiplying number of prisoners in the United States for relief; and the death like groans from cells, basils, castles, and counsel holes throughout the whole earth, is ascending up into the ears of the Lord of Sabaoth to be avenged of such cruelty. And when great men, in high places, see a Governor Reynolds shoot out his own brains with a rifle; or gaze upon the havoc made by the bursting of a 'gre. tgun'

among the 'Executives' of the nation, then know ye, *the hour of his judgement is come!*

The United States is the boasted land of 'Liberty,' where 'these truths are held self evident'—that ALL men are created equal; and endowed by their Creator with certain *unalienable rights*, that among these are life *LIBERTY* and the pursuit of happiness; but at the same time, in the face of these truths, slavery is tolerated by law; imprisonment is tolerated by law; and murder is tolerated by law; and even fifteen thousand free citizens are exiled from one state to another—and the General Government has no power, (according to the opinions of Van Buren and Benton) to redress the wrong. O, Queen Victoria, and ye lords and commons of Great Britain, what think ye of a Republican Government? and how do you imagine your daughter will come out in her attempt at *equal rights* and reigning in righteousness? Pshaw! (will they answer.) your coffers are robbed with impunity; your citizens are mobbed, and driven like chaff from the threshing floor, and the government controlled by a set of money gambling, chicken hearted, public fed cowards, cannot redress you! Ask the reigning sovereigns of Europe, Africa and Asia, what they think of the boasted Republic in America! and will they not laugh in the face of the whole world, and taunt the United States, by exclaiming: Ah! hah! ah! hah! If there is any power in a Republican Government, in a real case of necessity, you have failed to find just men to exercise it. Party spirit cuts the cords of union; patronage veils the face of justice, and bribery closes the lips of honor, and when the wicked rule the people mourn.

Perhaps it may be said, the government has been adequate to the calls of justice; and I answer, if it has, it was because the officers in authority considered their *honor* and the rights of the people, paramount to *patronage, pelf and popularity!*

They were patriots who carried out the poet's explanation of true greatness:

"A wit's a feather, and a chief's a rod,
But an honest man's the noblest work of God"

It is said that 'out of the abundance of the heart the mouth speaketh,' and when men are called 'quadrupeds,' and ridicule occupies the place of reason, and the virtue, dignity, honor, power, and majesty of the people seem to be buried in rubbish; covered with dust; mildewed with fog; tainted with treachery; bulled by blackguards; or humbled by debauchees; it is high time for humanity to exclaim: 'How has the gold become dim, and where has the glory departed?

The only suggestion worthy of commendation.

tion relative to a National Bank, in Mr. Blair's remarks, is, that the mother bank should be located at Nauvoo.

This is correct, for Nauvoo as a city, collectively or individually, cannot be reproached with dishonor, crime, corruption or bribery.—Neither has a *Swartwout* or *Price* mingled his millions with the majesty of monarchs by walking out of the unwall'd and ungated Nauvoo. The blood of Commodores and Congressmen, shed by the heaven dar'ing, hell-begotten, earth-disgracing practice of duelling, has never stained the virtuous soil or city of Nauvoo. Nor does a slave raise his rusting fetters and chains, and exclaim, O liberty where are thy charms? Wisdom, freedom, religion, and virtue, like light, love, water and air, 'spread undivided, and operate unspent,' in the beloved Nauvoo; while the gay world, and great politicians may sing, and even the 'great Globe' itself may chime the melodious sounds:—

Hail Columbia, "*free and equal*"—

Lo, the saints, the Mormons, bless ye!
Felt thy glory most severely,
When Missouri gave them *jeffs*.

Hail Columbia, "*free and equal*"—

Negro slaves, like common cattle,
Bought and sold for cash at auction;
Prayers and chains together rattle!

Hail Columbia, "*free and equal*,"—

"*Liberty*," (as patriots won it;
Crown'd the "*head*" of freemen's money;
Now the goddess *sits* upon it!

Hail Columbia, "*free and equal*"—

"*Gold and silver*" is thy "*tender*,"
Treasury notes, (aside from Biddl-)
Foreign loans, and fallen splendor!

As the "*world is governed too much*" and as there is not a nation or dynasty, now occupying the earth, which acknowledges Almighty God as their law giver, and as '*crowns won by blood, by blood must be maintained*,' I go emphatically, virtuously, and humanely, for a THEOCRACY, where God and the people hold the power to conduct the affairs of men in righteousness. And where liberty, free trade, and sailor's rights, and the protection of life and property shall be maintained inviolate, for the benefit of ALL. To exalt mankind is nobly acting the part of a God; to degrade them, is meanly doing the drudgery of the devil. *Unitas, libertas, caritas—esto perpetua!*

With the highest sentiments of regard for all men, I am an advocate of undiluted freedom.

JOSEPH SMITH.

Nauvoo, Ill., April 15, 1844.

The following is the article above alluded to, which we copy from the *Globe*:—

A NEW ADVOCATE FOR A NATIONAL BANK.

We have cast our eyes hastily over General Smith's (Mormon Joe), '*Views of the Powers and Policy of the Government of the United States. Nauvoo, 1844.*' This illustrious individual "goes the whole figure" with Messrs. Clay, Webster, Sargant, and the whig party in general, for a national bank. After this, who can doubt the propriety of such an institution? Here is Joe's plan for a "*fiscal agent*," which is quite as sensible, both in nature and object, as the famous fiscalities:

'For the accommodation of the people in every State and Territory, let Congress show their wisdom, by granting a national bank, with branches in each State and Territory, where the capital stock shall be held by the nation for the mother bank, and by the States and Territories for the branches; and whose officers and directors shall be elected yearly by the people, with wages at the rate of two dollars a day for services; which several banks shall never issue any more bills than the amount of capital stock in her vaults and the interest. The net gain of the mother bank shall be applied to the national revenue, and that of the branches to the States' and Territories' revenue. And the bills shall be par throughout the nation, which will mercifully cure that fatal disorder known in cities as *brokcrage*, and leave the people's money in their own pockets.'

The prophet seems to be thoroughly imbued with the whig financial doctrines. He wants a national bank for the 'accommodation of the people,' and to save the federal and State treasuries from *taxation*. In two respects, however, we think Jos's plan has decided advantages over those of Messrs. Clay and Webster. He sticks to the specie basis, dollar for dollar; and his plan is more economical, as the offices are to be elected by the people, "with wages at the rate of two dollars per day." There is another recommendation, however, of this 'great financier' which, we fear, will somewhat embarrass the practical operation of his scheme. He tells the people:

"Petition your State legislatures to pardon every convict in the several penitentiaries; blessing them as they go, and saying to them, in the name of the Lord—"Go thy way and sin no more."

We fear that, if this humane recommendation be adopted, the 'specie basis' would soon disappear from Joe's mother bank and branches, including that of Nauvoo, which would quickly show a "beggarly account of empty boxes."

Perhaps, however, we are unnecessarily apprehensive of the small thieves, who fall into the clutches of the law, since the great thieves, who robbed millions from the late whig bank and its satellites, are permitted to roam at large with perfect impunity. Upon the whole; however, we will do General Smith the justice to state, that we think his financial doctrines more sound, his views more honest, and his scheme more feasible, than those of the hypocrites and quacks, who, supported by a great party, have fleeced the country to the very quick, and are now eager to repeat the application of the shears.

The following passage calls vividly to mind Mr. Clay's Hanover speech, in which he promised a perfect millenium to the country, as soon as a whig President should be elected:

"The country will be full of money and confidence, when a national bank of twenty millions, and a State Bank in every State, with a million or more, give a tone (an order of nationality) to money matters, and make a circulating medium as valuable in the purses of a whole community as in the coffers of a speculating banker or broker."

The prophet is not only thoroughly imbued with the financial doctrines of the Clay and Webster school, but has caught the very tone of their 'eloquence.'

The General is not an admirer of lawyers 'Like the Good Samaritan,' he exclaims, 'send every lawyer, as soon as he repents and obeys the ordinances of Heaven, to preach the gospel to the destitute, without purse or scrip, pouring in the oil and the wine.' How it must have delighted his heart to learn that the pious Daniel has lately become an eloquent preacher!—though we fear he does not repent and obey the ordinances of the gospel, nor is contented—not he—to preach 'without purse or scrip,' however willing to 'pour in the oil and the wine.'

We cannot refrain from treating our readers to the following glowing passage, in which our friend Joseph so eloquently describes the defeat of Mr. Van Buren. We have read nearly all the whig slang on this same subject; and we have met with nothing to equal the gloomy grandeur of this portentous paragraph:

"At the age, then, of sixty years, our blooming republic began to decline, under the withering touch of Martin Van Buren. Disappointed ambition, thirst for power, pride, corruption, party spirit, faction, patronage, perquisites, fame, tangling alliances, priestcraft and spiritual wickedness in high places, struck hands, and revelled in midnight splendor. Trouble, vexation, perplexity and contention, mingled with hope, fear, and murmuring, rumbled through the Union, and agitated the whole nation, as would an earthquake at the centre of the earth, heaving

the sea beyond its bounds, and shaking the everlasting hills. So, in hopes of better times, while jealousy, hypocritical pretensions, and pompous ambition were luxuriating on the ill-gotten spoils of the people, they rose in their majesty, like a tornado, and swept through the land, till General Harrison appeared, as a star among the storm-clouds, for better weather."

After this, won't Mr. Botts give way, and let General Smith be the whig candidate for the vice presidency? But let us finish the picture:

"The good man died before he had the opportunity of applying one balm to ease the pain of our groaning country; and I am willing the nation should be the judge, whether General Harrison, in his exalted station, upon the eve of his entrance into the world of spirits, told the truth or not; with acting-President Tyler's three years perplexity and pseudo-whig-democrat reign, to heal the breaches, or show the wounds, *secundum artum*, (according to art.) Subsequent events, all things considered, Van Buren's downfall, Harrison's exit, and Tyler's self-sufficient turn on the whole go to show, as a Chaldean might exclaim: Beram etai elauh beshmayauh gauhah rauzeen. (*Certainly there is a God in heaven to reveal secrets.*)"

Joseph is unquestionably a great scholar as well as financier. Cannot Mr. Clay persuade the General to accompany him on his electioneering tour? With Piondexter, Prentiss, the Bear, the Borer, Joe Smith, and a few other quadrupeds to complete his menagerie, he could not fail to convince the moral and enlightened people of the United States of the necessity of a national bank, and of their duty to make him President.

Before we close, we have a few suggestions to make. We propose, then, that Joe Smith (Mr. Biddle being out of the way) be made president, and George Poindexter cashier, of the new whig national bank that is not to be; that the mother bank be established at Nauvoo, with branches over all creation; that the *honorable* Mr. Mitchell be appointed counsel, and that Mr. Webster have unlimited power to draw, with Governor Doty of Wisconsin as his security. With this arrangement, we should have the perfection of a whig system of finance.

Nauvoo, April, 18, 1844.

Robert D. Foster, Wilson Law, William Law, and Jane Law, of Nauvoo; and Howard Smith, of Scott county, Illinois, for unchristian like conduct, were cut off from the Church of Jesus Christ of Latter Day Saints, by the authorities of said church, and ordered to be published in the Times and Seasons.

W. RICHARDS,
Church Recorder.

TIMES AND SEASONS.

"Truth will prevail."

VOL. V. No. 9.]

CITY OF NAUVOO, ILL. MAY, 1 1844.

[Whole No. 93.]

HISTORY OF JOSEPH SMITH.

(Continued.)

The book of Commandments and Revelations was to be dedicated by prayer to the service of Almighty God, by me; and after I had done this, I inquired of the Lord concerning these things, and received the following:

Revelation given November, 1831.

Hearken unto me, saith the Lord your God; for my servant Oliver Cowdery's sake, it is not wisdom in me that he should be entrusted with the commandments and the moneys which he shall carry unto the land of Zion, except one go with him who will be true and faithful:—wherefore I the Lord willeth that my servant John Whitmer, should go with my servant Oliver Cowdery. And also that he shall continue in writing and making a history of all the important things which he shall observe and know, concerning my church, and also that he receive council and assistance from my servant Oliver Cowdery, and others.

And also, my servants who are abroad in the earth, should send forth the accounts of their stewardships to the land of Zion; for the land of Zion shall be a seat and a place to receive and do all these things; nevertheless, let my servant John Whitmer travel many times from place to place, and from church to church, that he may the more easily obtain knowledge: preaching and expounding, writing, copying, selecting, and obtaining all things which shall be for the good of the church, and for the rising generations, that shall grow up on the land of Zion, to possess it from generation to generation, forever and ever: Amen.

My time was occupied closely in receiving the commandments and sitting in conference, for nearly two weeks; for we held from the first to the twelfth of November, four special conferences. In the last, which was held at brother Johnson's, in Hiram, after deliberate consideration, in consequence of the book of Revelations, now to be printed, being the foundation of the church in these last days and a benefit to the world, showing that the keys of the mysteries of the kingdom of our Savior, are again entrusted to man; and the riches of eternity within the compass of those who are willing to live by every word that proceedeth out of the mouth of God, therefore the conference prized the revelations to be worth to the church the riches of the whole earth, speaking temporally. The great benefits to the world, which result from the Book of Mormon and the reve-

lation; which the Lord has seen fit, in his infinite wisdom to grant unto us for our salvation, and for the salvation of all that will believe, were duly appreciated; and in answer to an inquiry, I received the following

Revelation given No ember, 1831.

Behold and hearken, O ye inhabitants of Zion, and all ye people of my church, who are far off, and hear the word of the Lord which I give unto my servant Joseph Smith, jr.; and also unto my servant Martin Harris; and also unto my servant Oliver Cowdery; and also unto my servant John Whitmer; and also unto my servant Sidney Rigdon; and also unto my servant Wm. W. Phelps; by the way of commandment unto them: for I give unto them a commandment: wherefore hearken and hear, for thus saith the Lord unto them, I the Lord have appointed them, and ordained them to be stewards over the revelations and commandments which I have given unto them; and which I shall hereafter give unto them and an account of this stewardship will I require of them in the day of judgment: wherefore I have appointed unto them, and this is their business in the church of God, to manage them and the concerns thereof, yet, the benefits thereof

Wherefore a commandment I give unto them, that they shall not give these things unto the church, neither unto the world, nevertheless, inasmuch as they receive more than is needful for their necessities, and their wants, it shall be given into my storehouse, and the benefits shall be consecrated unto the inhabitants of Zion, and unto their generation, inasmuch as they become heirs according to the laws of the kingdom.

Behold this is what the Lord requires of every man in his stewardship; even as I the Lord have appointed, or shall hereafter appoint unto any man. And behold none are exempt from this law who belong to the church of the living God: yea, neither the bishop, neither the agent, who keepeth the Lord's storehouse;—neither he who is appointed in a stewardship over temporal things: He who is appointed to administer spiritual things, the same is worthy of his hire, even as those who are appointed to a stewardship, to administer in temporal things; yea, even more abundantly, which abundance is multiplied unto them through the manifestations of the Spirit: nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld

Now this commandment I give unto my servants for their benefit while they remain, for a manifestation of my blessings upon their heads, and for a reward of their diligence; and for their security for food and for raiment, for an inheritance; for houses and for lands, in whatsoever circumstances I the Lord shall place them, and whithersoever I the Lord shall send them: for they have been faithful over many things, and have done well inasmuch as they have not sinned. Behold I the Lord am merciful and will bless them, and they shall enter into the joy of these things; even so: Amen.

After Oliver Cowdery and John Whitmer had departed for Jackson county, Missouri, I resumed the translation of the scriptures, and continued to labor in this branch of my calling with elder Sidney Rigdon, as my scribe, until I received the following

Revelation given November, 1831.

Behold, thus saith the Lord unto you my servants, Joseph Smith, jr., and Sidney Rigdon, that the time has verily come, that it is necessary and expedient in me that you should open your mouths in proclaiming my gospel, the things of the kingdom, expounding the mysteries thereof out of the scriptures, according to that portion of spirit and power, which shall be given unto you, even as I will.

Verily I say unto you, proclaim unto the world in the regions round about, and in the church also, for the space of a season, even until it shall be made known unto you. Verily this is a mission for a season, which I give unto you, wherefore, labor ye in my vineyard. Call upon the inhabitants of the earth, and bear record, and prepare the way for the commandments and revelations which are to come. Now, behold this is wisdom; whoso readeth let him understand and receive also; for unto him that receiveth it shall be given more abundantly, even power: wherefore, confound your enemies; call upon them to meet you, both in public and in private; and inasmuch as you are faithful their shame shall be made manifest. Wherefore, let them bring forth their strong reasons against the Lord. Verily thus saith the Lord unto you, there is no weapon that is formed against you shall prosper; and if any man lift his voice against you, he shall be confounded in mine own due time: wherefore, keep these commandments, they are true and faithful; even so: Amen.

Knowing now the mind of the Lord, that the time had come that the gospel should be proclaimed in the power and demonstration to the world, from the scriptures, reasoning with men as in days of old; I took a journey to Kirtland, in company with elder Sidney Rigdon, on

the 3d day of December, to fulfil the above revelation. On the 4th, several of the elders and members assembled together to learn their duty, and for edification, and after some time had been spent in conversing about our spiritual and temporal welfare, I received the following

Revelation given December, 1831.

Hearken and listen to the voice of the Lord, O ye who have assembled yourselves together, who are the high priests of my church, to whom the kingdom and power has been given. For verily thus saith the Lord, it is expedient in me, for a bishop to be appointed unto you, or of you unto the church in this part of the Lord's vineyard: and verily in this thing ye have done wisely, for it is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and in eternity. For he who is faithful and wise in time, is accounted worthy to inherit the mansions prepared for them of my Father. Verily I say unto you, the elders of my church in this part of my vineyard, shall render an account of their stewardship, unto the bishop which shall be appointed of me, in this part of my vineyard.—These things shall I be had on record to be handed over unto the bishop in Zion; and the duty of the bishop shall be made known by the commandments which have been given, and the voice of the conference.

And now, verily I say unto you, my servant Newel K. Whitney is the man who shall be appointed, and ordained unto this power: this is the will of the Lord your God, your Redeemer; even so: Amen.

The word of the Lord, in addition to the law which has been given, making known the duty of the bishop, which has been ordained unto the church in this part of the vineyard; which is verily this: to keep the Lord's storehouse; to receive the funds of the church in this part of the vineyard; to take an account of the elders as before has been commanded, and to administer to their wants, who shall pay for that which they receive, inasmuch as they have wherewith to pay; that this also may be consecrated to the good of the church, to the poor and needy; and he who hath not wherewith to pay, an account shall be taken and handed over to the bishop of Zion, who shall pay the debt out of that which the Lord shall put into his hands: and the labors of the faithful who labor in spiritual things, in administering the gospel and the things of the kingdom, unto the church, and unto the world, shall answer the debt unto the bishop in Zion: thus it cometh out of the church, for according to the law every man that cometh up to Zion, must lay all things before the bishop in Zion.

And now, verily I say unto you, that as every elder in this part of the vineyard, must give an account of his stewardship unto the bishop in this part of the vineyard, a certificate from the judge or bishop in this part of the vineyard, unto the bishop in Zion, rendereth every man acceptable, and answereth all things, for an inheritance, and to be received as a wise steward, and as a faithful laborer; otherwise he shall not be accepted of the bishop in Zion. And now, verily I say unto you, let every elder who shall give an account unto the bishop of the church in this part of the vineyard, be recommended by the church or churches, in which he labors, that he may render himself and his accounts approved in all things. And again, let my servants who are appointed as stewards over the literary concerns of my church, have claim for assistance upon the bishop or bishops, in all things, that the revelations may be published, and go forth unto the ends of the earth, that they also may obtain funds which shall benefit the church, in all things; that they also may render themselves approved in all things and be accounted as wise stewards. And now, behold this shall be an ensample for all the extensive branches of my church, in whatsoever land they shall be established. And now I make an end of my sayings: Amen.

A few words in addition to the laws of the kingdom, respecting the members of the church: they that are appointed by the Holy Spirit to go up unto Zion; and they who are privileged to go up unto Zion. Let them carry up unto the bishop a certificate from three elders of the church, or a certificate from the bishop, otherwise he who shall go up unto the land of Zion, shall not be accounted as a wise steward. This is also an ensample: Amen.

The following memorial was addressed to the Senate and House of Representatives, of the State of Massachusetts, and was kindly received by that honorable body and ordered to be printed —

HOUSE—No. 64.

COMMONWEALTH OF MASSACHUSETTS.
MEMORIAL.

To the Honorable the Governor, Senate and House of Representatives of Massachusetts, in Legislative capacity assembled:

Your memorialist, a native of the State of Massachusetts, county of Hampshire, and township of Plainfield, is a member of the Church of Jesus Christ of Latter-Day Saints, and was born on the 7th day of May, A. D. 1796, begs leave most respectfully to represent to your honorable body, that, after breathing the free, elastic air of the land of his nativity, and braving the winter

blasts of the Green Mountains for twenty-one years, during which time the principles of religious liberty began to bud, and the rights of man became deeply rooted in the bosom of your memorialist, he then went forth to the then thinly settled and wilderness part of Ohio, where he remained for about twenty-one years, enduring the hardships of turning the wilderness into fruitful fields, the products of which often help to compose the luxuries of your tables, cheering the hearts of some of the noble sons of '76, as well as those who are my contemporaries in life. From thence he went to the State of Missouri, where he became an exile, with about twelve or fifteen thousand of his brethren. Not from the birth of our national existence to the year 1832, can the annals of the United States of America be found, to blast the character of her noble sons, by telling the blood-chilling tale of assembled mobs, to deprive her citizens of their civil or religious liberties, without their meeting a due merit and punishment for all their crimes. But, alas! how changed the scene! In consequence of which, your memorialist has to relate to you the sad tale that, in 1831, a number of respectable families residing in the vicinity of Parkman, my then place of residence, went into the State of Missouri, and, in connexion with others from various parts of our country, who were members of the Church of Jesus Christ of Latter-Day Saints, who purchased lands of the general government, in the county of Jackson in said state, and there became lawful residents and voters in that then free and independent portion of our country; but, in consequence of an unprecedented mob rising against the Saints, who, after high-handed threats, proceeded to destroy our property by demolishing our store and printing press, taking roofs from houses, whipping, tarring and feathering some of our men, shooting others, abusing women and children, driving about one hundred of them off on to the bleak prairies, many of whom were barefooted and could be followed by the blood that gushed from their lacerated feet, where they travelled through barbed grass, or upon the sharp stubble of a burnt prairie, for five days without food, when they succeeded in getting across the Missouri river into Clay county, where they were, for a short time, permitted to stay in peace;—when, in 1836, threats of violence again began to be made, public meetings to be held, resolutions were passed, and our affairs again assumed a gloomy and a fearful attitude, and vengeance and destruction was threatened; and, as the authorities of Jackson county would not protect us in the enjoyment of our inalienable rights, so it was in this; and, after much violence, we were again driven, suffering the loss of property

and enduring the privation of again removing and settling in the new counties of Caldwell and Davis, where there was but few inhabitants. who were either willing to sell out or live in the enjoyment of equal rights with us. Hoping, at least, that we should be permitted to enjoy the rights of American citizens in the last mentioned counties, and still having confidence in our national government, the Church, through the assistance of some of their eastern brethren, who lent them funds, again purchased lands, to a considerable amount, of the United States. Although Jackson county was the place of our choice, where also, through the labor of our own hands and the blessing of God, we had caused the earth to yield an abundance to supply our families with the necessary comforts of life whilst there, yet, while in exile from under the iron hand of oppression, we again commenced building houses mills and other machinery, for our mutual benefit, quietly tilling our lands to supply our returning wants. The stranger, by passing through the place of our exile, might have laudably boasted of our industry, from the sound of the axe in the woodland, the busy teams on the prairies, the clattering of the hammer and the plane, and hum of wheels. These ought to have been sufficient evidence to the world, that we were lawfully and laudably endeavoring to make our new homes comfortable, if not delightful. In the midst of this scene and bustle, our social hours were not unfrequently turned into mourning, from a recollection of past sufferings and lost friends through the Jackson and Clay county mobs. The trickling tears on the cheek of the disconsolate widow, and the bursting sobs from a bereaved orphan bewailing the loss of a husband or a father—are scenes that are better felt than described, and are ever calculated to throw a gloom over all our social circles.

O where! where! is the boon of heaven so nobly won by her fathers? Fled, alas! fled!—But we hope not forever. Laudable industry and the blessing of heaven soon caused our farms to present a cheering aspect, which awakened a covetous spirit of envy in the hearts of our enemies, and the cry went forth, If the Mormons (as they called us) were let alone, Caldwell, in five years' time, would be the most wealthy and populous county in the state. Our enemies, (who depended mostly upon the labor of their slaves for their prosperity,) at beholding themselves outdone by the diligence of the hard laboring sons of the Green Mountains, immediately took measures to possess themselves of our lands and effects; and a regular system of mobocracy was entered into, to rid the state of their rivals in prosperity. They formed a formidable band of marauders, under

the command of a man by the name of Bogard and others, whose numbers increased until, at length, through falsehood and duplicity, they got the authorities of the state to interfere, when a number of officers were sent, with a large military force, to exterminate us and confiscate our property;—and all this by the authority of their more willing mobocrat governor, Lillburn W. Boggs. Plunder, rapine and murder immediately ensued, which would have disgraced a savage war in their wildest state. Men were shot down without provocation; women were insulted and ravished until they died in the hands of their destroyers; children had their brains blown out while pleading for their lives; men moving into the county with their families, were shot down; their teams, wagons and loading, taken by the plunderers as booty, and their wives, with their little ones, ordered out of the state forthwith, or suffer death, as had their husbands, leaving them no means of conveyance but their feet, and no means of subsistence but begging. Soldiers of the revolution were slain in the most brutal manner, while pleading for their lives in the name of American citizens; many were thrown into prison, and, after enduring a mock trial that would have disgraced an inquisition, were confined in irons, and remained in prison until they made their escape. In these mock trials, no man was allowed to testify in favor of the Saints: and the trials undoubtedly were designed to make the distant public believe that there was an excuse for all this outrage and violence.

To give your honorable body a correct idea of the origin of those scenes of cruelty and we, we will here transcribe the preamble to a set of resolutions passed by those plunderers at their first meeting, held in Jackson county, for the purpose of taking measures for the expulsion of our people from that county. It is as follows:

"We, the undersigned, citizens of Jackson county, believing that an important crisis is at hand as regards our civil society, in consequence of a pretended religious society of people that have and are still settling in our county, styling themselves Mormons; and intending as we do, to rid our society, peaceably if we can, forcibly if we must, and believing as we do, that the aim of the civil law does not afford us a guarantee, or at least a sufficient one, against the evils which are now inflicted on us, and seem to be increasing by the said religious sect, deem it expedient, and of the highest importance, to form ourselves into a company, for the better and easier accomplishment of our purposes, which we deem it almost superfluous to say, is justified as well by the law of nature as by the law of self defence."

Your honorable body will see by the above, that the reasons assigned for the formation of this first company of marauders, was the want of power in the civil law to enable them to carry out the diabolical plottings of their wicked hearts. Hear their own words. "And believing as we do, that the arm of the civil law does not afford us a guarantee, or at least a sufficient one against the evils which are now inflicted on us."

What were the evils complained of? Let their own words give the strange answer; the existence of a religious society among them; a society too, against which, not even the first crime, which the law would recognise as such, could be proved; themselves being judges, while yet their hearts were filled with envy and malice.

If individuals, or even our society as a body, had transgressed the laws, the law was open, and they could have punished the offenders according to law, as easy as to have fell to butchering indiscriminately, men, women, and children. Here let your memorialist ask your honorable body, to ever remember, that it was not the law our enemies sought to magnify and enforce; for no law had been broken, but they proceeded in open violation of, not only the law of the land, but that of nature too.

Hear again the contents of their unlawful preamble. Intending as we do, to rid ourselves of the Mormons, peaceably if we can, forcibly if we must; or this is the import of their fiendish preamble, by the strength of which our people were attacked indiscriminately, their houses rifled, their farms desolated and crops destroyed; men were tied up and whipped until some died in their hands, others to prevent their bowels from gushing out, tied handkerchiefs round their bodies, others were shot down, their wives and their children driven from their habitations! houses would be set on fire and consumed, leaving hundreds of women and children nearly naked, in the dead of winter to wander barefooted in the dark hours of the night upon the open fields and prairies, without any bed but the earth, or covering but the heavens. And why all this abuse? I answer, from the very fact that we had broken no law by which they could get the slightest pretext to rid themselves of us peaceably by law. Therefore they betook themselves to spreading falsehoods and slander, by which they roused others to assist them to accomplish their murderous designs.

Similar outrages were again inflicted upon us in Clay county as was in Jackson county, and the people were again driven and went into Caldwell and Davis counties where lands were

again purchased by us of General Government. After remaining about two years in Caldwell and Davis counties, and having by dint of labor raised large crops of grain and other produce, which were ready for harvest we were followed by the same relentless spirit, and by the hands of the same persecutors, who were among the first to form a company of marauders in Jackson county. The same unhallowed principles were put in operation as was first started in Jackson county: and for the purpose of creating a shadow of a pretext to justify themselves in the eyes of the public, they even went so far as to set fire to their own buildings, and then reported that the Mormons had done it; by which means we were driven into exile in a strange land, though one (to its honor be it remembered,) where we found a friendly home. During the whole progress of those scenes of cruelty, our entreaties and petitions were continually made to the authorities of Missouri, for protection and redress. In the name of American citizens, we appealed to their patriotism, their justice, their humanity and to their sacred honor; but they were deaf to our cries and heeded not our petitions. All attempts at protection or redress were unheeded and fruitless. And furthermore, your memorialists has to tell your honorable body that since we have resided in the State of Illinois, the same foul means has been resorted to by the State of Missouri, as was practiced in Jackson and Caldwell counties. In order to prevent their base and unjust proceedings coming to light before an injured public, they are wrongfully accusing our citizens, and kidnapping others and dragging them into Missouri, and there, after whipping and insulting them, have cast them into prison and left them to get out as they could. All this without even the form of a trial. Three several warrants have been sent by the governor of Missouri, to the governor of Illinois, demanding the body of Joseph Smith, all of which has been set aside by the legal authorities of Illinois. These warrants were based upon the pretext (though false,) that Joseph Smith was accessory to the shooting of L. W. Boggs. Would it not be well for Missouri to strike at the root of the matter, and first deal out justice to some of the murderers of the saints. Here I have to tell your honorable body that the before mentioned Bogard, a Methodist preacher, who was one of the leading men in the mob, has since murdered one of their own clan, and to escape the hand of justice has fled to Texas. Therefore, it would not be unreasonable, to suppose that governor Boggs was shot by one of the same class of fiendish villains, who yet remain in their midst.

The United States are now reaping the benefits of the money paid into her treasury by us, for those lands which we have been so unjustly driven from; and those lands are still held from us by the state of Missouri; from whose hands we have received no remuneration and from whom we can obtain no redress. These are the wrongs of which your memorialist complains; wrongs which are in open violation to the laws of the whole civilized world. The United States are bound by the constitution to give to each state a republican form of government, and to suppress insurrection and rebellion. Are not these outrages here portrayed before you, insurrection and rebellion? Let your honorable body give the answer. Where is that nation to be found, so stupid to her welfare, so blind to her interest, as to suffer her laws thus to be trampled upon, without making a manly attempt to wipe the bloody stain from her escutcheon? If such a nation is now to be found in existence, she no longer deserves to have her name recorded among the nations of the earth, lest her unborn sons be made to blush at the history of her crimes. Let me further invite the attention of your honorable body to the disgraceful fact, that the very characters who committed all the above described outrages, were upheld and paid off by the executive of the state; and at the same time that they committed those outrages, they declared that they were the militia, and that they were called out to enforce the laws and see that they were kept. Under this cover, they put at defiance both the laws of God and man, and with worse than a savage cruelty, committed theft, violence, robbery, rape and murder! Is it a republican form of government where such a blood-chilling tragedy as this, is acted in the face and eyes of all the authorities of this nation, and no redress to be had? Let your honorable body give the answer. Is it a fact that in this boasted land of liberty, that a man's crimes, either pretended or real, are sufficient to subject his bosom companion to insult, his daughters to rape, himself and family to starvation and exile? Let it be answered by every virtuous man and woman in letters of gold, big with meaning, No! Yet all these outrages have been committed upon us without there being the first crime proved against us; and yet after repeated application to the authorities of Missouri, for redress, we can obtain none.—Then to say the least, had she not ought to be made to feel the chastening hand of a parent nation, and as far as in her power, be made to restore to us, not only our rights and property, but damages for all the injury she has done us. This is our claim, and a just one too.

To whom then shall your memorialist look for redress of wrongs committed upon himself and his brethren in tribulation? And where can he look for human assistance with more confidence than to the people of his native state? No where! Then to your honorable body I appeal in the name of an American citizen, and in behalf of the Church of Jesus Christ of Latter Day Saints, for redress of our wrongs; and through you to the general government.—To you he has told his wrongs and that of his brethren, and in confidence he looks to the patriots of Massachusetts, the state of his nativity, and the land of the sepulchres of his ancestors. On yonder Green Mountain, in the town of Plainfield, lies the ashes of my father, who labored and fought to gain the liberties you now enjoy; he filled a place in the ranks of the army at the critical hour of the taking of Burgoyne; and shall his spirit be wounded at beholding the sons of Columbia in exile, and the banner of liberty stamped in the dust, and nothing done by the patriots of Massachusetts in behalf of suffering innocence? Tell it not in the streets of the valley, publish it not in the high ways of the Green Mountains, lest the wicked hear the sound thereof, lest the daughters of Missouri laugh at your weakness. Yes, your memorialist tells you, that he will tell his wrongs and that of his brethren in Massachusetts, I will publish them in the streets of the valley, until the sound thereof reaches to her mountains top; that her statesmen may plead the cause of suffering innocence in the legislative halls of our nation; her patriotic sons, stimulated by her fair daughters, raise their voices and cease not until the cause of innocence shall be heard, and our most sacred rights restored. As one of the native sons of Massachusetts, I ask your honorable body, in the name of all the constitutional rights of man, to instruct the whole delegation of Massachusetts, in Congress, to use all lawful and constitutional means to obtain for us a redress of all our wrongs and losses. Believing, as your memorialist does, that our case comes within the power of the general government, and that they are bound, not only by every principle of justice, but also by law, to see that justice is meted out to every son and daughter of our national republic. Weak indeed must have been the capacity of statesmen, if they framed and accepted a constitution that made no provision for self-defence. Is it a fact that our laws have become so weak, our statesmen so stupid to the existence of our nation, that American citizens can be driven from lands and enjoyments guaranteed to them by the government, and she has no power to redress their wrong?

Tell it not in the streets of Lexington, publish it in the ships of Boston, lest it is wafted by the western breeze till it salutes the tyrant's ear, and causes the daughters of Columbia to weep. If, indeed, there remains no means of redress for us, well may the despotic powers of Europe laugh and rejoice in their hearts, in the anticipation of beholding the United States of America fall and crumble to atoms beneath its ponderous weight. If this be the case, come on then ye prowling beasts and feathered fowl, prepare to glut yourselves upon the flesh of the fair sons and daughters of Columbia's soil; fallen by her own depravity, and slain by wicked aspirants and robbers from all nations. But I hope better things than those from your honorable body; yet certain causes will produce certain effects. If America refuses to punish robbers and murderers, she opens a door for a ten-fold ingress of the same. From a recollection of some of the facts contained in the history of his native state, your memorialist feels a confidence in making his appeal to your honorable body, the executive of Massachusetts, a state whose people are noted in the annals of history, and one famed for her zeal in the cause of civil and religious liberty, as well as her firmness in breaking the tyrant's chain.

Her soil was the cradle of the first religious society in New England, who were exiles from Europe, as we now are from Missouri. She can boast of being the first to rise in virtuous indignation against the unjust principle of taxation without representation, when her bold sons hurled the tyrant's tea by the board, and defied the despots power. The blood of her sons was the first to flow in the support of those principles that gave birth to our national existence. At Lexington, in defiance of the tyrant's laws, and fearless of her power, her citizens in just indignation rallied around the murderous clans, and in firmness of soul, dared to redress the wrongs of her bleeding sons, and in the greatness of their philanthropy, declared that the rights of man should be sacred, and that her land should be free; an asylum for the oppressed, a land of liberty for the tyrant's slave. Yes, on the ever memorable 19th of April, A. D. 1775, flowed the first blood that gave birth to our national independence. It was then the blood of the martyred sons of Massachusetts, by the hand of tyranny, first cried from the ground for the vengeance of an offended God and suffering innocence, to be poured upon the murderous band. Nor did the mingled groans of the dying, the wallings of the orphan, the flowing tears of the bereaved parent, and the deeper moans of the disconsolate widow, but barely have time to reach the heavens, until a

just retribution of an offended God was poured upon the offenders, through the valor of the patriotic sons of my native state. Fallen indeed, must be the sons of those martyrs and statesmen of 1775 and '76, if their minds are so degenerated that they have not independence of soul, sufficient to throw their influence into the legislative hall of our nation, in support of the rights of suffering innocence, such as your memorialist has here laid before your honorable body. Honorable regard for the character of my native state forbids the thought. Confident, then, that the pure principles by which our forefathers were actuated, still lingers in the bosoms of their sons, and need only be awakened in the hearts of your honorable body by the tale of woe herein laid before you.

Your memorialist comes to your honorable body, to tell you that the civil and religious liberties sought for and found by the pilgrims on Plymouth rock, and maintained by the blood of our fathers, have been sacrificed by relentless tyrants, upon the altar of jealousy. He comes to tell you, like Babylon of old, our nation is assailed by the jealous tyrant of mankind at one end; and that your assistance is wanted in the national hall, in defence of the temple of freedom, erected by your fathers.— He comes to tell your honorable body, that the sons of his native state are denied the liberty of conscience and the right of protection under the wide-spread wings of our national escutcheon, and that the blood of the patriotic heroes of the revolution who have been slain in Missouri for enjoying their religious rights, the boon of heaven, to man, is crying from the ground; and with the dying groans of ravished females and infant innocence, are ascending with the prayers of the widows of the patriots of the revolution, into the ears of the Lord of Sabaoth. Yea, their blood, their groans, their tears and the prayers of suffering innocence, together with the prayers of your memorialist, are now crying in the ears of your honorable body, through this, my silent messenger, saying "redress;" redress the wrongs of your memorialist, and those of his brethren, and wipe disgrace from the stained banner of our national republic; and perpetuate the glorious laurels so nobly won to my native state, when on Bunker's Hill, our fathers in unequal combat first sustained the shock, and dared assert the rights of man amidst the clatter of clashing steel, the blaze of arms, and the more deep-toned thunder of the tyrant's cannon. May the departed spirits of the brave Warren and his associates, whisper in the ears of your honorable body, saying, redress the wrongs of the innocent; and maintain by legislation, those rights

of man so dearly bought by our blood that flowed on Bunker's height. Let not the names of a Hancock and Adams, written by their own hands, and attached to the declaration of independence, be obliterated or dimmed by the slackness or timidity of the sons of Massachusetts.

Under all these circumstances your memorialist prays to be heard by your honorable body, touching all the matters of his memorial; saying to you, that except our prayers are heard, our rights restored and maintained, and ample redress made, as far as it can be by the legislative powers of the United States of America, wrath of an offended God will be poured out upon the whole nation; and her statesmen and legislatures shall be awakened from their dreams, by a voice in their ears, saying thou art no longer worthy to wield the destinies of the brave, noble, patriotic and virtuous sons and daughters of Columbia's soil.

And as in duty bound your memorialist will ever pray.

NOAH PACKARD.

RUSSELL, Mass., March 5, 1844.

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY, MAY 1, 1844

FOR PRESIDENT,

GEN. JOSEPH SMITH,

NAUVOO, ILLINOIS.

TO OUR SUBSCRIBERS.

We take this opportunity of informing our subscribers that the present number of the Times and Seasons (No. 9.) closes the year with a considerable portion of our readers, we therefore acquaint all those who have honored us with their patronage, that we have adopted one uniform plan, without respect of persons. viz.—That the Times and Seasons will be discontinued, in every case (where the time has expired) *should the subscriptions not be renewed before our next publication.* Our friends will therefore see the necessity of making arrangements without delay. Should any of our readers be in want of any of the back numbers they can be supplied by calling at the office. Also the first, second, third, and fourth volumes may be obtained.

Owing to the extensive call for Gen. Smith's Views of the Powers and Policy of the Government of the United States, we have concluded to publish them in our next number.

For the information of our readers, we would state that the truths of the gospel, as revealed in the last days, are spreading on every hand, and we learn from the elders collected together at our general conference, that much of the opposition and bigotry which they have heretofore had to contend with, has ceased; and that the public have begun to investigate for themselves, and can no longer be duped by the foolish tales and slanderous reports of wicked, crafty men, whose business it is to deceive.

It was, indeed, a pleasing sight to see such a vast concourse assembled to celebrate the fourteenth annual conference of the Church of Jesus Christ, and the unanimity and good feeling which pervaded the whole. Much instruction was given by President Smith and others, and the whole conference was edified by an appropriate and interesting address from elder Sidney Rigdon, giving a history of the church from its first organization, and a sketch of the sufferings and privations of the first elders, and showing that the kingdom of God could be established in any country, without infringing upon any law, or interfering with any government. That the saints of God lived far above all earthly laws;—that the law of God was far more righteous than the laws of the land; that the kingdom of God does not interfere with any of the laws of the land, but is sustained by its own laws. He made many pleasing references to the manifestations of God at different times; how they had been annoyed by certain men who were wise in their own conceit, and opposed to the principles of virtue and righteousness.

Elders were sent out to all parts; when the conference adjourned, highly delighted with what they had heard and seen, after returning thanks to Almighty God for the propitious weather with which they had been favored.

HERCULANEUM AND POMPEII.

Of the vast wonders I would desire to be silent, greatly fearing that my narrative may detract from, rather than add to, the interest already created in your mind by the accounts you may have read. I was prepared for a gigantic wonder; but the actual sight far exceeded my anticipation. Not only have the streets been rescued from their volcanic tomb, but the very rutted by the carriages appear quite fresh, and most of the external walls are as upright as if they had been just built. The frescos also remain in a most admirable state, but the best have been removed to the Museo Borbonico from which a complete history of the manners and customs of the Pompeians might be written. With these remarks upon this wonderful ruin I shall leave you to your own readings and imagination. We spent about five hours in its

examination, and then, after making a detour by Castellamre, where we dined, returned to Naples. I went to Herculaneum by the railway from Naples. The principal wonder there is an immense amphitheatre, which was discovered buried in lava, as hard as granite, whilst digging for a well. On the ceiling of a chamber underneath I saw the exact impression of a marble statue, which had been removed, washed down, and there rested by the volcanic torrent. In another part of the ruin, the streets and houses, prison-walls and bars, may be seen as at Pompeii; and at the edge of a well the marks formed by the cords or chains in, pulling up the buckets remain to this day. During the time of its destruction, lava mus' have descended from Vesuvius in a perfectly liquid state, as the lowest cellars are frequently as neatly filled as if the lava had been chiselled for the purpose. A visit to these buried cities cannot fail to suggest the most solemn reflections. O race of man! what awful materials for a chapter in the history of the Providence of God.—*Scamper through Italy.*

THE JEWS.

The present physical, moral, and social condition of the Jews must be a miracle. We can come to no other conclusion. Had they continued from the Christian era down to the present hour in some such national state in which we find the Chinese, walled off from the rest of the human family, and by their selfishness as a nation, and their repulsion of alien elements, resisting every assault from without, in the shape of hostile invasion, and from an overpowering national pride forbidding the introduction of new and foreign customs, we should not see so much miracle interwoven with their existence. But this is not their state—far from it. They are neither a united nor an independent nation, nor a parasitic province. They are peeled and scattered into fragments; but broken globules of quicksilver, instinct with a cohesive power, ever claiming affinity and, ever ready to amalgamate. Geography, arms, genius, politics, and foreign help do not explain their existence; time and climate and customs equally fail to unravel it. None of these are, or can be, springs of their perpetuity. They have spread over every part of the habitable globe; have lived under the reign of every dynasty; they have used every tongue, and lived in every latitude. The snows of Lapland have chilled, and the suns of Africa have scorched them. They have drank of the Tiber, the Thames, the Jordan, the Mississippi. In every country, in every latitude and longitude, we find a Jew.

It is not so with any other race. Empires the most illustrious have fallen, and buried men that constructed them; but the Jew has lived among the ruins, a living monument of indestructibility. Persecution has unsheathed the sword and lighted the faggot; Papal superstition and Moslem barbarism have smitten them with unspeakable ferocity; penal rescripts and deep prejudice have visited on them the most ungenerous debasement; and, notwithstanding all, they survive.

Like their own bush on Mount Horeb, Israel has continued in flames, but unconsumed.—They are the aristocracy of scripture—let off coronets—princes in degradation. A Babylonian, a Theban, a Spartan, an Athenian, a Roman, are names known to history only; their shadows alone haunt the world and flicker its tablets. A Jew walks every street, and dwells in every capitol, traverses every exchange, and relieves the monotony of the nations of the earth. The race has inherited the heirloom of immortality, incapable of extinction or amalgamation. Like streamlets from a common head, and composed of water's peculiar nature, they have flowed along every stream without blending with it or receiving its flavors, and traversed the surface of the globe amid the lapse of many centuries distinct—alone. The Jewish race at this day is, perhaps, the most striking seal of the sacred oracles. There is no possibility of accounting for their perpetual isolation, their depressed but distinct being, on any ground save those revealed in the record of truth.—*Frazer's Magazine.*

For the Times and Seasons.

MR. EDITOR:—Sir: Having been absent from our beloved city some four months on a mission to proclaim the pure principles of the everlasting gospel; and as some incidents occurred in the course of my travels, which may not be uninteresting to the readers of your very valuable paper, I am induced to forward you this letter, which you can dispose of as you think proper.

After I closed my ministerial labors in Iowa Territory, which were crowned with success it was thought best that I should visit the upper counties in this state. Accordingly, on the 5th of December last, I left here for the above place. On my way I preached at Macedonia, Burnadotte, and Washington. At the latter place, after I had closed my second discourse on the first principles of the gospel, I received a challenge from the Rev. Mr. Phelps, to discuss the subject of the divine authenticity of the Book of Mormon, and our principles in general. He said that he intended to invec-

tigate the very foundation of our doctrine. I agreed to his proposition, on condition he would allow me the same privilege with regard to those which he advocated, and bind himself not to close the discussion until we had thoroughly weighed Mormonism, and Methodism, in the balance of truth, and abundantly tried the authenticity of both, by the word of God, which is the great test.

Accordingly on the following evening, we met in the Methodist chapel, for the discussion of the above subject; chose moderators and commenced. We continued the debate four evenings. At the close of the discussion on the last evening, the Rev. Mr. Hall, a Methodist, insisted the discussion should be closed; but the majority of the audience together with myself, objected to it. My opponent, to satisfy the multitude for the time being; agreed to meet at a future evening and continue it. Accordingly, the appointment was mutually made, but to the surprise of the audience, he was among the missing: the reason however seemed to be obvious to all. This Reverend gentleman has been lecturing against the Mormons for several years past, and boasting that he could meet one of the elders face to face, and prove the doctrine false. He has now had a trial, say the people, and ingloriously retired from the contest.

During the discussion, the audience paid good attention, and if I am to judge from the expressions of the people, and the spirit that is manifested, I can say that much good was done, and that the impression made is very favorable to the cause of truth.

On the evening that my opponent did not appear according to appointment; I addressed the meeting on the subject of the dispensation of the fulness of times, that is adumbrated by the "eleventh hour," in our Savior's parable of the laborers and the vineyard.

I had calls for preaching more than I could fill, for I was then already behind my time.—I proceeded on my journey, preached five times in Ottawa, and Dayton, baptized one, and then proceeded to Chicago and its vicinity, where I preached about four weeks, to hundreds of attentive hearers. Priests and lawyers, to be sure, raged, and collected all the slanderous reports, newspaper stories, and works written against the church, and the leading men of the same, that they could get hold of, which they marshalled against me, but all to no purpose. The work of the Lord rolled on, and many were convinced of the truth of the gospel, which we preach. Notwithstanding all this opposition, I baptized and organized a branch (in the town of Newark, about forty-five miles

this side of Chicago,) of thirty-five members. Indeed, the town was a changed place, and many more, I believe, will go and do likewise. I had many more calls for preaching in this section of country, but as I wanted to be here at conference, I was obliged to come away without filling them.

On my return, I stopped a short time in Ottawa, and organized a branch consisting of twelve members. During my absence, I preached from six to eight times in a week, and I can truly say that the prospect in the country where I have been, for the rolling forth of the kingdom of God, is good, and I pray God, that many more may embrace the truth.

With sentiments of high esteem

I subscribe myself your friend
and fellow laborer in the cause
of truth, Wm. O. CLARK.

To the Editor of the Times and Seasons.

BROTHER TAYLOR:—I have travelled near six months since July last, most of which time I labored in Franklin, Williamson, and Johnson counties, in the south part of this state.—There had been but few discourses delivered by any of the elders in these counties; therefore prejudice was great, but after hearing for themselves; the honest in heart began to discover the many falsehoods that had overrun the country, and began to investigate the doctrine of Christ. The result was, many believed and I had more calls for preaching than I could attend to; and through the assistance of God I was enabled to baptize twenty-four; and left many more believing, which I hope will obey the gospel. There is a great door open for preaching, and my prayer to God is, for the rolling forth of the kingdom, until the kingdoms of this world becomes the kingdom of our God.

Respectfully, your brother
in the everlasting covenant,

LEVI STEWART.

NAUVOO, Ill., April 13th, 1844.

To the Editor of the Times and Seasons.

COMSTOCK, KALAMAZOO,
Mich., Feb. 17, 1844. }

SIR:—I take this opportunity to inform you of the prosperity of the Redeemer's cause in this section of country. Last winter, (December 19) I commenced preaching in this place; my congregations were large and attentive; I continued preaching and baptizing till March 6th, when I organized a branch of 25 members. On the 7th, I started for Nauvoo, at which place I arrived on the 14th of April. At the special conference, held in July, I was ap-

pointed in company with my brother P. Webb, to visit Will and Grundy counties, Ill. On the 19th, we started on our mission; labored about two weeks in Will, then continued our journey for this place, and arrived here September 5th; found the saints strong in the faith, and their numbers increased to 34, since which time 14 have been added. I have lately been out in Barry county, and delivered seven lectures. Prejudice gave way, and several manifested their determination to obey the gospel; whom I expect to baptize when I return. The work is in a prosperous condition through this whole section of country; we have much opposition from the priests and others, but truth is invariably triumphant. About a month since, elder Waldron baptized a Universalist preacher, by the name of Spafford, in Van Buren county.—He has since commenced preaching the fulness of the everlasting gospel.

Elders Gamet and Loveland are preaching in Calhoun county, and I understand have baptized several.

I will now close by subscribing myself with high considerations of respect, your friend, &c.

E. M. WEBB.

CONFERENCE MINUTES.

Conference met pursuant to appointment, on Saturday the 6th of April, 1844.

Present, President JOSEPH SMITH, HYRUM SMITH, SIDNEY RIGDON and WILLIAM MARKS.

Of the Twelve, BRIGHAM YOUNG, HEBER C. KIMBALL, WILLARD RICHARDS, WILFORD WOODRUFF, JOHN TAYLOR, and GEORGE A. SMITH.

The members of the High Council, an immense number of elders, and an innumerable concourse of people.

SATURDAY, April 6, 1844.

Presidents Joseph, and Hyrum Smith came to the stand at 1-4 past 10 o'clock, when the meeting was called to order by elder Brigham Young. The choir sung a hymn, after which President Joseph Smith rose to state to the congregation the nature of the business which would have to come before them. He stated that it had been expected by some that the little petty difficulties which have existed, would be brought up and investigated before this conference, but it will not be the case; these things are of too trivial a nature to occupy the attention of so large a body. I intend to give you some instruction on the principles of eternal truth, but will defer it until others have spoken, in consequence of the weakness of my lungs. The elders will give you instruction, and then, (if necessary) I will offer such corrections as may be proper to fill up the interest-

ces. Those who feel desirous of sowing the seeds of discord will be disappointed, on this occasion. It is our purpose to build up, and establish the principles of righteousness, and not to break down and destroy. The great Jehovah has ever been with me, and the wisdom of God will direct me in the seventh hour; I feel in closer communion, and better standing with God than ever I felt before in my life, and I am glad of this opportunity to appear in your midst. I thank God for the glorious day that he has given us. In as large a congregation, it is necessary that the greatest order and decorum be observed; I request this at your hands, and believe that you will all keep good order.

Prayer was offered by W. W. Phelps, after which the choir sung a hymn.

Elder Sidney Rigdon then rose and said, It is with no ordinary degree of satisfaction, I enjoy this privilege this morning; want of health, and other circumstances have kept me in silence for nearly the last five years. It can hardly be expected, that when the violence of sickness having used its influence, and the seeds of disease have so long preyed upon me, that I can rise before this congregation. I am now come forth from a bed of sickness, and have enough of strength left to appear here for the first time in my true character. I have not come before a conference for the last five years in my true character. I shall consider this important privilege sacred in my family history, during life. I hardly promise myself lungs to make this congregation hear me, I shall do the best I can, and the greatest can do no more.—The circumstances by which we are now surrounded points out the principles of my discourse—the history of this church which I have known from its infancy: my text is, “Behold the church of God of the last days.” I do not know that I can find it in the Bible; I do not think it necessary to have Paul to make a text for me; I can make a text for myself; I recollect in the year 1830, I met the whole church of Christ in a little old log house about 20 feet square, near Waterloo, N. Y. and we began to talk about the kingdom of God as if we had the world at our command; we talked with great confidence, and talked big things, although we were not many people, we had big feelings; we knew fourteen years ago that the church would become as large as it is to-day; we were as big then, as we shall ever be; we began to talk like men in authority and power—we looked upon the men of the earth as grasshoppers; if we did not see this people, we saw by vision, the church of God, a thousand times larger; and when men would come in, they would say we wanted to upse the government,

although we were not enough to well man a farm, or meet a woman with a milk pail; all the elders, all the members, met in conference, in a room 20 feet square. I recollect elder Phelps being put in jail for reading the Book of Mormon. He came to see us, and expressed great astonishment, and left us apparently pondering in his heart; he afterward came to Kirtland, Ohio, and said he was a convert. Many things were taught, believed, and preached, then, which have since come to pass; we knew the whole world would laugh at us, so we concealed ourselves; and there was much excitement about our secret meetings, charging us with designs against the government, and with laying plans to get money, &c. which never existed in the heads of any one else, and if we had talked in public, we should have been ridiculed more than we were, the world being entirely ignorant of the testimony of the prophets and without knowledge of what God was about to do; treated all we said with pretended contempt, and much ridicule; and had they have heard all we said, it would have made it worse for us; we talked about the people coming as doves to the windows, that all nations should flock unto it; that they should come bending to the standard of Jesus, saying, our fathers have taught falsehood, and things in which there is no profit; and of whole nations being born in one day; we talked such big things that men could not bear them, and they not only ridiculed us for what we did say in public, but threatened and inflicted much personal abuse, and had they heard all we said, their violence would have been insupportable. God had great things to say for the salvation of the world, which, if they had been told to the public, would have brought persecution upon us unto death; so we were obliged to retire to our secret chambers, and commune ourselves with God. [He here referred to the prayer of elder Phelps concerning our having arrived at the age to choose our own guardian.] If we had told the people what our eyes beheld this day, we should not be believed; but the rascals would have shed our blood, if we had only told them what we believed. There we sat in secret and beheld the glorious visions, and powers of the kingdom of heaven, pass and repass; we had not a mighty congregation to shelter us—if a mob came upon us, we had to run and hide ourselves to save our lives. The time has now come to tell why we held secret meetings. We were maturing plans fourteen years ago which we can now tell; were we maturing plans to corrupt the world, to destroy the peace of society? Let fourteen years experience of the church tell the story. The church never would

have been here, if we had not done as we did in secret. The cry of false prophet and impostor rolled upon us. I do not know that any thing has taken place in the history of this church, which we did not then believe; it was written upon our hearts, and never could be taken away; it was indelibly engraved, no power beneath yonder heavens could obliterate it. This was the period when God laid the foundation of the church, and he laid it firmly, truly, and upon eternal truth. If any man says it is not the work of God, I know they lie.—Some of you who know you have a house, how long would it take to make you reason yourself into a belief that you have no house, where you now reside with your family? Neither have we any power whereby we can ever persuade ourselves, that this is not the church of God. We do not care who sinks or swims, or opposes; but we know here is the church of God, and I have authority before God for saying so. I have the testimony of Jesus which is the spirit of prophecy; I have slept with it, I have walked with it; the idea has never been out of my heart for a moment, and I will reap the glory of it when I leave this world. I defy men, and hell, and devils to put it out of my heart: I defy all, and will triumph in spite of them. I know God, I have gazed upon the glory of God, the throne, visions and glories of God, and the visions of eternity in days gone by. What is a man of God to do, when he sees all the madness, wrath and follies of our persecutors. He will do as God does; he will sit and laugh; one breath from the nostrils of God would blow them out of existence to hell. These were the beginning of good days; shut up in a room, eating nothing but dry johnny cake and buttermilk; every man who had a little farm, or clothes, sold them and distributed what he had among the rest, and did the best they could. I had nothing to eat, nothing to wear, and yet it was the beginning of good days. Some say I want plenty to eat, plenty to drink, plenty to wear and a good house to live in, and say they, then I will believe; but God will not give it, until you have proved yourselves to him. No wonder then that we should be joyful to-day. If the people will do as the yare told, I will tell you what to do. Get the visions of heaven, and seek not what you shall eat or what you shall drink, but seek the will of God; get into the presence of God, and then you will have johnny cake and milk and water no more. Would you not be astonished if even now we should tell the glories and the privileges of the saints of God to you, and to the world, we should be ridiculed; and no wonder we shut it up in secret; if we were to tell you

when Jehovah looked on, lo it is beauty, it is heaven, it is felicity to look on; I should marvel if it were otherwise; if a man tells you one glory or one message, he is learning another at the same time. Do not be astonished then if we even yet have secret meetings; asking God for things for your benefit. Do not be afraid, go back to the commencement of this church, and see what was concocted then; there was no evil concocted when we first held secret meetings, and it is the same now; has God forgotten to be gracious? to be merciful to mankind? Did he ever concoct anything that was devilish for mankind? He could not do it, I never am afraid of God or man concocting any thing to hurt me, I have faith to detect man, even if he did; I would ask God to detect them, and would hold them fast before he should do it. I am not afraid of men or devils. I have none of those fears, jealousies, dreads, forebodings, surmisings, &c.; I put my trust in God, and whatever God does for me, is only for my salvation. A man is a bad teamster who runs his team in the worst road. [And showed how much like the gospel.] What I have already said, is only to prepare the way. [Here five of the Pottowatomic tribe appeared with their interpreter, and were assisted to the stand by the president.] I am going to tell of something that surprised me at the beginning of the church; I have handled, heard, seen and known things which I have not yet told. After the church began to grow, it was favored with monstrous wise men; they had so much wisdom that they could dispute what God said, and what his servant said. They were opposed to virtue; they would say they had revelations and visions, and were as certain that God had given it, as I was that the devil had. He referred to the children of Israel who were snivelling and murmuring about their leeks and onions, &c. &c., and so it is in these last days, some men are always yelling about what the church believes, and opposing every good thing. I want devils to gratify themselves, and if howling, yelling, pelping, will do you any good; do it till you are all damned. If calling us devils, &c., will do you any good, let us have the whole of it, and you can then go on your way to hell without a grunt. We hear these things ever since the church existed, they have come up with us, they have had so much more wisdom, they knew all about the kingdom before God revealed it; and they know all things before they are heard; they understand more than God knows. We gather of all kinds, if we get all nations, we get all wisdom, all cunning, and every thing else. The sectarians cannot be as wise as we are, for they have only got

the plans of man for salvation, but we have got man's plans, the devil's plans, and the best of all, we have God's plan. I do not know whether there are any of these wise men here this morning; I have merely given this as a part of the history of this church. I am disposed to give some reasons why salvation only belongs to the kingdom of God, and to that alone. I will endeavor to show why salvation belongs to us more peculiarly, in contradistinction of all other bodies; will this be clear enough? I discover one thing, mankind have labored under one universal mistake about this, viz: Salvation was distinct from government; i. e.; that I can build a church without government, and that thing have power to save me. When God sets up a system of salvation, he sets up a system of government; when I speak of a government I mean what I say; I mean a government that shall rule over temporal and spiritual affairs. Every man is a government of himself, and infringe upon no government. A man is not an honorable man if he is not above all law, and above government. I see in our town we have need of government, some study law, only for the purpose of seeing how many feuds, how many broils they can kick up, how much they can disturb the peace of the public, without breaking the law, and then say: "I know my rights and will have them;" "I did not know it was the marshal, or I would not have done it." He is no gentleman, gentlemen would not insult a poor man in the street, but would bow to him, as much as those who appear more respectable. No marshal, or any one else should pull me up; we ought to live a great way within the circle of the laws of the land. I would live far above all law. The law of God is far more righteous than the laws of the land; the laws of God are far above the laws of the land. The kingdom of God does not interfere with the laws of the land, but keeps itself by its own laws.

(To be Continued.)

MINUTES OF CONFERENCE

of the Elders of the Church of Jesus Christ of Latter-Day-Saints held in the City of New York on the 3rd and 4th days of April 1844.

The conference met at the Military Hall at half-past 10 o'clock A. M. and was organized by calling Elder Wm. Smith to the chair, and appointing Elder Wm. H. Miles, Clerk, there were present 2 High Priests, 12 Elders, and 2 Priests.

The conference was opened by singing, and prayer by the President.

The President then addressed the conference

upon the object, and purposes of their meeting. Elder Geo. T. Leach was then called upon to represent the Branch in New York, but not having the records, was excused until afternoon.

Elder A. Everitt then called for information concerning the alleged disorganization of the Branch at Satauket L. I. on motion,

Resolved, that Elder Hultz, make his statement of Elder's Bolton, and Raymond's proceedings in the Branch; which was done.

Elder Raymond then made his statement and presented Elder Page's letter written to him, which was read by the Clerk, and after a number of remarks by the Elders, the President said that in the disorganization of a Branch, the members were not cut off from the Church, and unless there was sufficient cause to justify them, Elder's Bolton and Raymond had no authority to disorganize the Branch, therefore,

Resolved that the Conference do not consider the branch at Satauket disorganized, on motion,

Resolved, that 3 Elders be authorized to examine into, and settle the difficulties of the Church in that place, whereupon,

Elder's McClain, Geo. T. Leach, and Willey, were selected for that purpose, on motion, adjourned until half-past 2 o'clock P. M.

The conference convened, at half-past 2 o'clock, P. M. after singing, and prayer, the President made some cheering remarks on the prosperity of the cause.

Elder Willey declined acting with the committee appointed in the forenoon, to settle the difficulties in the Satauket Branch, whereupon,

Elder John Leach was chosen in his stead.

Elder Geo. T. Leach represented the Branch in N. York, numbering 152 members including 3 High Priests, 13 Elders, 3 Priests, 4 Teachers 1 Deacon, added since last conference 19, Deaths 2, Cut off 4, Moved 27.

Elder Merrill represented the branch at Norwalk, Connecticut; 38 members, including three elders, two priests, one teacher, one deacon: 23 removed to Zion, two to New York, and three added by baptism, since last conference. Elder Merrill stated that the branch would nearly all remove to Zion this spring.

Elder Raymond represented the branch at Hemstead; 41 members, including one elder one priest, one teacher, and three added by baptism since last conference; at Jerusalem, nine miles south, there were three members.

Elder Snyder represented the branch at Brooklyn, 15 members, including one priest, one teacher, and one deacon.

Elder John Leach, represented the branch at Mead's Basin, 12 members including one priest, one teacher one deacon; and also at Wyonckie

and Pompton, 10 members not organized. Elder Leach gave a very interesting account of his labors.

Brother K. Morris, represented the branch at Bridgeport, 10 members, including one elder, and one teacher, all in good standing.

Elder John Leach reported five members not organized, at Mechanicsville and New Germantown.

Elder McClain gave an account of his visits to Hudson, Albany, and Rochester. He also gave a favorable account of the prosperity of the cause in Boston, Lowell and Salem.

Elder Win. H. Miles, represented the branch at Newark; 12 members, including one priest.

Elder Willey gave an account of his travels and ministry; he has been laboring in New Haven county, Connecticut, with elder Pell. He stated that there was about fifty believers in North Haven, and near one hundred in a neighboring village. Elder Davis was preaching in the Baptist church, in the town of Straitsville; the people were believing, and he was baptizing every Sunday. There were also many in the city of New Haven ready to obey the gospel.

Brother White represented the branch at Middletown, Connecticut; 17 members, including three elders, in good standing, nearly all going to Zion soon.

Elder Young represented the branch at Patterson; eight members, including one elder and one teacher.

Elder Merrill then gave an account of his labors, and the prosperity of the cause, in the region where he had labored; after which,

President William Smith made some remarks upon the prosperity and future prospects of the church, which are calculated to encourage the breast of every true saint of God.

On motion of elder A. Everett, brother T. Dennis was chosen to be ordained to the office of an elder. Brother T. Dennis was then ordained under the hands of elders Smith, Geo. T. Leach and Everett.

On motion, adjourned till to-morrow at 1-2 past 10 o'clock. Closed by singing and benediction.

Met agreeable to adjournment, singing and prayer by elder Smith.

Elder Sandburn represented the branch at New Bedford; 60 members, two elders, three priests, four teachers, three deacons; and the branch at Newport, R. I., 21 members, one elder, one teacher, two deacons. He also gave an account of his labors, and the prosperity of the cause in the place where he had been laboring.

On motion, Resolved, That brothers Everett

and Leech, be appointed to wait upon elder Hewitt, to know his reasons for not attending conference.

Elders Lane and Leech laid before the conference a statement concerning the condition of the Brooklyn branch, and the presiding elder's conduct.

On motion, Resolved, That two responsible elders be empowered by this conference to go to the branch at Brooklyn, to enquire into the affairs of the church, and if necessary to disorganize the branch and re-organize, and choose another presiding elder; whereupon,

Elders Everett and Holmes were appointed for that purpose.

On motion the following were nominated and chosen for the office of elders.

John Swackhammer, H. J. Doremus, David Fairbank, brother Wally.

Also the following as priests; A. Brockelbanks, K. Morris, James Thompson, S. Leaver.

James Miller was ordained teacher.

On motion, Resolved, That should elder Meynell go to Europe, he will have the approbation of this conference, therefore,

Resolved, That the clerk be instructed to give him a certificate to that effect.

On motion, Resolved, That the conference proceed to ordinations.

On motion adjourned till 1-2 past 2 o'clock. P. M.

Conference convened; after singing and prayer by elder Miles, brother Wm. Smith arose and addressed the saints at great length upon certain reports abroad among the saints.

The elders appointed to wait upon brother Hewitt reported.

The branch at New Rochelle was represented by elder Wolf; numbering 15 members, one elder, three priests, one teacher, in good standing.

Elder George T. Leach, submitted to the conference a proposition for publishing a weekly paper for the disseminating of our principles, which was read by the clerk, after some discussion upon the wisdom of such a course. The President spoke at length in favor of the proposition.

On motion, Resolved, That the proposition be accepted, and a committee of five be appointed to act upon it. Whereupon, elder Wright, George T. Leach, Brockelbanks, Miles, and John Leach, were appointed as a committee.

On motion, Resolved, That the minutes be accepted.

Resolved, That elder Wright, be appointed to co-operate with the clerk, to prepare the minutes for publication.

On motion, Resolved, That the thanks of this conference be tendered to the president for his able manner of presiding, and also to the clerk for his services.

On motion, Resolved, That this conference determine to uphold the authorities of the church.

Resolved, That this conference adjourn to meet the first Wednesday in September next, at 1-2 past 10 o'clock, A. M.

Closed by singing and benediction.

WM. SMITH, Chairman.

WM. H. MILES, Clerk.

Minutes of a conference of the Church of Jesus Christ of Latter Day Saints, held in Albion, Calhoun county, Mich., on the 8th, 9th, and 10th of March, 1844.

Elders present, D. Savage, William R. Loveland, C. Dunn, D. M. Grant, W. H. West.

Elder C. Dunn was chosen chairman, and D. M. Grant, appointed clerk.

Meeting was opened by prayer, by C. Dunn. He then proceeded to deliver a discourse on the necessity of faith and obedience to the law of God.

Conference was then dismissed until 10 o'clock next day.

We met at 10 o'clock the next morning;—opened by prayer, by William S. Loveland, and a discourse was delivered by elder Savage on the subject of faith and the fruit thereof. He was followed by C. Dunn, and the conference adjourned till 2 o'clock, p. m.

Conference convened agreeable to adjournment. D. Savage, and D. M. Gamet spoke on the gathering of Israel. He was followed by H. J. Brown. Samuel Graham was then ordained to the office of an elder, under the hands of elder Gamet. Elder Brown spoke on the Book of Mormon, followed by C. Dunn. Conference adjourned till next day.

At 10 o'clock, Sabbath morning, meeting was opened by C. Dunn. Elder Savage spoke on the order of the kingdom of God.

The representation of the different branches of the church in this vicinity was then called for.

The branch of Moroni, in Jackson county, was represented by elder H. J. Brown; consisting of 13 members, two elders, one teacher, one deacon.

The Paupan branch, Van Buren county, was represented by elder Savage; consisting of eight members, four elders.

The Comstock branch was represented by elder Savage, consisting of 50 members, six elders, three priests.

The Albion branch, represented by elder Gamet, consisting of 27 members, three elders, one deacon.

The Flawrence branch, represented by elder Dunn, consisting of seven members, one elder.

The Motville branch, represented by elder Dunn, consisting of nine members, one elder.

We are happy to say that the work of the Lord is prospering in this part of the vineyard. Conference adjourned until the 7th, 8th, and 9th of June, next, at the town of Florence, St. Joseph county, Michigan.

C. DUNN, Prest.

DAVID M. GAMET, Clerk.

POETRY.

SELECTED

For the Times and Seasons.

THE MARRIAGE VOW.

Speak it not lightly!—'t is a holy thing.

A bond enduring through long distant years,
When joy o'er thine abode is hovering.

Or when thy eye is wet with bitterest tears;
Recorded by an angel's pen on high,
And must be questioned in eternity!

Speak it not lightly!—though the young and gay
Are thronging round thee now, with tones of mirth;
Let not the holy promise of to-day

Fade like the clouds that with the morn have birth,
But ever bright and sacred may it be,
Stored in the treasury-cell of memory.

Life will not prove all sunshine! there will come
Dark hours for all: O will ye, when the night
Of sorrows gather thickly round your home.

Love as ye did, in times when calm and bright
Seem'd the sure path ye trod, untouched by care,
And deem'd the future like the present fair?

Eyes that now beam with health may yet grow dim,
And cheeks of rose forget their early glow;
Languor and pain assail each active limb,
And lay, perchance, some worship'd beauty low;

Then will ye gaze upon the the altered brow,
And love as fondly, faithfully as now?

Should fortune frown on your defenceless head,
Should storm o'ertake your bark on life's dark sea:
Fierce tempest rend the sail so gaily spread,
When hope her syren strain sang joyously;
Will ye then look up, though clouds your sky o'ereast,
And say, 'Together we will hide the blast?'

Age, with its silvery locks, comes stealing on,
And brings the tottering step, the furrowed cheek,
The eye from which each lustrous beam had gone,
And the pale lip, with accents low and weak;
Will ye then think upon your life's gay prime,
And, smiling, bid love triumph over time?

Speak it not lightly! Oh, beware, beware!

'Tis no vain promise, no unmeaning word;
Lo! men and angels hush the faith ye swear,
And by the high and holy One 'tis heard;
Oh, then, kneel humbly at His altar now,
And pray for strength to keep your marriage vow!

M. N. M.

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"Truth will prevail."

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GEN. SMITH'S VIEWS ON THE GOVERNMENT AND POLICY OF THE U.S.

Born in a land of liberty, and breathing an air uncorrupted with the sirocco of barbarous climes, I ever feel a double anxiety for the happiness of all men, both in time and in eternity. My cogitations like Daniel's, have for a long time troubled me, when I viewed the condition of men throughout the world, and more especially in this boasted realm, where the Declaration of Independence "holds these truths to be self evident; that all men are created equal: that they are endowed by their Creator, with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness," but at the same time, some two or three millions of people are held as slaves for life, because the spirit in them is covered with a darker skin than ours: and hundreds of our own kindred for an infraction, or supposed infraction of some over-wise statute, have to be incarcerated in dungeon glooms, or suffer the more moral penitentiary gravitation of mercy in a nut-shell, while the duellist, the debauchee, and the defaulter for millions, and other criminals, take the uppermost rooms at feasts, or, like the bird of passage find a more congenial clime by flight.

The wisdom, which ought to characterize the freest, wisest, and most noble nation of the nineteenth century, should, like the sun in his meridian splendor, warm every object beneath its rays: and the main efforts of her officers, who are nothing more or less than the servants of the people, ought to be directed to ameliorate the condition of all: black or white, bond or free; for the best of books says, "God hath made of one blood all nations of men, for to dwell on all the face of the earth."

Our common country presents to all men the same advantages; the same facilities; the same prospects; the same honors; and the same rewards: and without hypocrisy, the Constitution when it says, "We, the people of the United States, in order to form a more perfect union, establish justice, ensure tranquility, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America," meant just what it said, without reference to color or condition: *ad infinitum*. The aspirations and expectations of a virtuous people, envied with so wise, so liberal, so deep, so broad, and so high a charter of *equal rights*, as appears in said constitution, ought to be treated

by those to whom the administration of the laws are intrusted, with as much sanctity, as the prayers of the saints are treated in heaven, that love, confidence and union, like the sun, moon and stars should bear witness,

(For ever singing as they shine,)

"The hand that made us is divine!"

Unity is power, and when I reflect on the importance of it to the stability of all governments, I am astounded at the silly moves of persons and parties, to foment discord in order to ride into power on the current of popular excitement; nor am I less surprised at the stretches of power, or restrictions of right, which too often appear as acts of legislators, to pave the way to some favorite political schemes, as destitute of intrinsic merit, as a wolf's heart is of the milk of human kindness: a Frenchman would say, "*prosque tout aimer richesses et pouvoir*;" (almost all men like wealth and power.)

I must dwell on this subject longer than others, for nearly one hundred years ago that golden patriot, Benjamin Franklin drew up a plan of union for the then colonies of Great Britain that now are such an independent nation, which among many wise provisions for obedient children under their father's more rugged hand,—thus: "they have power to make laws, and lay and levy such general duties, imports, or taxes, as to them shall appear most equal and just,—(considering the ability and other circumstances of the inhabitants in the several colonies,) and such as may be collected with the least inconvenience to the people; rather discouraging luxury, than loading industry with unnecessary burthens." Great Britain surely lacked the laudable humanity and fostering clemency to grant such a just plan of union—but the sentiment remains like the land that honored its birth as a pattern for wise men to study the convenience of the people more than the comfort of the cabinet.

And one of the most noble fathers of our freedom and country's glory: great in war, great in peace, great in the estimation of the world, and great in the hearts of his countrymen, the illustrious Washington, said in his first inaugural address to Congress: "I hold the surest pledges that as, on one side, no local prejudices or attachments, no separate views or party animosities, will misdirect the comprehensive and equal eye which ought to watch over this great assemblage of communities and interest, so, on another, that the foundations of our national policy will be laid in the pure and immutable principles of private morality; and the pre-eminence of

free government be exemplified by all the attributes which can win the affections of its citizens, and command the respect of the world." Verily, here shines the virtue and the wisdom of a statesman in such lucid rays that had every succeeding Congress followed the rich instruction, in all their deliberations and enactments, for the benefits and convenience of the whole community and the communities of which it is composed, no sound of a rebellion in South Carolina; no rupture in Rhode Island; no mob in Missouri, expelling her citizens by executive authority; corruption in the ballot boxes; a border warfare between Ohio and Michigan; hard times and distress: outbreak upon outbreak in the principal cities: murder, robbery, and defalcations, scarcity of money, and a thousand other difficulties, would have torn asunder the bonds of the union; destroyed the confidence of man; and left the great body of the people to mourn over misfortunes in poverty, brought on by corrupt legislation in an hour of proud vanity, for self aggrandizement. The great Washington, soon after the foregoing faithful admonition for the common welfare of his nation, further advised Congress that "among the many interesting objects which will engage your attention, that of providing for the common defence will merit particular regard. To be prepared for war is one of the most effectual means of preserving peace." As the Italian would say: *Buono avviso*, (good advice.)

The elder Adams in his inaugural address, gives national pride such a grand turn of justification, that every honest citizen must look back upon the infancy of the United States with an approving smile and rejoice, that patriotism in the rulers, virtue in the people, and prosperity in the union, once crowned the expectations of hope; unveiled the sophistry of the hypocrite and silenced the folly of foes: Mr. Adams said, "If national pride is ever justifiable, or excusable, it is when it springs not from power or riches, grandeur or glory, but from conviction of national innocence, information and benevolence." There is no doubt such was actually the case with our young realm at the close of the last century; peace, prosperity and union, filled the country with religious toleration, temporal enjoyment and virtuous enterprize; and gradually, too, when the deadly winter of the "Stamp Act," the "Tea Act," and other close communion acts of royalty had choked the growth of freedom of speech, liberty of the press, and liberty of conscience, did light, liberty and loyalty flourish like the cedars of God.

The respected and venerable Thomas Jefferson, in his inaugural address made more than forty years ago, shows what a beautiful prospect an innocent, virtuous nation presents to

the sage's eye, where there is space for enterprize: hands for industry; heads for heroes, and hearts for moral greatness. He said, "A rising nation, spread over a wide and fruitful land, traversing all the seas with the rich productions of their industry, engaged in commerce with nations who feel power and forget right, advancing rapidly to destinies beyond the reach of mortal eye; when I contemplate these transcendent objects, and see the honor, the happiness, and the hopes of this beloved country committed to the issue and the auspices of this day, I shrink from the contemplation, and humble myself before the magnitude of the undertaking." Such a prospect was truly soul stirring to a good man, but "since the fathers have fallen asleep," wicked and designing men have unrobed the government of its glory, and the people, if not in dust and ashes, or in sack cloth, have to lament in poverty, her departed greatness: while demagogues build fires in the north and south, east and west, to keep up their spirits till it is better times: but year after year has left the people to hope till the very name of Congress or State Legislature, is as horrible to the sensitive friend of his country, as the house of "Blue Beard" is to children, or "Crockett's" Hell of London, to meek men. When the people are secure and their rights properly respected, then the four main pillars of prosperity, viz: agriculture, manufactures, navigation, and commerce, need the fostering care of government: and in so goodly a country as ours, where the soil, the climate, the rivers, the lakes, and the sea coast; the productions, the timber, the minerals; and the inhabitants are so diversified, that a pleasing variety accommodates all tastes, trades and calculations, it certainly is the highest point of subversion to protect the whole northern and southern, eastern and western, centre and circumference of the realm, by a judicious tariff. It is an old saying and a true one, "if you wish to be respected, respect yourselves."

I will adopt in part the language of Mr. Madison's inaugural address, "To cherish peace and friendly intercourse with all nations, having correspondent dispositions; to maintain sincere neutrality towards belligerent nations; to prefer in all cases amicable discussion and reasonable accommodation of intrigues and foreign partialities, so degrading to all countries, and so baneful to free ones; to foster a spirit of independence too just to invade the rights of others, too proud to surrender their own, too liberal to indulge unworthy prejudices ourselves, and too elevated not to look down upon them in others; to hold the union of the States as the basis of their peace and happiness; to support the constitution, which is the cement of the union, as in its limitations as in its authorities; to respect

the rights and authorities reserved to the states, which every citizen may, by his merit, obtain and to the people, as equally incorporated with, the highest trust recognized by the constitution; and essential to the success, of the general system; to avoid the slightest interference with the rights of conscience, or the functions of religion, which contains within it no cause or discord; none to put at variance one portion of the community with another; a government so wisely exempted from civil jurisdiction; to which protects every citizen in the full enjoyment of his rights, and is able to protect the nation against injustice from foreign powers."

to preserve in their full energy, the other salutary provisions in behalf of private and personal rights, and of the freedom of the press;" as far as intention aids in the fulfilment of duty, are consummations too big with benefits not to captivate the energies of all honest men to achieve them, when they can be brought to pass by reciprocity, friendly alliances, wise legislation, and honorable treaties.

The government has once flourished under the guidance of trusty servants; and the Hon. Mr. Monroe in his day, while speaking of the Constitution; says, "Our commerce has been wisely regulated with foreign nations, and between the states; new states have been admitted into our union; our territory has been enlarged by fair and honorable treaty, and with great advantages to the original states; the states respectively protected by the national government, under a mild paternal system against foreign dangers, and enjoying within their separate spheres, by a wise partition of power, a just proportion of the sovereignty, have improved their police, extended their settlements, and attained a strength and maturity which are the best proofs of wholesome law well administered. And if we look to the condition of individuals, what a proud spectacle does it exhibit? who has been deprived of any right of person and property? who restrained from offering his vows in the mode he prefers, to the Divine author of his being? It is well known that all these blessings have been enjoyed to their fullest extent: and I add, with peculiar satisfaction, that there has been no example of a capital punishment being inflicted on any one for the crime of high treason." What a delightful picture of power, policy and prosperity! Truly the wise proverb is just: "Sedaukauh teromain goy, veh-ka-sade le-u-neem khalmaut." Righteousness exalteth a nation, but sin is a reproach to any people.

But this is not all. The same honorable statesman, after having had about forty years experience in the government, under the full tide of successful experiment, gives the following commendatory assurance of the efficiency of the *magna charta* to answer its great end and aim: *To protect the people in their rights.* "Such, then, is the happy government under which we live; a government adequate to every purpose for which the social compact is formed; a government elective in all its branches, under

Again, the younger Adams in the silver age of our country's advancement to fame, in his inaugural address, (1825) thus candidly declares the majesty of the youthful republic, in its increasing greatness; "The year of jubilee since the first formation of our union has just elapsed—that of the declaration of Independence is at hand. The consummation of both was effected by this constitution. Since that period a population of four millions has multiplied to twelve. A territory, bounded by the Mississippi, has been extended from sea to sea. New states have been admitted to the union, in numbers nearly equal to those of the first confederation. Treaties of peace, amity and commerce, have been concluded with the principal dominions of the earth. The people of other nations, the inhabitants of regions acquired, not by conquest, but by compact, have been united with us in the participation of our rights and duties, of our burdens and blessings. The forest has fallen by the axe of our woodsmen; the soil has been made to teem by the tillage of our farmers: our commerce has whitened every ocean. The dominion of man over physical nature has been extended by the invention of our artists. Liberty and law have walked hand in hand. All the purposes of human association have been accomplished as effectively as under any other government on the globe, and at a cost little exceeding, in a whole generation, the expenditures of other nations in a single year."

In continuation of such noble sentiments, General Jackson, upon his ascension to the great chair of the chief magistracy: said, "As long as our government is administered for the good of the people, and is regulated by their will; as long as it secures to us the rights of person and property, liberty of conscience, and of the press, it will be worth defending; and so long as it is worth defending, a patriotic militia will cover it with an impenetrable ægis."

General Jackson's administration may be denominated the *acme* of American glory, liberty and prosperity, for the national debt, which in 1815, on account of the late war, was \$125,000,000, and lessened gradually, was paid up in his golden day; and preparations were made to distribute the surplus revenue among the several states; and that august patriot, to use his

own words in his farewell address, retired leaving "a great people prosperous and happy, in the full enjoyment of liberty and peace, honored and respected by every nation of the world."

At the age, then, of sixty years, our blooming republic began to decline under the withering touch of Martin Van Buren! Disappointed ambition; thirst for power, pride, corruption, party spirit, faction, patronage; perquisites, fame, tangling alliances; priest-craft and spiritual wickedness in high places, struck hands, and revelled in midnight splendor. Trouble, vexation, perplexity and contention, mingled with hope, fear and murmuring, rumbled, through the union and agitated the whole nation as would an earthquake at the centre of the earth the world, heaving the sea beyond its bounds, and shaking the everlasting hills: So, in hopes of better times, while jealousy, hypocritical pretensions, and pompous ambition, were luxuriating on the ill-gotten spoils of the people, they rose in their majesty like a tornado, and swept through the land, till General Harrison appeared, as a star among the storm clouds, for better weather.

The calm came; and the language of that venerable patriot, in his inaugural address, while descanting upon the merits of the constitution and its framers, thus expressed himself. "There were in it, features which appeared not to be in harmony with their ideas of a simple representative democracy or republic. And knowing the tendency of power to increase itself, particularly when executed by a single individual, predictions were made that, at no very remote period, the government would terminate in virtual monarchy. It would not become me to say that the fears of these patriots have been already realized. But as I sincerely believe that the tendency of measures and of men's opinions, for some years past, has been in that direction, it is, I conceive, strictly proper that I should take this occasion to repeat the assurances I have heretofore given, of my determination to arrest the progress of that tendency if it really exists, and restore the government to its pristine health and vigor." "This good man died before he had the opportunity of applying one balm to ease the pain of our groaning country, and I am willing the nation should be the judge, whether General Harrison, in his exalted station, upon the eve of his entrance into the world of spirits, told the truth or not: with acting president Tyler's three years of perplexity and pseudo whig democratic reign, to heal the breaches, or show the wounds, *secundum artum*, (according to art.) Subsequent events, all things considered, Van Buren's downfall, Harrison's exit, and Tyler's self-sufficient turn to the whole, go to shew, as a Chal-

dean might exclaim: Beram etai elauh besh-mayauh gauhah rauzeen: (*Certainly there is a God in heaven to reveal secrets;*)

No honest man can doubt for a moment, but the glory of American liberty, is on the wane; and that calamity and confusion will sooner or later destroy the peace of the people. Speculators will urge a national bank as a savior of credit and comfort. A hireling pseudo priesthood will plausibly push abolition doctrines and doings, and "human rights," into Congress and into every other place, where conquest smells of fame, or opposition swells to popularity.—Democracy, Whiggery, and Cliquery, will attract their elements and foment divisions among the people, to accomplish fancied schemes and accumulate power, while poverty driven to despair, like hunger forcing its way through a wall, will break through the statutes of men, to save life, and mend the breach in prison glooms.

A still higher grade, of what the "nobility of the nations" call "great men," will dally with all rights in order to smuggle a fortune at "one fell swoop;" mortgage Texas, possess Oregon, and claim all the unsettled regions of the world for hunting and trapping: and should a humble honest man, red, black, or white, exhibit a better title, these gentry have only to clothe the judge with richer ermine, and spangle the lawyer's fingers with finer rings, to have the judgment of his peers, and the honor of his lords, as a pattern of honesty, virtue and humanity, while the motto hangs on his nation's escutcheon: "*Every man has his price!*"

Now, oh! people! turn unto the Lord and live; and reform this nation. Frustrate the designs of wicked men. Reduce Congress at least one half. Two Senators from a state and two members to a million of population, will do more business than the army that now occupy the halls of the National Legislature. Pay them two dollars and their board per diem; (except Sundays,) that is more than the farmer gets, and he lives honestly. Curtail the offices of government in pay, number and power, for the Philistine lords have shorn our nation of its goodly locks in the lap of Delilah.

Petition your state legislature to pardon every convict in their several penitentiaries: blessing them as they go, and saying to them in the name of the Lord, *go thy way and sin no more*. Advise your legislators when they make laws for larceny, burglary or any felony, to make the penalty applicable to work upon the roads, public works, or any place where the culprit can be taught more wisdom and more virtue; and become more enlightened. Rigor and seclusion will never do as much to reform the propensities of man, as reason and friendship. Murder only

can claim confinement or death. Let the penitentiaries be turned into seminaries of learning, where intelligence, like the angels of heaven, would banish such fragments of barbarism: Imprisonment for debt is a meaner practice than the savage tolerates with all his ferocity; "*Amor vincit omnia.*" Love conquers all.

Petition also, ye goodly inhabitants of the slave states, your legislators to abolish slavery by the year 1850, or now, and save the abolitionist from reproach and ruin, infamy and shame. Pray Congress to pay every man a reasonable price for his slaves out of the surplus revenue arising from the sale of public lands, and from the deduction of pay from the members of Congress. Break off the shackles from the poor black man, and hire them to labor like other human beings; for "an hour of virtuous liberty on earth, is worth a whole eternity of bondage!" Abolish the practice in the army and navy of trying men by court martial for desertion; if a soldier or marine runs away, send him his wages, with this instruction, that *his country will never trust him again, he has forfeited his honor.* Make HONOR the standard with all men: be sure that good is rendered for evil in all cases: and the whole nation, like a kingdom of kings and priests, will rise up with righteousness: and be respected as wise and worthy on earth: and as just and holy for heaven; by Jehovah the author of perfection. More economy in the national and state governments; would make less taxes among the people: more equality through the cities, towns & country, would make less distinction among the people; and more honesty and familiarity in societies, would make less hypocrisy and flattery in all branches of community; and open, frank, candid, decorum to all men, in this boasted land of liberty, would beget esteem, confidence, union and love; and the neighbor from any state, or from any country, of whatever color, clime or tongue, could rejoice when he put his foot on the sacred soil of freedom, and exclaim: the very name of "*American,*" is fraught with *friendship!* Oh! then, create confidence! restore freedom!—break down slavery! banish imprisonment for debt, and be in love, fellowship and peace with all the world! Remember that honesty is not subject to law: the law was made for transgressors: wherefore a Dutchman might exclaim: *Ein ehrlicher name ist besser als Reichthum,* (a good name is better than riches.)

For the accommodation of the people in every state and territory, let Congress shew their wisdom by granting a national bank, with branches in each state and territory, where the capital stock shall be held by the nation for the mother bank: and by the states and territories, for the branches: and whose officers and direct-

ors shall be elected yearly by the people with wages at the rate of two dollars per day for services: which several banks shall never issue any more bills than the amount of capital stock in her vaults and the interest. The nett gain of the mother bank shall be applied to the national revenue, and that of the branches to the states and territories' revenues. And the bills shall be par throughout the nation, which will mercifully cure that fatal disorder known in cities, as *brokerage*; and leave the people's money in their own pockets.

Give every man his constitutional freedom, and the president full power to send an army to suppress mobs; and the states authority to repeal and impugn that relic of folly, which makes it necessary for the governor of a state to make the demand of the president for troops, in cases of invasion or rebellion. The governor himself may be a mobber and, instead of being punished, as he should be for murder and treason, he may destroy the very lives, rights, and property he should protect. Like the good Samaritan, send every lawyer as soon as he repents and obeys the ordinances of heaven, to preach the gospel to the desitute, without purse or scrip, pouring in the oil and the wine: a learned priesthood is certainly more honorable than a "*hireling clergy*".

As to the contiguous territories to the United States, wisdom would direct no tangling alliance: Oregon belongs to this government honorably, and when we have the red man's consent, let the union spread from the east to the west sea; and if Texas petitions Congress to be adopted among the sons of liberty, give her the right hand of fellowship; and refuse not the same friendly grip to Canada and Mexico: and when the right arm of freemen is stretched out in the character of a navy, for the protection of rights, commerce and honor, let the iron eyes of power, watch from Maine to Mexico, and from California to Columbia; thus may union be strengthened, and foreign speculation prevented from opposing broadside to broadside.

Seventy years have done much for this goodly land; they have burst the chains of oppression and monarchy; and multiplied its inhabitants from two to twenty millions; with a proportionate share of knowledge: keen enough to circumnavigate the globe; draw the lightning from the clouds: and cope with all the crowned heads of the world.

Then why! Oh! why! will a once flourishing people not arise, phoenix like, over the cinders of Martin Van Buren's power; and over the sinking fragments and smoking ruins of other catanount politicians; and over the wind-falls of Benton, Calhoun, Clay, Wright, and a caravan of other equally unfortunate law doc-

tors, and cheerfully help to spread a plaster and bind up the *burnt, bleeding wounds* of a sore but blessed country? The southern people are hospitable and noble: they will help to rid so free a country of every vestige of slavery, when ever they are assured of an equivalent for their property. The country will be full of money and confidence, when a national bank of twenty millions, and a state bank in every state, with a million or more, gives a tone to monetary matters, and make a circulating medium as valuable in the purses of a whole community, as in the coffers of a speculating banker or broker.

The people may have faults but they never should be trifled with. I think Mr. Pitt's quotation in the British Parliament of Mr. Prior's couplet for the husband and wife, to apply to the course which the king and ministry of England should pursue to the then colonies, of the *now* United States, might be a genuine rule of action for some of the *breath made* men in high places, to use towards the posterity of that noble daring people:

"Be to her faults a little blind;
Be to her virtues very kind."

We have had democratic presidents; whig presidents; a pseudo democratic whig president; and now it is time to have a *president of the United States*; and let the people of the whole union, like the inflexible Romans, whenever they find a *promise* made by a candidate, that is not *practised* as an officer, hurl the miserable cycophant from his exaltation, as God did Nebuchadnezzar, to crop the grass of the field, with a beast's heart among the cattle.

Mr. Van Buren said in his inaugural address, that he went "into the presidential chair the inflexible and uncompromising opponent of every attempt, on the part of Congress, to abolish slavery in the District of Columbia, against the wishes of the slave holding states; and also with a determination equally decided to resist the slightest interference with it in the states where it exists." Poor little Matty made his rhapsodical sweep with the fact before his eyes, that the state of New-York, his native state, had abolished slavery, without a struggle or a groan. Great God, how independent! From henceforth slavery is tolerated where it exists: constitution or no constitution; people or no people; right or wrong; vox Matti; vox Diaboli; "the voice of Matty"—"the voice of the devil;" and peradventure, his great "Sub-Treasury" scheme was a piece of the same mind: but the man and his measures have such a striking resemblance to the anecdote of the Welchman and his cart-tongue, that, when he constitution was so long that it allowed slavery at the capitol of a free people, it could

not be cut off; but when it was short that it needed a *Sub-Treasury*, to save the funds of the nation, it *could be spliced*! Oh, granny what a long tail our puss has got! As a Greek might say, *hysteron proteron*: the cart before the horse: but his mighty whisk through the great national fire, for the presidential chestnuts, *burnt the locks of his glory with the blaze of his folly*!

In the United States the people are the government; and their united voice is the only sovereign that should rule; the only power that should be obeyed; and the only gentlemen that should be honored; at home and abroad; on the land and on the sea: Wherefore, were I the president of the United States, by the voice of a virtuous people, I would honor the old paths of the venerated fathers of freedom: I would walk in the tracks of the illustrious patriots, who carried the ark of the government upon their shoulders with an eye single to the glory of the people and when that people petitioned to abolish slavery in the slave states, I would use all honorable means to have their prayers granted: and give liberty to the captive; by giving the southern gentleman a reasonable equivalent for his property, that the whole nation might be free indeed! When the people petitioned for a national bank, I would use my best endeavors to have their prayers answered, and establish one on national principles to save taxes, and make them the controllers of its ways and means; and when the people petitioned to possess the territory of Oregon or any other contiguous territory; I would lend the influence of a chief magistrate to grant so reasonable a request, that they might extend the mighty efforts and enterprise of a free people from the east to the west sea; and make the wilderness blossom as the rose; and when a neighboring realm petitioned to join the union of the sons of liberty, my voice would be, *come*; yea come Texas: come Mexico; come Canada; and come all the world—let us be brethren: let us be one great family; and let there be universal peace. Abolish the cruel customs of prisons, (except certain cases,) penitentiaries, and court-martia's for desertion; and let reason and friendship reign over the ruins of ignorance and barbarity; yea I would, as the universal friend of man, open the prisons; open the eyes; open the ears and open the hearts of all people, to behold and enjoy freedom, unadulterated freedom: and God, who once cleansed the violence of the earth with a flood; whose Son laid down his life for the salvation of all his father gave him out of the world; and who has promised that he will come and purify the world again with fire in the last days, should be supplicated by me for the good of all people.

With the highest esteem,
I am a friend of virtue
and of the people.

JOSEPH SMITH.

Nauvoo, Illinois, February 7, 1844.

For the Neighbor.

To the friends and voters of Hancock County.

Elder William Smith, (late representative) wishes to say to the friends and voters of Hancock County, that, in consequence of the sickness of his family, now in the hands of a doctor in the City of Philadelphia, he relinquishes the idea of offering himself as a candidate for a seat in the next Legislature of Illinois; but, as a matter of the highest consideration, would recommend his brother Hyrum Smith, as a suitable and capable person to fill that office, and worthy of the people's confidence and votes.

O sustain ye democracy throughout the land
And ever go forth at Jehovah's command:
And while the old farmer yet swingeth the flail;

Or follows the plough:

Good democrats tread, *O tread on the tail
of that Old Coon Now.*

We are sorry that our late representative the Hon. Wm. Smith is about to withdraw, for the present time from the political arena. His talents are known and appreciated, his conduct in the last session of the Legislature proved him to be a man of talent and of genius, a patriot and a statesman, and a man every way qualified to maintain the interests of the people he represented.

We know of no person that would be more qualified to fill his station than Gen. Hyrum Smith (his brother.) We are not informed whether the general will accept of the office or not, if he will, we don't know of any gentleman in Hancock Co. who would be more competent. Gen. Smith is a man of sterling integrity, deep penetration and brilliant talents. He is well versed in politics and as unchangeable as the everlasting hills. He is a man of probity and virtue, and an unwavering patriot.

If Gen. Hyrum Smith will allow his name to be brought forth we go it for him, and we know from the confidence and respect that is entertained of him as a gentleman and a patriot he will be elected. What say you General?

For the Neighbor.

MR. EDITOR:

Before taking my farewell of your beautiful and growing city, I avail myself of a few leisure moments in expressing some of my views and conclusions of the prophet Joe and the Mormons. In the first place allow me to say that the Mormons as a people have been most woefully misrepresented and abused, and in ninety-nine instances out of a hundred by persons who know nothing of their principles and doctrines. Before visiting this place my mind was very much prejudiced against the Mormons, from reports which I had listened to in

travelling through the different states, and I presume if I had never taken occasion to inform myself of their religion and views my mind would have still remained in the same condition. There is not a city within my knowledge that can boast of a more enterprising and industrious people than can Nauvoo, her citizens are enlightened and possess many advantages in the arts and sciences of the day which other cities (of longer standing) cannot boast, in a word Nauvoo bids fair to soon out rival any city in the West.

General Smith is a man who understands the political history of his country, as well as the religious history of the world, as perfect as any politician or religionist I have ever met with.

He advances ideas which, if could be carried into effect would greatly benefit the nation in point of commerce and finance, and while he maintains, and philosophically shows that our country is approaching a fearful crisis which if not arrested, will end in disgrace to the country, and cause our national banner to hug its mast in disgust and shame, clearly points out the remedy.

Shall the liberty which our fathers purchased at so dear a price be wrenched from the hands of their children? Shall our national banner which floated so proudly in the breeze at the declaration of independence be disgraced and refuse to show its motto? Shall we, as American citizens fold our arms and look quietly on while the shackles of slavery are being fastened upon our hands, and while men only seek office for the purpose of exalting themselves into power; I say, shall we still rush blindly on and hasten on our own destruction by placing men in power who neither regard the interests of the people, nor the prayers of the oppressed? Every American citizen will shout at the top of his voice, NO.

Mr. Smith's "views of the power and policy of the government" manifest a republican spirit, and if carried out, would soon place the nation in a prosperous condition and brighten the prospects of those who now have to toil so incessantly to support the profligate expenditures and luxurious equipage of the present rulers and representatives of our nation.

Joseph Smith is a man who is in every way calculated to make a free people happy, he is liberal in his sentiments and allows every man the free expression of his feeling on all subjects; he is sociable and easy in his manners; is conversant and familiar on all exciting topics, expresses himself freely and plainly, on the different methods of administering the government, while he is not ashamed to let the world know his views, and criticise upon his opinions,

I am sir in no way connected with the Mormon Church, but am disposed to listen to reason in all cases. I have heretofore been a warm advocate of the measures of the Whig party, but considering General Smith's views and sentiments to be worthy the applause of every citizen of the United States, and especially the yeomanry of the country, I shall in every instance advocate his principles, and use my utmost influence in his favor.

I am, Sir Yours, in haste.

AN AMERICAN.

Nauvoo Mansion, May 12. 1844.

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY, MAY 15, 1844

FOR PRESIDENT,

GEN. JOSEPH SMITH,
NAUVOO, ILLINOIS.

We are obliged to defer the continuation of the conference minutes until our next publication, as we deem it of the highest importance to give Gen. Smith's "Views" as extensive a circulation as possible, and on account of other important matter which has overrun our columns.

We take pleasure in announcing to the saints abroad that Nauvoo continues to flourish, and the little one has become a thousand. Quite a number of splendid houses are being erected, and the Temple is rapidly progressing; inasmuch that there is one universal expectation, that before next winter closes in upon us, the top-stone will have been raised, and the building inclosed.

The saints continue to flock together from all parts of this wide-spread continent, and from the islands of the sea. Three ships' company have arrived this spring from England, and are now rejoicing in the truths of the everlasting gospel. The prophet is in good health and spirits, and unwearied in his anxiety and labors to instruct the saints in the things of God and the mysteries of the kingdom of Jesus Christ. Indeed, we may truly say that those who come to scoff, remain to pray. Many have come here filled with prejudice and strange anticipations, but have been convinced that report is false with her thousand tongues, and have almost invariably left a testimony behind them. Instead of finding Mr. Smith the cunning, crafty and illiterate character that he had been represented to be, they have found in him the

gentleman and scholar; frank, open, generous, and brave. But it is his immediate connexions and associates alone, that can appreciate his virtues and his talents. While his face is set as a flint against iniquity from every quarter, while the cries of the oppressed ever reach his heart, and his hand is ever ready to alleviate the sufferings of the needy.

A few artless villians can always be found who are watching for his downfall or death, but the Lord has generally caused them to fall into their own pit, and no weapon formed against him has prospered. One or two disaffected individuals have made an attempt to spread dissension, but it is like a tale that is nearly told, and will soon be forgotten. It was first represented as a monster calculated to scatter desolation around, but we are credibly informed by a person who attended their first meeting that there was much difficulty in raising a committee of seven, for there was some objection to Father ———, but as none could be found to fill the vacuum, he constituted one of the seven stars!!

It will be unnecessary for us to say much about those *lumaneries* of the last days, as they shine forth in their true colors in our columns this week, in the trial of President Smith. But to say any thing by way of warning to the brethren abroad, would resemble the "ocean into tempest tossed to waft a feather or to drown a fly. By their fruits ye shall know them. Do men gather grapes of thorns or figs of thistles?

The glad tidings of salvation and the fulness of the goepel are fast spreading from city to city, and from nation to nation. The little stone will still increase till the knowledge of God covers the earth, and righteousness and truth extend from pole to pole.

NOTICE.

We are authorised to state that the difficulty heretofore existing between Elder William Smith, one of the "Twelve," and Elder John Horner, has been settled. Elder Horner has therefore had his license restored to him again, and is satisfied that opposition to the constituted authorities of the church is bad policy; it being the bounden duty of the laboring elders abroad, to sustain, strengthen, and confirm those who have been placed in authority by the new and everlasting covenant.

The above is agreeable to my feelings.

JOHN M. HORNER.

Nauvoo, May 10, 1844.

CONFERENCES.

There will be a conference held at the branch of the church in Westfield, Stokes county, N. C., on the 10th and 11th days of August, also

one at Burk's Garden, Tazwell county, Va.,
on the 17th and 18th days of August next.

MUNICIPAL COURT.

CITY OF NAUVOO, ILLINOIS, }

Third day, Regular Term, May 8, 1844. }

Before Alderman N. K. Whitney, acting
chief justice; and Aldermen Daniel H. Wells,
William Marks, Orson Spencer, George W.
Harris, Gustavus Hills, George A. Smith and
Samuel Bennet, associate justices, presiding.

EX-PARTE, } Messrs. Stiles & Rigdon,
JOSEPH SMITH, Sen. }
ON HABEAS CORPUS. } Counsel for Smith.

This case came before the court upon a re-
turn to a writ of habeas corpus, which was is-
sued by this court on the 6th of May, instant,
upon petition of Joseph Smith, Sen. as follows:

STATE OF ILLINOIS, }
CITY OF NAUVOO. } *Sct.*

*To the Honorable Municipal Court in and for
the City of Nauvoo:—*

The undersigned, your petitioner, most re-
spectfully represents that he is an inhabitant of
said city; your petitioner further represents
that he is under arrest in said city, and is now
in the custody of one John D. Parker, deputy
sheriff of the county of Hancock, and State of
Illinois; that the said Parker holds your peti-
tioner by virtue of a writ or "capias ad respon-
dendum," issued by the clerk of the circuit
court, of the county of Hancock, and State of
Illinois, at the instance of one Francis M. Hig-
bee, of said county, requiring your petitioner
to answer the said Francis M. Higbee, "of a
plea of the case," damage five thousand dol-
lars; your petitioner further represents that the
proceedings against him are illegal; that the
said warrant of arrest is informal, and not of
that character which the law recognises as val-
id, that the said writ is wanting and deficient
in the plea therein contained; that the charge
or complaint which your petitioner is therein
required to answer, is not known to the law.

Your petitioner further avers that the said
writ does not disclose in any way or manner
whatever, any cause of action, which matter
your petitioner most respectfully submits for
your consideration; together with a copy of the
said warrant of arrest which is hereunto at-
tached.

Your petitioner further states that this pro-
ceeding has been instituted against him with-
out any just or legal cause; and further that
the said Francis M. Higbee, is actuated by no
other motive than a desire to persecute and
harrase your petitioner, for the base purpose of
gratifying feelings of revenge, which, without
any cause, the said Francis M. Higbee has for
a long time been fostering and cherishing.

Your petitioner further states that he is not
guilty of the charge preferred against him, or
of any act against him, by which the said
Francis M. Higbee could have any charge,
claim or demand, whatever against your peti-
tioner.

Your petitioner further states, that he verily
believes that another object the said F. M. Hig-
bee had in instituting the proceeding, was, and
is, to throw your petitioner into the hands of
his enemies, that he might the better carry out
a conspiracy which has for some time been
brewing against the life of your petitioner.

Your petitioner further states that the suit
which has been instituted against him has been
instituted through malice, private pique, and
corruption.

Your petitioner would therefore most re-
spectfully ask your honorable body, to grant
him the benefit of the writ of habeas corpus,
that the whole matter may be thoroughly in-
vestigated, and such order made, as the law
and justice demands in the premises, and your
petitioner will ever pray.

JOSEPH SMITH, Sen.

Nauvoo, May, 6, 1844.

STATE OF ILLINOIS, }
City of Nauvoo. } *Sct.*

*The people of the State of Illinois :
To the Marshal of said city :.....GREETING.*

Whereas, application has been made before
the Municipal Court of said city, that the body
of one Joseph Smith, Senior, of the said city of
Nauvoo, is in the custody of John D. Parker,
Deputy sheriff of Hancock county, state afore-
said:

These are therefore to command the said
John D. Parker, of the county aforesaid, to
safely have the body of said Joseph Smith, Sen-
ior, of the city aforesaid, in his custody de-
tained, as it is said, together with the day and
cause of his caption and detention, by whatso-
ever name the said Joseph Smith, Senior may
be known or called before the Municipal court,
of said city forthwith, to abide such order as
the said court shall make in this behalf, and
further, if the said John D. Parker, or other
person or persons, having said Joseph Smith,
Senior, of said city of Nauvoo, in custody, shall
refuse or neglect to comply with the provisions
of this writ, you the Marshal of said city, or
other person, authorized to serve the same, are
hereby required to arrest the person or persons
so refusing or neglecting to comply as afore-
said, and bring him or them together with, the
person or persons in his or their custody,
forthwith before the Municipal court, aforesaid,
to be dealt with according to law; and herein
fail not and bring this writ with you.

Witness, Willard Richards, Clerk of the Mu-

nicipal court at Nauvoo, this 6th day of May, in the year of our Lord, one thousand eight hundred and forty-four.

WILLARD RICHARDS,

Clerk, M. C., C. N.

I hold the within named Joseph Smith, Senior, under arrest, by virtue of a *capias ad respondendum*.

Hancock Circuit Court,

To May Term, A. D. 1844.

Francis M. Higbee, }
Vs. } In case.
Joseph Smith. }

The day of his caption, May 6th, 1844.

To damage, five thousand dollars.

WM. BACKENSTOS, S. H. C.

By J. D. PARKER, D. S.

STATE OF ILLINOIS, } ss
Hancock County. }

The People of the State of Illinois:
To the sheriff of said county:.....GREETING.

We command you that you take Joseph Smith, if to be found within your county, and him safely keep, so that you have his body before the circuit court of said county of Hancock, on the first day of the next term thereof, to be holden at the court house in Carthage on the third Monday in the month of May, instant, to answer Francis M. Higbee, of a plea of the case; damage, the sum of five thousand dollars as he says; and you have then there this writ, and make due return thereon, in what manner you execute the same.

Witness, J. B. Backenstos, Clerk of said circuit court, at Carthage

[SEAL.] this first day of May, in the year of our Lord one thousand eight hundred and forty-four.

J. B. BACKENSTOS, Clerk,

By D. E. HEAD, Deputy.

The sheriff is directed to hold the within named defendant to bail in the sum of five thousand dollars.

J. B. BAKENSTOS, Clerk,

By D. E. HEAD, Deputy.

This is a true copy of the original, now in the possession of William B. Backenstos, sheriff of Hancock county.

By J. D. PARKER, Deputy.

STATE OF ILLINOIS, }
HANCOCK COUNTY; } *Sct.*
City of Nauvoo. }

To Mr. Francis M. Higbee:—

Sir, You will please to take notice that Joseph Smith, Senior, has petitioned for a writ of habeas corpus, from the Municipal Court of said city, praying that he may be liberated from the custody of John D. Parker, Deputy sheriff of Hancock county, by whom he is held in custody on a *capias ad respondendum*, issued by

the circuit court of Hancock county, on the first day of May, instant, to answer Francis M. Higbee, on a plea of the case, &c.; which writ is granted, and you will have the opportunity to appear before the Municipal court, at 10 o'clock, A. M., on the 7th of May, instant, at the Mayor's Council Chamber, in said city, and show cause why said Joseph Smith, Senior, should not be liberated on said habeas corpus.

Witness my hand and seal of

[SEAL.] Court, this 6th day of May, 1844.

WILLARD RICHARDS,

Clerk, M. C., C. N.

The above trial is deferred until Wednesday, the 8th instant, 10 o'clock, A. M.

W. RICHARDS, Clerk.

I have served the within, by reading to the within named Francis M. Higbee.

JOHN D. PARKER,

Constable.

Mr. Higbee did not appear either by himself or counsel.

Mr. J. P. Stiles then said that the petition and papers have been read in your hearing; it is a petition for an habeas corpus on the grounds—1st; the insufficiency of the writ, and other causes assigned. The insufficiency of the writ is sufficient to discharge the prisoner, it is the privilege and option of this court, if the writ is invalid. It is the privilege of the prisoner to have all the matters investigated, in order to prove that the prosecutor is joined in with other persons in a conspiracy to take away Mr. Smith's life. Although it is competent for the court to discharge on account of the insufficiency of the writ, yet we want an examination into the matters, in order that all may be understood. All warrants should disclose the crimes known to the court, so that the prisoner might know what answer to make; the prisoner might have had to lay in jail six months, because he knows nothing what he is charged with in the writ; it might be that he is charged with debt; that he had to pay to Francis M. Higbee the sum of five thousand dollars, or any thing: there is no action specified; is it meant for trespass, for mal-treating, beating, or slander, or what other crime, so that the damage of five thousand dollars might be known for what it is. The writ is void for want of substance and form, all who are familiar with law; common sense, or justice, must know that it is indefinite; no charge defined. If we are not released here, we shall be released in the circuit court, on account of the insufficiency, but we are now willing to investigate the merits of the case. We know nothing but from information from other sources, and we want this court to determine whether we are

held to any charge to Francis M. Higbee; we have given him notice to attend here; if he has any cause to keep him here, I propose to bring in the testimony of the prisoner, he has averred certain facts; he is ready to make oath of it if your honor require it; there is no ordinance against the prisoner taking his oath; it is within the province of the court to do so, it is the privilege of the court in any case to hear the plaintiff in any cause; law is founded on justice; there can no iniquity arise from any thing in this matter.

Sidney Rigdon said, It has been truly stated that this court has nothing before it on which it can act, there is a prisoner brought into court who was in custody within the province of your honor; those papers have been read but they disclose no crime, no guilt; there are no merits to try, they present no meritorious cause of action, they do not present the prisoner's guilt in any form whatever; what are the merits? Shall we try him for horse stealing, burglary, arson or what? You shall hear the merits if you can find them out, then the court has power to try; is it burglary, arson or something else? What is the point to try? Those papers know no crime, this court knows no crime, there is no merits, no existence of any thing, it is an ignis fatuus, a will-o'-wisp; to arrest somebody for doing nothing; to have the privilege of trying a law suit about nothing; the court never says Francis M. Higbee ever preferred any thing, if there can any merits be hatched up, we will try it.

J. Smith was satisfied that this thing can be brought to trial it appears I am a prisoner, and by the authority of the circuit court. I petitioned this court for a hearing I am a prisoner, and aver that it is a malicious prosecution, and a wicked conspiracy, got up by men for the purpose of harassing me, and decoying me into their hands. I want to show that this man has joined a set of men, who have entered into a conspiracy to take away my life. After hearing the case, you have power to punish, imprison, or fine, or any thing you please, you have a right to punish the offender, if I am a criminal you have a right to punish me, and send me to the circuit court, but if I am as innocent as the angels of heaven, you have power to send the prosecutor to trial if crime is proved against him. They have no merit in their cause, I want to show up their conspiracy, that these men are working the basest corruption, they have lifted up their hands against innocence; you have power to hear the petitioner on his oath. I will show you a precedent. Look at the federal court of this district; the case was made out by affidavit, which I swore to before the court.

The habeas corpus is granted on the testimony of the petitioner, it is the law in Blackstone, that where no other matter is in existence, and the prisoner swears he is innocent, and his character for truth is supported by good testimony he must be discharged, and then goes away as free as the proud eagle. If I have the privilege of testimony under oath, to the facts that they make slander of, then they cannot do any thing with it. Suppose that I am an eye witness to the crime of adultery, or any other crime, and know verily for myself, that the man is guilty of adultery, or other crime, and I speak of it, the man may sue me for damages although I know the man to be guilty, but if I swear to it in a court, he cannot hurt me. If I have the privilege of giving testimony under oath, they can never do any thing with me, but if you discharge me on the insufficiency of the writ; they can prosecute me again and again, but if you give me a fair hearing they cannot prosecute me again; I want the oath to go to the world; I must make statements of facts in order to defend myself. I must tell the story in its true light, under oath; then I can be forever set free; may I not have the privilege of being protected by law? The peace of myself, my family, my happiness, and the happiness of this city depend upon it.

The court allowed him to proceed with the case.

Mr. Stiles said, This is a malicious prosecution, and we have averred that it is malicious, and have a right to prove it. There is an insufficiency in the writ, the writ did not show any crime had been committed, and we can show that we are not guilty of any plea in the case; there is no charge or case against us; the whole matter is corrupt, and malicious and wicked.

JOSEPH SMITH sworn—Said, I must commence when Francis M. Higbee was foaming against me, and the Municipal Court, in my house.—Francis M. Higbee said he was grieved at me, and I was grieved at him. I was willing on my part to settle all difficulties, and he promised if I would go before the City Council and tell them he would drop every thing against me forever. I have never mentioned the name of Francis M. Higbee disrespectfully from that time to this; but have been entirely silent about him; if any one has said that I have spoken disrespectfully since then, they have lied; and he cannot have any cause whatever. I want to testify to this court of what occurred a long time before John C. Bennet left this city. I was called on to visit Francis M. Higbee; I went and found him on a bed on the floor.

[Here follows testimony which is too indeli-

cate for the public eye or ear; and we would here remark, that so revolting, corrupt, and disgusting has been the conduct of most of this clique, that we feel to dread having any thing to do with the publication of their trials; we will not however offend the public eye or ear with a repetition of the foulness of their crimes any more.]

Bennet said Higbee pointed out the spot where he had seduced a girl, and that he had seduced another. I did not believe it, I felt hurt, and labored with Higbee about it; he swore with uplifted hands, that he had lied about the matter. I went and told the girl's parents, when Higbee and Bennet made affidavits and both perjured themselves, they swore false about me so as to blind the family. I brought Francis M. Higbee before Brigham Young, Hyrum Smith and others; Bennet was present, when they both acknowledged that they had done these things, and asked us to forgive them. I got vexed, my feelings had been hurt; Higbee has been guilty of adulterous communication, perjury, &c.; which I am able to prove by men who heard them confess it. I also preferred charges against Bennet, the same charges which I am now telling; and he got up and told them it was the truth, when he pleaded for his life, and begged to be forgiven; this was his own statement before sixty or seventy men; he said the charges were true against him and Higbee. I have been endeavoring to throw out shafts to defend myself, because they were corrupt, and I knew they were determined to ruin me; he has told the public that he was determined to prosecute me, because I slandered him, although I tell nothing but the truth. Since the settlement of our difficulties, I have not mentioned his name disrespectfully; he wants to bind up my hands in the circuit court, and make me pay heavy damages for telling the truth. In relation to the conspiracy, I have not heard Francis M. Higbee say he would take away my life; but Chauncey Higbee, Charles A. Foster and Dr. Foster said they would shoot me; and the only offence against me is telling the truth. I did say that Dr. Foster did steal a raw hide, I have seen him steal a number of times; these are the things that they now want to ruin me for; for telling the truth. When riding in the stage, I have seen him put his hand in a woman's bosom, and he also lifted up her clothes. I know that they are wicked, malicious, adulterous, bad characters; I say it under oath; I can tell all the particulars from first to last.

BRIGHAM YOUNG, sworn, With regard to Francis M. Higbee, at the time that is spoken of, I stopped opposite Mr. Laws' store,

we had been conversing with Dr. Bennet when I came into the room, Francis Higbee rather recoiled and wished to withdraw; he went out and sat upon a pile of wood. He said it is all true, I am sorry for it, I wish it had never happened. I understood Bennet who related some of the circumstances, he cried and begged of us to forgive him, and said if he could be permitted to stay in the city as a private individual he should be happy; that was about what he said; it is true, I am sorry for it, I wish it had never been so; as we came up, Dr. Bennet, Mr. Higbee, and Mr. Smith, had been talking about it, I have not mentioned it before, I knew of the whole affair, it was on the 4th of July, or a few days after—it was shortly after I came from England. I was in the City Council when Mr. Higbee said all was settled.

Cross-examined:—I have heard Dr. Bennet say all these things were facts; he acknowledged that Higbee had the ——— and that he had doctoring him, he acknowledged that, and a great deal more.

I will make one statement in our conversation with Dr. Bennet. I told Dr. Bennet that one charge was seducing young women, and leading young men into difficulty—he admitted it—if he had let young men and women alone it would have been better for him.

SIDNEY RIGDON, sworn, In relation to the matters before the court I am unacquainted with I was sick at the time but I have heard it talked of back and fro.

Cross-examined:—I recollect Joseph Smith came to me with a complaint against Higbee and Bennet, and made affidavit that it was true; I have the affidavit in my house. I went to see Higbee on last Saturday, I found him at Mr. Morrisons—he was waiting for a steam boat—I endeavored to prevail on him to relinquish his undertaking; he said I have no character in Nauvoo, for I have none to lose, I tried to convince him that he had a character and might be looked upon with respect, but he flatly contradicted me, and said he had none, and that was the reason why he persecuted Joseph Smith—as he had no character, he did not care what he did—he had nothing to lose by it—that is the substance of our conversation.

HYRUM SMITH sworn,—I recollect a settlement of difficulties between Francis M. Higbee and my brother Joseph, about which some of the court may recollect. I recollect Dr. Bennett asking forgiveness of the Lodge when there was about sixty present—Francis M. Higbee acknowledged that it was the truth, that he was sorry, and had been a thousand times; he acknowledged his connection with the wo-

man on the hill; I did think he was with Dr. Bennet at the time, the statement of Bennet was, that he was guilty, he was sorry and asked forgiveness, he said he had seduced six or seven, he acknowledged it, and said if he was forgiven, he would not be guilty any more. Francis said he knew it was true, he was sorry and had been a hundred times; the very things that we had challenged him with, he acknowledged. I told Francis that it had better be settled he said, Joseph had accused him—if his character was gone all was gone, he said he would settle it and they went into the room, he did not deny any charge, he said he was sorry, that he wanted it buried, and it was agreed to do so. Francis did not say any thing about his sickness, but Dr. Bennet made those observations to him that he had doctored him in the time of his sickness.

Cross examined.—I asked Francis if he did not tell Dr. Bennet that he had seduced a girl, he replied, I told Dr. Bennett that I did seduce her, but I tell you I never did it; I told him so for my own notion of things; I do not recollect of him saying [that he had got a bad disorder with the French Girl] he said he should not have been seduced, if it had not been by Dr. Bennet, when charged with them, Francis said they were true; that they were alledged a hundred times; he said "I will alter, I will save my character." I have never heard from brother Joseph any thing about his character, Joseph did not accuse him of any thing before the police; he said Francis had better take care, Francis was a little dissatisfied, but that difference was settled; I was present; he said he would not receive any thing again from abroad; he would not take any steps by hearsay, he would come to him and tell him, there were several present when this took place.

PORTER ROCKWELL sworn—he recollected the conversation but not very distinctly, but he did recollect that Francis M. Higbee acknowledged to Joseph Smith that he was guilty of the charges preferred against him.

Court adjourned for one hour and a half.

Court met.

MR. WHELOCK, sworn:—With regard to this case I know nothing, but through a circumstance occurring at Nashvill. Elder Blakesly came to my house to preach, he preached and was upholding the authorities of the Church very much, he came over here and apostatized the same day; I then came over and went to see him, I asked him why he had changed his mind so quick? he said he had seen affidavits of the guilt of Mr. Smith, he told me Mr. Higbee was going about to the different conferences. I told him I thought he had better send

some one else, his conduct was not the best and I know of circumstances that were not right. Once I was a mate on a Steam Boat, and Higbee was clerk, we had not much cabin; we had some females on board; I and another had given up our room to some ladies for the night; it was my watch, and I went into the cabin for my Buffalo Robe, about one o'clock in the night, when I saw him leaning over the berth where one of the ladies slept; this was in the night—and he had no business there, no gentleman had any right there; I gave up my berth to the ladies; I felt indignant at such conduct, his conduct towards the lady passengers was unbecoming, and particularly in one who professes so much virtue as he now does.

JOEL S. MILKS, sworn:—I have seen Francis M. Higbee go into rooms with females, but what their intentions were I did not know, I might have seen him two or three times; I think he has done that which is not right, I should judge from conversations with him, that [was the case: I presume he has a good many times; I might recollect twenty times, he has frequently told me things of that kind, it is a private case to be sure—he has told me, that he had commenced an action against Joseph Smith for slander; I met Francis to day, I asked him about the fuss, when he said he had got Mr. Smith up for slander; he said he should not come here—but did not say why, I recollect the time that he was sick, when Dr. Bennet attended him, I went to see him nearly every day, I understood Mr. Higbee to say that he was prosecuting Mr. Smith for slander; that he was up before the Municipal Court, he told me he supposed I was wanted to prove that he was a thief, whoremaster, and every thing else.

H. J. SHERWOOD, sworn:—I have several times had conversations with Higbee; I recollect that near two years ago there was a fuss about John C. Bennets spiritual wife system before the High Council. I recollect a French woman coming up from Warsaw, and that Francis M. Higbee had medical assistance * * * * Dr. Bennet attended him, Joseph Smith administered unto him but it was irksome; Higbee assented that it was so, he did not contradict it, he promised to reform—he would do better, he would do so no more.

HEBER C. KIMBALL, sworn—I think it is near two years: I had some conversation with Francis M. Higbee, he expressed himself indignant at some things; he expressed himself that he was sorry, he would live a new life, he never would say a word against President Joseph Smith; he had an inclination to write that what he published was false. I exhorted him to go and recall what he had said. I after-

wards saw him in Cincinnati, when he promised by every thing sacred that he would come home, reform, and then go and publish this doctrine, for it was true; he said he had taken a course that was wrong towards President Smith, and was sorry for it. He said he would study at Cincinnati, for his character was ruined here. When we were in Quincy, we went over to Missouri, and exhorted him to alter his conduct. The last time I conversed with him, he said, "if I had taken your council, I should now have been a man looked on with respect; he said he was not connected with the people that opposed President Smith and never would"—he much regretted the course he had taken.

After hearing the foregoing evidence in support of said petition, it is considered and ordained by the court; 1st, That the said Joseph Smith, Senior, be discharged from the said arrest and imprisonment, complained of in said petition, on the illegality of the writ, upon which he was arrested, as well as upon the writ of the case, and that he go hence without day. Secondly, Francis M. Higbee's character having been so fully shown, as infamous, the court is convinced that this suit was instituted through malice, private pique and corruption; and ought not to be countenanced; and it is ordained by the court that said Francis M. Higbee pay the costs.

In testimony whereof, I hereunto set my hand and affixed the seal

[SEAL] of said court, at the city of Nauvoo, this 8th day of May, 1844.

WILLARD RICHARDS, Clerk.

Two of Mr. Smith's most important witnesses being out of the city on the day of the trial, we subjoin their affidavits which are as follows:

State of Illinois, }
Hancock County } ss.

Personally appeared before me, Daniel H. Wells, acting Justice of the Peace, in and for said county, Abiathar B. Williams, who being duly sworn according to law depose and saith, that on or about the 15th day of March, A. D. 1844, Joseph H. Jackson came to my house and requested me to walk with him,—which I did. During the time we were walking, said Joseph H. Jackson said that he was then coming from Mr. Law's; that there was going to be a secret meeting in the city of Nauvoo, probably to-morrow evening; but as it was not decided he could not say positively as to the time, but he would inform me in season. The said Joseph H. Jackson said that Doctor Foster, Chauncy Higbee and the Laws were red-hot for a conspiracy, and he should not be surprised if in two weeks there should

be not one of the Smith family left in Nauvoo. After we arrived at Mr. Loomis' the Masonic Hall, in the city of Nauvoo, he related some thing which he stated Doctor Foster had said relative to his family. This he did in the presence of Mr. Eaton and myself, and strongly solicited myself and Mr. Eaton to attend the secret meeting, and join them in their intentions. The said Joseph H. Jackson further said that Chauncy Higbee had said that he the said Chauncy Higbee had seen mentioned head and foot and run through the heart with a sword, and there heads taken off, and then buried;—and he durst not say a word. This the said Jackson said in Mr. Loomis' room, and further this deponent saith not.

A. B. WILLIAMS.

Sworn to and subscribed before me this 27th day of March, A. D. 1844.

DANIEL H. WELLS, J. P. [L. S.]

State of Illinois, }
Hancock County }

Personally appeared before me, Daniel H. Wells, an acting Justice of the Peace in and for said county, M. G. Eaton, who being duly sworn according to law depose and saith that on or about the 15th day of March, A. D. 1844, Joseph H. Jackson came to me several times and requested me to go on the bill with him. I finally consented and went with him to the Key Stone Store, in the city of Nauvoo. Doctor Foster and one of the Higbees, I think Chauncy Higbee, were in the store. The said Joseph H. Jackson, together with the said R. D. Foster, and said Higbee, went into the back room of the store. They appeared to enter into private council. Soon after they went into the said room the said Joseph H. Jackson invited me into the room where they were now sitting, I immediately complied. Soon after I went in the said Higbee commenced talking about the spiritual wife system. He said he had no doubt but some of the Elders had ten or twelve apiece. He said they married them whether the females were willing or not; and they did it by recording the marriage in a large book; which book was sealed up after the record was made, and was not to be opened for a long time, probably not until many of the husbands of those who were thus married were dead. They would then open the book and break the seals in the presence of those females, and when they saw their names recorded in that book they would believe that the doctrine was true and they must submit. He said this book was kept at Mr. Hyrum Smith's. I asked the said Chauncy Higbee * * *

[Here follows some expressions too indecorous for insertion.]

The aforesaid R. D. Foster, then asked me what I would think if during my absence from home a carriage should drive up to my house, a person alight, and the carriage then drive off again, this person should then go into my house and begin to tell my wife a great many things against me to prejudice her mind against me and use every possible means to do this, and finally would introduce and preach the spiritual wife doctrine to her and make an attempt to seduce her, and further this person should sit down to dine with my wife, bless the victuals &c, and while they were thus engaged, I should come home and find them thus associated; this person should rise up and say how do you do, and bless me in a very polite manner &c., and also, if upon these appearances, I should feel jealous that something was wrong and when the person was gone, I would ask my wife what had been the conversation between her and this person, but she would refuse to tell me. I then draw a pistol and present it to her and threaten to shoot her if she did not tell me all, but she would still refuse. I then would give her a double barrelled pistol, and say to her defend yourself, for if you don't tell me, either you or I would shoot. She would then faint away through fear and excitement, and when she came to again she would begin and tell you how this person had been trying to poison your wife's mind against you, and by preaching the spiritual wife system to her had endeavoured to seduce her. I replied I should think he was a rascal; but who has had such a trial as that? The said R. D. Foster, answered that he was the man who had had that trial, and who had been thus abused.

The said Dr. Foster, Higbee and Joseph H. Jackson then remarked that they were about to hold a secret meeting to oppose and try to put a stop to such things. The said Joseph H. Jackson also said that if any person undertook to arrest him he should begin to cut them.

The said R. D. further said he was afraid of his life and dare not be out at nights.

The said Higbee said he had no doubt but there had been men killed in Missouri who had had secrets that they were afraid to divulge.

He said he was afraid of his life

The said Jackson further said that he should not be surprised if there should be a real muss and insurrection in the city in less than two months, and that if a disturbance should take place the Carthaginians and others would come and help them.

He mentioned some name of persons who would come from Carthage which names I do

not remember. The same day when in Mr. Loomis's room. I heard the said Jackson say that the Laws were ready to enter into a secret conspiracy tooth and nail.

The said Higbee also said that while at the Key stone that if ever he was brought before the Mayor's Court again, and the Mayor told him again to hold his tongue, that he should get up and tell him he had a right to speak and should do so, and then if any man attempted to put him out of the court he would shoot them through and further this deponent saith not.

M. G. EATON.

Sworn and subscribed before me this 27th day of March A. D. 1844.

DANIEL H. WELLS, J. P. [L. S.]

A TRUE PHILOSOPHER.

I cannot part with these good people (the Dutch Boers,) without mentioning that the only real philosopher I ever met with in my life was one of them. He was, indeed, pre-eminent among his neighbors, who gave him the name of "the philosopher;" and I cannot resist relating the method in which they put his pretensions to that title, to the proof. Having safely housed in his "stores," the produce of the year, he paid a visit to Cape Town on some business, and while there was attacked with a dangerous illness, which detained him some time. As soon as his health permitted, he set out on his return home. On the very day before, a fire reduced to ashes his barns, his crops, his wine stores, and their contents; all were destroyed—he was ruined. Knowing him to be on his road home, a group of friends waited his arrival at the entrance of the village, some to communicate the sad news, but many professedly "to see what the philosopher would do or say."—He heard—his serenity was undisturbed, his countenance altered not: not a complaint escaped him; but, on the contrary, a thanksgiving to Almighty God for the preservation of the lives of his family! "I wish," said I to him one day when we were talking over this misfortune, "you would give me your receipt for preserving equanimity, under such circumstances." "It is a very simple one," he replied:—"when I heard what was gone, I ran over in my mind the many things the great and good God had left me, and so I thanked him for them."—*Bayne's Ramble in the East, &c.*

An excellent rule for living happy in society, is never to concern one's self with the affairs of others, unless they desire it. Under pretence of being useful, people often show more curiosity than kindness.

NOTICE.

At a meeting of the High Council, in the city of Nauvoo, this 18th day of May, 1844.

Resolved, That James Blakesley, Francis M. Higbee, Charles Ivans, and Austin Cowles, be cut off from this church for apostasy.

GEORGE W. HARRIS, Prest. pro. tem.

JOSEPH M. COLE, Clk. pro. tem.

A MOTHER'S LOVE.

There is so divine a holiness in the love of a mother, that no matter how the tie that binds her to the child was formed, she becomes as it were, consecrated and sacred, and the past is forgotten, and the world and its harsh verdicts swept away when that love alone is visible and the God who watches over the little one, sheds his smile over the human deputy, in whose tenderness there breathes his own!—BULWER.

POETRY.

For the Times and Seasons.

Reflections at the funeral of Joel F. Scovil, son of Lucius N. and Lury Scovil; who died on the tenth of May, 1844.
Aged 14 years and 12 days.

BY MISS ELIZA R. SNOW.

The spirit had departed and had left
The mortal tenement a lifeless form!

I sat beside his coffin, but for him
I had no tears to shed. How could I weep?
His years, indeed, had been but few, but then
He was a saint, and he has gone to join
The spirits of the just. There was to him
No bitterness in death. The pow'r of faith
Imparted through the glorious gospel of
The Son of God had shorn the monster of
His terrors and his sting. It rent in twain
The parting veil that hides from mortal view
Eternal things: and kindred spirits came
To greet the dying one and waft him home.

Freed from mortality and all its ills;
To die as he has died, is endless gain.

Such were my feelings: then I look'd upon
His mourning parents, and I thought of their
Bereavement! 'Tis their only son—he is
Their first-born, and to him with fond delight
Their expectations clung; and here he lies!
Corruption preys already on the face
They dearly lov'd! And now where is their hope?
My heart was moved with tenderness; and grief
For one short moment weigh'd my feelings down.

But then the spirit of the living God
Waked with its light the vision of my mind,
And I exclaim'd within myself, all, all
Is well. He's gone to do a work for them
Of everlasting consequence; and they,
Ere long shall understand the purposes
Of him who holds the destinies of man;
In this their present loss, and then their joy
Will be unspeakable.

Soon, very soon
The resurrection morn will dawn and bring
An everlasting triumph o'er the grave.

Be faithful then ye parents! Keep the faith—
Be steadfast in the cause of Zion, till
Your course is finish'd, and your work is done;
And you shall soon embrace your child, array'd
In robes of royalty—with glory crown'd
In your own mansion of celestial light.

There, fond affection, everlasting bond
Of kindred spirits and of kindred flesh,
In strength perfecting, will entwine around
The glorious objects of an endless claim.
Nauvoo, May 11th, 1844.

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TIMES AND SEASONS.

"Truth will prevail."

Vol. V. No. 11.]

CITY OF NAUVOO, ILL. JUNE, 1, 1844.

[Whole No. 95.]

CORRESPONDENCE BETWEEN GEN. JOSEPH SMITH AND THE HON. HENRY CLAY.

NAUVOO, ILL., Nov. 4th, 1843.

HON. H. CLAY—*Dear Sir:*—As we understand you are a candidate for the presidency at the next election; and as the Latter Day Saints, (sometimes called Mormons, who now constitute a numerous class in the school politic of this vast republic,) have been robbed of an immense amount of property, and endured nameless sufferings by the State of Missouri, and from her borders have been driven by force of arms, contrary to our national covenants; and as in vain we have sought redress by all constitutional, legal and honorable means, (in her courts, her executive councils, and her legislative halls; and as we have petitioned Congress to take cognizance of our sufferings without effect; we have judged it wisdom to address you this communication, and solicit an immediate, specific and candid reply to *What will be your rule of action relative to us as a people,* should fortune favor your ascension to the chief magistracy?

Most respectfully, sir, your friend,
and the friend of peace, good order,
And constitutional rights,

JOSEPH SMITH,

In behalf of the Church of Jesus Christ of Latter Day Saints.

Hon. H. Clay, Ashland, Ky.

ASHLAND, Nov. 15, 1843.

Dear Sir:—I have received your letter in behalf of the Church of Jesus Christ of Latter Day Saints, stating that you understand that I am a candidate for the Presidency, and enquiring what would be my rule of action relative to you, as a people, should I be elected.

I am profoundly grateful for the numerous and strong expressions of the people in my behalf, as a candidate for President of the United States; but I do not so consider myself. That much depends upon future events, and upon my sense of duty.

Should I be a candidate, I can enter into no engagements, make no promises, give no pledge, to any particular portion of the people of the United States. If I ever enter into that high office, I must go into it free and unfettered, with no guarantees but such as are to be drawn from my whole life, character and conduct.

It is not inconsistent with this declaration to say, that I have viewed with a lively interest,

the progress of the Latter Day Saints; that I have sympathised in their sufferings under injustice, as it appeared to me, which has been inflicted upon them; and that I think, in common with all other religious communities, they ought to enjoy the security and the protection of the constitution and the laws.

I am, with great respect, your
friend and obedient servant,

H. CLAY.

JOSEPH SMITH, Esq.

GEN. SMITH'S REJOINDER.

NAUVOO, ILL., May 13th, 1844.

Sir:—Your answer to my inquiry, "what would be your rule of action towards the Latter Day Saints, should you be elected president of the United States," has been under consideration since last November, in the fond expectation, that you would give (for every honest citizen has a right to demand it,) to the country, a manifesto of your views of the best method and means which would secure to the people, *the whole people*, the most freedom, the most happiness, the most union, the most wealth, the most fame, the most glory at home, and the most honor abroad, at the least expense; but I have waited in vain. So far as you have made public declarations, they have been made, like your answer to the above, soft to flatter, rather than solid to feed the people. You seem to abandon all former policy which may have actuated you in the discharge of a statesman's duty, when the vigor of intellect and the force of virtue, should have sought out an everlasting habitation for liberty; when, as a wise man, a true patriot, and a friend to mankind, you should have resolved, to ameliorate the awful condition of our bleeding country by a mighty plan of wisdom, righteousness, justice, goodness and mercy, that would have brought back the golden days of our nation's youth, vigor and vivacity; when prosperity crowned the efforts of a youthful Republic, when the gentle aspirations of the sons of liberty were, "we are one."

In your answer to my questions, last fall, that peculiar tact of modern politicians, declaring, "if you ever enter into that high office, you must go into it free and unfettered, with no guarantee but such as are to be drawn from your whole life, character and conduct," so much resembles a lottery vender's sign, with the goddess of good luck sitting on the ear of fortune, a-straddle of the horn of plenty,

and driving the merry steeds of beatitude, without reins or bridle, that I cannot help exclaiming; O frail man; what have you done that will exalt you? Can any thing be drawn from your *life, character or conduct* that is worthy of being held up to the gaze of this nation as a model of *virtue, charity and wisdom*? Are you not a lottery picture, with more than two blanks to a prize? Leaving many things prior to your Ghent treaty, let the world look at that, and see where is the wisdom, honor, and patriotism which ought to have characterized the plenipotentiary of the only free nation upon the earth? A quarter of a century's negotiation to obtain our rights on the north eastern boundary, and the motley manner in which Oregon tries to shine as American territory, coupled with your presidential race, and comedy-chance secretaryship, in 1825, all go to convince the friends of freedom, the golden patriots of Jeffersonian democracy, free trade and sailor's rights, and the protectors of person and property, that an honorable war is better than a dishonorable peace.

"But had you really wanted to have exhibited the wisdom, clemency, benevolence and dignity of a great man in this boasted Republic, when fifteen thousand free citizens were exiled from their own homes, lands and property, in the wonderful patriotic State of Missouri, and you then upon your oath and honor, occupying the exalted station of a senator of Congress from the noble hearted State of Kentucky; why did you not show the world your loyalty to law and order, by using all honorable means to restore the innocent to their rights and property? Why, Sir, the more we search into your character and conduct, the more we must exclaim from holy writ, *the tree is known by its fruit*.

Again, this is not all; rather than show yourself an honest man, by guaranteeing to the people what you will do in case you should be elected president: "you can enter into no engagement, make no promises, and give no pledges" as to what you will do. Well, it may be that some hot headed partisan would take such nothingarianism upon trust, but sensible men and even *ladies* would think themselves insulted by such an evasion of coming events! If a tempest is expected, why not prepare to meet it; and in the language of the poet, exclaim:—

"Then let the trial come; and witness thou,
If terror be upon me; if I shrink
Or falter in my strength to meet the storm,
When hardest it beset me?"

True greatness never wavers, but when the Missouri compromise was entered into by you, for the benefit of *slavery*, there was a mighty

shrinkage of western honor; and from that day, Sir, the sterling Yankee, the struggling Abolitionist, and the staunch Democrat, with a large number of the liberal minded Whigs, have marked you as a *black-leg in politics*, begging for a chance to *shuffle* yourself into the Presidential chair, where you might deal out the destinies of our beloved country for a game of *brag*, that would end in, "*Hark from the tombs a doleful sound*." Start not at this picture; for your "whole life, character and conduct" have been spotted with deeds that causes a blush upon the face of a virtuous patriot; so you must be contented in your lot, while crime cowardice, cupidity or low cunning have handed you down from the high tower of a statesman, to the black hole of a gambler. A man that accepts a challenge or fights a duel, is nothing more nor less than a murderer, for holy writ declares that "*whoso sheds man's blood, by man shall his blood be shed*;" and when in the renowned city of Washington, the notorious Henry Clay dropped from the summit of a senator to the sink of a scoundrel, to shoot at that chalk line of a Randolph, he not only disgraced his own fame, family and friends, but he polluted the sanctum sanctorum of American glory; and the kingly blackguards throughout the whole world, are pointing the finger of scorn at the boasted "asylum of the oppressed;" and hissing at American statesmen, as *gentlemen-sagabonds and murderers*, holding the olive branch of peace in one hand, and a pistol for death in the other! Well might the Savior rebuke the heads of this nation with, "*wo unto you scribes, Pharisees, hypocrites*, for the United States government, and Congress, with a few honorable exceptions, have gone the way of Cain and must perish in their gainsayings, like Korah and his wicked host. And honest men of every clime, and the innocent, poor, and oppressed, as well as heathens, pagans, and Indians, every where, who could but hope that the tree of liberty would yield some precious fruit for the hungry human race, and shed some balmy leaves for the healing of nations, have long since given up all hopes of equal rights, of justice and judgement, and of truth and virtue, when such polluted, vain, heaven daring, bogus patriots, are forced or flung into the front rank of government, to guide the destinies of millions. Crape the heavens with weeds of woe; gird the earth with sackcloth, and let hell utter one melody in commemoration of fallen splendor! for the glory of America has departed, and God will set a flaming sword to guard the tree of liberty, while such mint-tithing Herods as Van Buren, Boggs, Benton, Calhoun and Clay, are thrust out of the realms of virtue.

as fit subjects for the kingdom of fallen greatness; *vox reprobi, vox Diaboli!* In your late addresses to the people of South Carolina, where rebellion budded but could not blossom, you "renounced ultraism," "high tariff," and almost banished your "banking system," for the more certain standard of "public opinion." This is all very well, and marks the intention of a politician, the calculations of a demagogue, and the allowance for leecings of a shrewd manager, just as truly as the weather cock does the wind when it turns upon the spire. Hustings for the south, barbecues for the west, confidential letters for the north, and "American system" for the east:

"Lull-a-by baby upon the tree top,

And when the wind blows the cradle will rock."

Suppose you should also, taking your "whole life, character and conduct," into consideration, and as many hands make light work, stir up the old "Clay party," the "National Republican party," "High Protective Tariff party," and the late coon skin party, with all their paraphernalia, *ultraism, ne plus ultraism,—sine qua non*, which have grown with your growth, strengthened with your strength, and shrunk with your shrinkage, and ask the people of this enlightened Republic, what they think of your powers and policy as a statesman; for verily it would seem, from all past remains of parties, politics, projects and pictures, that you are the *Clay*, and the people the *potter*; and as some vessels are marred in the hands of the potter, the natural conclusion is, that you are a vessel of dishonor.

You may complain that a close examination of your "whole life, character and conduct," places you as a Kentuckian would pleasantly term it, "in a bad fix," but, Sir, when the nation has sunk deeper and deeper in the mud, at every turn of the great wheels of the union, while you have acted as one of the principle drivers, it becomes the bounden duty of the whole community, as one man, to whisper you on every point of government, to uncover every act of your life, and enquire what mighty acts you have done to benefit the nation; how much you have tithed the mint to gratify your lust; and why the fragments of your raiment hang upon the thorns by the path, as signals to beware!

But your shrinkage is truly wonderful! Not only your banking system, and high tariff project, have vanished from your mind like the baseless fabric of a vision; but the 'annexation of Texas' has touched your pathetic sensibilities of national pride so acutely, that the poor Texans, your own brethren, may fall back into

the ferocity of Mexico, or be sold at auction to British stock jobbers, and all is well, for, 'tis the old senator from Kentucky, am fearful it would militate against my interest in the north, to enlarge the borders of the union in the south.— Truly 'a poor wise child is better than an old foolish king, who will be no longer admonished.' Who ever heard of a nation that had too much territory? Was it ever bad policy to make friends? Has any people ever become too good to do good? No, never; but the ambition and vanity of some men have flown away with their wisdom and judgment, and left a creaking skeleton to occupy the place of a noble soul.

Why, Sir, the condition of the whole earth is lamentable. Texas dreads the teeth and toe nails of Mexico. Oregon has the rheumatism, brought on by a horrid exposure to the heat and cold of British and American trappers; Canada has caught a bad cold from extreme fatigue in the patriot war; South America has the headache, caused by bumps against the beams of Catholicity and Spanish sovereignty; Spain has the gripes from age and inquisition; France trembles and wastes under the effects of contagious diseases; England groans with the gout, and wiggles with wine; Italy and the German states are pale with the consumption;— Prussia, Poland, and the little contiguous dynasties, dutchies, and domains, have the mumps as severely, that the whole head is sick, and the whole heart is faint; Russia has the cramp by lineage; Turkey has the numb palsy; Africa, from the curse of God, has lost the use of her limbs; China is ruined by the Queen's evil, and the rest of Asia fearfully exposed to the small pox, the natural way from British pedlars; the islands of the sea are almost dead with the scurvy; the Indians are blind and lame, and the United States, which ought to be the good physician with 'balm from Gilead,' and an 'asylum for the oppressed,' has boasted, and is boasting up into the council chamber of the government, a clique of political gamblers, to play for the old clothes and old shoes of a sick world, and 'no pledge, no promise to any particular portion of the people' that the rightful heirs will ever receive a cent of their Fathers' legacy! Away with such self important, self aggrandising, and self willed demagogues! their friendship is colder than polar ice; and their professions meaner than the damnation of hell.

Oh! man! when such a great dilemma of the globe, such a tremendous convulsion of kingdoms, shakes the earth from center to circumference; when castles, prison houses, and cells, raise a cry to God against the cruelty of man;

when the mourning of the fatherless and the widow causes anguish in heaven; when the poor among all nations cry day and night for bread and a shelter from the heat and storm; and when the degraded black slave holds up his manacled hands to the great statesmen of the United States, and sings,

"O, liberty, where are thy charms,

That sages have told me were sweet?"

and when fifteen thousand free citizens of the high blooded Republic of North America, are robbed and driven from one state to another without redress or redemption, it is not only time for a candidate for the presidency to pledge himself to execute judgment and justice in righteousness, law or no law, but it is his bounden duty, as a man, for the honor of a disgraced country and for the salvation of a once virtuous people, to call for a union of all honest men, and appease the wrath of God, by acts of wisdom, holiness and virtue! The fervent prayer of a righteous man availeth much.

Perhaps you may think, I go too far, with my strictures and innuendoes because in your concluding paragraph you say: "It is not inconsistent with your declarations to say, that you have viewed with a lively interest the progress of the Latter day Saints, that you have sympathized in their sufferings, under injustice as it appeared to you, which has been inflicted upon them; and that you think, in common with all other religious communities they ought to enjoy the security and protection of the constitution and the laws." If words were not wind, and imagination not a vapor, such 'views' with a lively interest might coax out a few Mormon votes; such 'sympathy' for their suffering under injustice, might heal some of the sick, yet lingering amongst them; raise some of the dead, and recover some of their property, from Missouri; and finally if thought was not a phantom, we might, in common with other religious communities, *'you think'*, enjoy the security and protection of the constitution and laws! But during ten years, while the Latter day Saints have bled, been robbed, driven from their own lands, paid oceans of money into the Treasury to pay your renowned self and others for legislating and dealing out equal rights and privileges to those in common with all other religious communities, they have waited and expected in vain! If you have possessed any patriotism, it has been veiled by your popularity for fear the saints would fall in love with its charms. Blind charity and dumb justice never do much towards alleviating the wants of the needy, but, straws show which way the wind blows. It is currently rumored that your dernier resort for the Latter day Saints, is, to emigrate to Oregon, or

California. Such cruel humanity; such noble injustice; such honorable cowardice; such foolish wisdom, and such vicious virtue, could only emanate from Clay. After the saints have been plundered of three or four millions of land and property, by the people and powers of the sovereign state of Missouri; after they have sought for redress and redemption from the County Court to Congress, and been denied through religious prejudice, and sacerdotal dignity; after they have builded a city and two temples at an immense expense of labor and treasure; after they have increased from hundreds to hundreds of thousands; and after they have sent missionaries to the various nations of the earth, to gather Israel according to the predictions of all the holy prophets since the world began, that great plenipotentiary; the renowned Secretary of State, the ignoble duelist, the gambling Senator; and Whig candidate for the presidency, Henry Clay: the wise Kentucky Lawyer, advises the Latter Day Saints to go to Oregon to obtain Justice and set up a government of their own; O ye crowned heads among all nations, is not Mr. Clay a wise man, and very patriotic! why Great God! to transport 200,000 people through a vast prairie; over the Rocky Mountains, to Oregon, a distance of nearly 2000 miles, would cost more than four millions! or should they go by Cape Horn, in ships to California, the cost would be more than twenty millions! and all this to save the United States from inheriting the disgrace of Missouri, for murdering and robbing the saints with impunity! Benton and Van Buren, who make no secret to say, if they get into power, they will carry out Boggs' exterminating plan to rid the country of the Latter Day Saints, are

"Little nipperkins of milk,

Compared to "Clay's" great aqua fortis jar."

Why, he is a real giant in humanity: send the Mormons to Oregon and free Missouri from debt and disgrace! Ah! sir, let this doctrine go to and fro throughout the whole earth, that we, as Van Buren said, know your cause is just but the United States government can do nothing for you, because it has no power; you must go to Oregon, and get justice from the Indians!

I mourn for the depravity of the world; I despise the hypocrisy of christendom; I hate the imbecility of American statesmen; I detest the shrinkage of candidates for office, from pledges and responsibility; I long for a day of righteousness, when he, "whose right it is to reign, shall judge the poor, and reprove with equity for the meek of the earth," and I pray God, who hath given our fathers a promise of a

perfect government in the last days, to purify the hearts of the people and hasten the welcome day.

*With the highest consideration,

for virtue and unadulterated freedom,

I have the honor to be, your obt's v't.

JOSEPH SMITH.

HON. H. CLAY, *Ashland, Ky.*

For the Times and Seasons.

MR. EDITOR, *Dear Sir:*—Having spent a few days very agreeably in your beautiful city, I take the liberty of informing the numerous readers of your wide-spread journal, concerning some facts which came under my notice, during my short sojourn among you; and which have been the means in the hands of the Almighty, of accomplishing a great change in my sentiments with regard to Gen. Joseph Smith and the people among whom he resides.

I am not about to relate any thing wonderful in itself, or even new to you; or any thing but what every individual may see, would he but take the trouble to come here and open his eyes. It was however new to me, and not only so, but totally unexpected, inasmuch as I came here with my ears and my heart filled with such stories, hearsays, and exaggerations against you, as, if they were one-tenth part true, would stamp you as the basest villains and the greatest fanatics, ever existent on God's footstool—only to be compared to the Malays, the Caribs, the Buccaneers, or, to use a more modern comparison, the mob of Philadelphia.

It is needless to say, when such were the stories believed by me, how bitter and hostile were the feelings with which I stopped here; indeed so inimical were they, that had not business compelled me, I never could have made this 'City of the Saints' a 'resting place' for my feet, but being unavoidably detained a few days, I determined to make good use of my time, and see if I should not be confirmed in my belief.

It has become so degrading in the eyes of modern degeneracy to alter a person's opinions, or change his views, that I am almost afraid to acknowledge my feelings changed, and my belief altered with regard to your people; yet, knowing that, in the opinion of wise and candid persons, it is much more honorable to acknowledge a fault and repair it, than to persist in an error; I trust that your readers will sympathize with me, and instead of pronouncing me 'turncoat,' &c., listen calmly to my reasons for thinking differently of the Mormons now, than I did a few days ago. That my feelings have met with an entire, complete and radical change, I beg leave distinctly to state; and

since I think I have good reason for such a revolution in my feelings, I cannot charge myself with any blame in the affair, unless it be for ever entertaining such feelings.

Since my sentiments were such as I have expressed, it must be expected, as was the case, that I should be very much prejudiced against you, and would view every thing with a judicial eye. I came here expecting to see an idle, indolent, brawling, intemperate and licentious people:—I found them on the contrary, industrious, enterprising, orderly, temperate and chaste. I expected to see them superstitious, bigoted, fanatical and blind followers of a blinded prophet:—I found them free from superstition, liberal, enthusiastic only in their desires to ameliorate the condition of mankind and convert them to the truth, and venerating their prophet to be sure, but no more than intelligent men should do, who was acquainted with his enlightened views, comprehensive knowledge and extended benevolence. I expected to find them illiterate, ignorant, illiberal, the offscourings of the earth:—I found them intelligent, enlightened, liberal; and as smart and well dressed an assemblage as I ever saw for the number in my life.

When I was told that this place was five years ago a wilderness, with only about a dozen log cabins, scattered over the whole extent, I could scarce believe my senses. On every side I saw extended around me the beautiful cottages, the smiling flowers, and the well cultivated gardens of the enterprising inhabitants.—Here and there I saw the lofty mansions of the more wealthy, towering like the oaks of the forest, above their more humble rivals; and giving a beautifully variegated appearance to the entire place, over the whole of the vast city of four miles square, I saw the beautiful mansions (mostly composed of brick) of its twenty thousand inhabitants: It is indeed a beautiful place and viewed from the river makes a most splendid appearance. The prairie also, for many miles back, is cultivated almost like the Garden of Eden, by its industrious inhabitants—and all this the work of five years! I could scarce believe it; and yet my eyes could not deceive me. History records no parallel; a few despised, persecuted, banished people, flying from the terrors of religious intolerance, manifested by some of the citizens of this boasted republic, to commence, carry on, increase, and build up such a city as this in so short a space of time almost exceeds belief. In reflecting upon it, we hardly know which to admire most, their untiring zeal in the cause of their religion, or their determined perseverance in making the 'wilderness a fruitful field,' and

building up a 'resting place where none can molest them and none can make them afraid.'

The site is indeed one of surpassing beauty; probably the most beautiful of any on the river; but as this is allowed on all hands, and the description has so often been presented to the public, I will not weary the patience of your readers by giving them another, although the theme could never be worn out. I can only say, that should any individual visit the place he would be led to exclaim with the Queen of Sheba, 'the half has not been told me.'

But what I was led most particularly to notice, was the neatness, cleanliness, and comfort of their abodes, and the intelligence, industry and good order of the inhabitants. I did not see as in other cities a parcel of fops and dandies, parading round the streets to see and be seen; but every one seemed to have some business, and to pursue it with all his heart. I did not see any groceries or grog shops, with loafers and rowdies ready to pick a quarrel with any body and insult every decent man they met; and what is more singular than all, I did not see a single intemperate man in the place, and I was assured by a gentleman who has lived here two years, that he had not seen one in the whole course of that time, although there is no Washingtonian society in the place. They seem to believe, and rightly too, in my estimation, that the religion of Jesus Christ embraces all temperance societies, and every other society in the world for the information of mankind.

I had every opportunity that an individual could desire, and certainly I had the inclination, to discover whether there was any thing concealed, any thing 'behind the curtain,' any thing iniquitous under these specious appearances; in short, whether the many stories reported by J. C. Bennet and others of the same stamp, were true or not, and I found them invariably false. Some perhaps may argue in the words of the old saying that 'where there is so much smoke, there must be some fire.' I can only say in answer, that the facts are as I have stated them, as such I must admit them if no one else does. Gentlemen come and see for yourselves.

But, lest I trespass on your time and limits, I will bring my remarks to a close. I have had no space for many remarks I should like to have made upon your city and its inhabitants, but should you deem this short communication worthy of an insertion in your valuable paper will, before leave, give you my opinions

with regard to your prophet—his doctrine—and his views, &c.

With sincere desires for the welfare, prosperity and blessings of the Almighty on the people of this place, permit me to subscribe myself respectfully yours, &c.,

HOSPES.

SOME OF THE REMARKS OF JOHN S. REED, ESQ., AS DELIVERED BEFORE THE STATE CONVENTION.

The following is a part of the speech of Mr. Reed, Esq., as delivered at the State Convention, in Nauvoo. We expected according to a resolution passed, to have had the whole; but as Mr. Reed was in a hurry, he was unable to furnish us with any more than the following, which refers more particularly to Gen. Smith's early history.

Mr. Chairman:—I cannot leave this subject and do justice to my own feelings, and the character of Gen. Smith, without giving a short history of the first persecution that came upon him in the counties of Chenango and Broome, in the State of New York, commenced by that class of people calling themselves Christians.

The first acquaintance I had with Gen. Smith, was about the year 1823. He came into my neighborhood, being then about eighteen years of age, and resided there two years; during which time I became intimately acquainted with him. I do know that his character was irreproachable; that he was well known for truth and uprightness; that he moved in the first circles of community, and he was often spoken of as a young man of intelligence, and good morals, and possessing a mind susceptible of the highest intellectual attainments.

I early discovered that his mind was constantly in search of truth, expressing an anxious desire to know the will of God concerning his children here below, often speaking of those things which professed Christians believe in.—I have often observed to my best informed friends, (those that were free from superstition and bigotry) that I thought Joseph was predestinated by his God from all eternity to be an instrument in the hands of the great dispenser of all good, to do a great work; what it was I knew not. After living in that neighborhood about three years, enjoying the good feelings of his acquaintances, as a worthy youth, he told his particular friends that he had had a revelation from God to go to the west about eighty miles, to his father's, in which neighborhood he should find hid in the earth, an old history written on golden plates, which would

give great light and knowledge concerning the will of God towards his people in this generation; unfolding the destiny of all nations, kindreds and tongues; he said that he distinctly heard the voice of him that spake. Joseph Knight, one of the father's of your church, a worthy man, and my intimate friend, went with him. When I reflect upon our former friendship, Mr. Chairman, and upon the scenes that he has passed through in consequence of mal-administration, mobocracy, and cruelty, I feel to lift up my voice to high heaven, and pray God to bless the aged veteran, and that his silver locks may go down to the grave in peace, like a shock of corn fully ripe. In a few days his friends returned with the glad news that Joseph had found the plates and had gone down to his father-in-laws' for the purpose of translating them. I believe he remained there until he finished the translation. After the book was published, he came to live in the neighborhood of father Knights', about four miles from me, and began to preach the gospel, and many were pricked in their hearts, believed and were baptized in the name of the Lord Jesus. He soon formed a church at Colesville, his meetings were numerously attended; the eyes of all people were upon him with astonishment. O Mr. Chairman, the world was turned up side down at once, and the devil always ready to assist and help along in all difficulties that arise among men, personified in some of the religionists, begun to prick up his ears, and jump, and kick, and run about, like Jim Crow, calling for rotten eggs to help in the wake; you would have thought sir, that Gog and Magog was let loose on the young man. He called upon the world's people, (as they are called) but got no help; he then flew about in the sectarian churches, like lightning, and they immediately came to his aid, and uniting their efforts roared against him like the thunders of Mount Sinai. When those fiery bigots were let loose, they united in pouring the red hot viols of their wrath upon his head. The cry of "false prophet! false prophet!" was sounded from village to village, and every foul epithet that malice and wicked ingenuity could invent, was heaped upon him. Yes sir, the same spirit that influenced the Presbyterians of Massachusetts, about one hundred and fifty years ago, in their persecution of the Quakers, when they first began to preach their doctrines in that State, was fully manifested by those religious bigots who were afraid if they let them alone, their doctrines would come to nought. What was the result of the persecution in Massachusetts?—Why, Sir, warrants were made out by those

churches having authority, and the Quakers were tried for heresy. But what was the result of those trials? The sentence of death was passed upon the Quakers for heresy, by those religious fanatics, and three of them were hung by the neck on Bloody Hill, in Boston, to make expiation for that unpardonable crime. "Tell it not in Gath" nor publish it on the tops of the mountains in this boasted land of freedom, that the Puritans of New England, who had fled from the Old World in consequence of religious intolerance, that they might enjoy the sweets of liberty, so soon became persecutors themselves and shed innocent blood, which still cries aloud from the dust for vengeance upon their heads. Let shame cover our faces when we mention the name of freedom in our grand Republic.

O my God! when in one portion of our country blood is flowing for the crime of worshipping our Creator according to the dictates of conscience, or as the spirit directs, and in the other are great rejoicings in consequence thereof; where, I ask, is that boasted freedom for which our fathers fought and bled? O thou who holds the destinies of all things in thine hands here below, return these blessings unto us, that we may keep them as precious jewels, till time is no more. But, Mr. Chairman, I am wandering too far from the subject. I will return to the persecutions which followed Gen. Smith, when his cheeks blossomed with the beauty of youth, and his eyes sparkled with innocence.

Those bigots soon made up a false accusation against him and had him arraigned before Joseph Chamberlain, a justice of the peace, a man that was always ready to deal out justice to all, and a man of great discernment of mind. The case came on about 10 o'clock, A. M. I was called upon to defend the prisoner. The prosecutors employed the best counsel they could get, and ransacked the town of Bainbridge and county of Chenango for witnesses that would swear hard enough to convict the prisoner; but they entirely failed. Yes Sir, let me say to you that not one blemish nor spot was found against his character; he came from that trial, notwithstanding the mighty efforts that were made to convict him of crime by his vigilant persecutors, with his character unstained by even the appearance of guilt. The trial closed about 12 o'clock at night. After a few moments deliberation, the court pronounced the words 'not guilty,' and the prisoner was discharged. But alas! the devil not satisfied with his defeat, stirred up a man not unlike himself, who was more fit to dwell among the fiends of hell than to belong to the human fam-

ily, to go to Colesville and get another writ, and take him to Broome county for another trial. They were sure they could send that boy to hell, or to Texas, they did not care which; and in half an hour after he was discharged by the court, he was arrested again, and on the way to Colesville for another trial. I was again called upon by his friends to defend him against his malignant persecutors, and clear him from the false charges they had preferred against him. I made every reasonable excuse I could, as I was nearly worn down through fatigue and want of sleep; as I had been engaged in law suits for two days, and nearly the whole of two nights. But I saw the persecution was great against him; and here let me say, Mr. Chairman, singular as it may seem, while Mr. Knight was pleading with me to go, a peculiar impression or thought struck my mind, that I must go and defend him, for he was the Lord's anointed. I did not know what it meant, but thought I must go and clear the Lord's anointed. I said I would go; and started with as much faith as the apostles had when they could remove mountains, accompanied by father Knight, who was like the old patriarchs that followed the ark of God to the city of David. We rode on till we came to the house of Hezekiah Peck, where a number of Mormon women had assembled, as I was informed, for the purpose of praying for the deliverance of the prophet of the Lord. The women came out to our waggon and Mrs. Smith among the rest. O my God, Sir, what were my feelings, when I saw that woman who had but a few days before given herself, heart and hand, to be a consort for life, and that so soon her crimson cheeks must be wet with tears that came streaming from her eyes; yes Sir, it seemed that her very heart strings would be broken with grief. My feelings Sir, were moved with pity and sorrow, for the afflicted; and on the other hand they were wrought up to the highest pitch of indignation against those fiends of hell who had thus caused the innocent to suffer.

The next morning about 10 o'clock the court was organized. The prisoner was to be tried by three justices of the peace, that his departure out of the county might be made sure.—Neither talents nor money were wanting to ensure them success. They employed the ablest lawyer in that county, and introduced twenty or thirty witnesses before dark, but proved nothing. They then sent out runners and ransacked the hills and vales, grog shops and ditches, and gathered together a company that looked as if they had come from hell, and had been whipped by the soot boy thereof; which

they brought forward to testify one after another, but with no better success than before, although they wrung and twisted into every shape, in trying to tell something that would criminate the prisoner. Nothing was proven against him whatever. Having got through with the examination of their witnesses about 2 o'clock, in the morning, the case was argued about two hours. There was not one particle of testimony against the prisoner. No Sir, he came out like the three children from the fiery furnace, without the smell of fire upon his garments. The court deliberated upon the case for half an hour with closed doors, and then we were called in. The court arraigned the prisoner and said: "Mr. Smith, we have had your case under consideration, examined the testimony and find nothing to condemn you, and therefore you are discharged." They then proceeded to reprimand him severely; not because anything derogatory to his character in any shape had been proven against him by the host of witnesses that had testified during the trial, but merely to please those fiends in human shape, who were engaged in the unhalloed persecution of an innocent man, sheerly on account of his religious opinions.

After they had got through, I arose and said: 'This court puts me in mind of a certain trial held before Felix of old, when the enemies of Paul arraigned him before that venerable judge for some alleged crime, and nothing was found in him worthy of death or of bonds. Yet, to please the Jews, who were his accusers, he was left bound contrary to law; and this court has served Mr. Smith in the same way, by their unlawful and uncalled for reprimand after his discharge, to please his accusers.' We got him away that night from the midst of three hundred people without his receiving any injury; but I am well aware that we were assisted by some higher power than man; for to look back on the scene, I cannot tell how we succeeded in getting him away. I take no glory to myself, it was the Lord's work, and marvellous in our eyes.

This Mr. Chairman, is a true history of the first persecution that came upon Gen. Smith in his youth among professed christians, and in a county heralded to the ends of the earth, as a land of freedom; where all men have the constitutional right to worship as they please, and believe what they please without molestation, so long as they do not interfere with the rights and privileges of others. Yes Sir, a persecution got up through the influence of religious bigotry by a vile set of men as ever disgraced the family of man. But their devices against him were brought to nought by that

overruling power that controls all things and brings to nought the councils of the wicked.—Mr. Chairman, little did I think, that I was defending a boy that would rise to eminence like this man; a man whom God delights to honor as a prophet and leader of his people;—one to whom he has given the keys of heaven and earth, and the power of David, and said to him whatsoever you bind on earth, shall be bound in heaven, and the gates of hell shall not prevail against you. And may he live to put his foot upon the neck of his enemies in love and meekness. I know, Sir, that God has made him a leader of many thousands of people, and may he teach them in meekness, and with that wisdom and judgement that God shall direct.

I add no more.

TIMES AND SEASONS.

CITY OF NAUVOO,

SATURDAY, JUNE 1, 1844

FOR PRESIDENT,

GEN. JOSEPH SMITH,

NAUVOO, ILLINOIS.

FOR VICE PRESIDENT,

Sidney Rigdon, Esq:

OF PENNSYLVANIA.

TO OUR PATRONS.

We would say to our friends who subscribe for both papers, that in consequence of a great many solicitations, we have been induced to republish in the *Times and Seasons*, several articles that have already appeared in the *Neighbor*. We do not wish to pursue this course, and we know that many people do not generally wish to read old matter, but judging from the expression of feeling here, we thought that it would give general satisfaction, particularly as there are many that subscribe for the *Times*, who do not for the *Neighbor*.

CONFERENCE.

We are authorized to state that a conference will be held in Chatham, Medina county, Ohio, commencing the first Friday in September next.

THE TEMPLE.

The Temple is rising up, and the Temple Committee want their arms held up like Moses, with labor, provisions, prayers, and confidence. The liberal man lives by his liberality.

A WORD TO THE WISE.

Some people are so very religious that their religion sticks out so far that their neighbors tread upon it, and then there is a fuss among the brethren, and surmises, and murmuring, and sometimes a little uneasiness, that somebody has fallen from grace. To prevent such unnecessary trouble, and save many from thinking wrong, and, in fact, from *doing wrong*, we have thought advisable to caution all against the practice of judging others, until they have been weighed in the balance, and are not found wanting themselves.

The "Times and Seasons" contains religious and political articles, says one: to which we reply, certainly, and so does the Bible. Go ahead saints, and reform the world in religion and politics, in ways and means, in power and glory, in truth and virtue. Instead of judging others, and *talking* continually about their *faults*, correct your own. Thou fool! first cast the beam out of thine own eye, and then thou canst see clearly the mote in thy brother's eye. The highest folly that disgraces the United States, is; that *truth and holiness*, which combined and practiced, compose *religion*, should not be mixed with power and policy, which is the essence of government:—because some tyro from Gotten-gin, or some other college, has joined in the yell of demagogues, that that would be uniting "*Church and State*!" "God save the king!" who ever heard of such weakness? Union, virtue, truth, holiness, policy and power:—look out lest you should combine and give peace to the world, and save treasure and blood: *Beware!*—*beware!* lest a "*thus saith the Lord*" should be a better rule to govern the people, than an "*I take the responsibility.*" *Do beware!*

☞ We feel thankful to our Heavenly Father for the very promising appearance of the crops in general. The month of May has been wet and somewhat cool, but it has greatly advanced the wheat crop; and while some may have supposed that the *great matter* of providing for a world, looked rather gloomy during the rainy season, yet when it is considered that man cannot make one hair white nor black, it naturally occurs, to thinking persons, that God keeps every thing in motion with a charm;—that soothes us into a notion that he knows best what is good, and what is right.

JOSEPH SMITH vs. JOSEPH H. REY-
NOLDS & HARMON T. WILSON—RE-
LIGIOUS PREJUDICE &c.

The communication of 'W. C.' will be found interesting. It gives an account of the late trial, in the Circuit Court at Dixon, of Joseph

Smith vs. Joseph H. Reynolds and Harmon T. Wilson, and discloses another specimen of that spirit of religious prejudice which has been arrayed against Gen. Smith ever since he first took his station in the religious world. When a community becomes so corrupt that it is a hard matter to empanel a jury, sufficiently free from *religious prejudice* to do justice to a fellow citizen, then do we indeed realize the abyss of darkness and corruption to which the human mind is capable of sinking. Shame on the man whose mind is so trammelled by *prejudice* as to render him incompetent to be empanelled in a jury of his countrymen! How exalted he must appear, what magnanimity he must display and what convincing testimonials of a cultivated intellect he must exhibit, when he meanly, degradingly and slavishly acknowledges before intelligent men, within the pales of courts of justice, that he cannot act justly and legally with his fellow man, in consequence of *RELIGIOUS PREJUDICE*! What has religion got to do with the truth or falsity of any civil or criminal allegation charged upon an individual? Nothing. O, short sighted, ignorant, corrupt, despicable men! Did you ever read that clause of the Constitution that protects against proscription for opinion sake?—that protects every subject of this Government in the free exercise of his religious sentiments? This was one of the fundamental principles consulted by the framers of that instrument. Throwing off the manacles of a tyrannical nation; springing forth into freedom; panting after a full fruition of national liberty; determined to rend every chain of oppression from the mind of man; eager to plant the germ of happiness in the foundation of the Republic—a free, universal religious toleration was embodied in, and granted by, its wise, judicious and ennobling provisions. The illustrious fathers of that perilous era, foresaw the glory, happiness and excellence that an adherence to these principles would secure, and the distraction, ruin, panic and distress that a departure from them would entail. They had felt the yoke of oppression, which kindled within their bosoms a warm solicitude for the unshackled freedom of posterity.

Shall men, at this age of the Republic—when it has stood the test of nearly seventy years—the liberality of its institutions supporting, like the ark of God, the fair fabric of liberty, rich with the blandishments of gratitude and benevolence—holding up the mottos to surrounding nations, 'Religious Toleration, the 'Cradle of Liberty,' the 'Home of the Oppressed'—begin to inculcate the identical principles that have led to the overthrow of almost

every Republic that has previously existed?—Would they follow in the train of ruin, desolation and overthrow which has befallen other nations, and rear a dynasty more despicable in its administration than that over which the Russian Autocrat tyrannizes, dooming all to speedy banishment who will not unite with the Greek Church? Would they promote internal commotion and revolt—give a double impetus to the damning car of corruption that is now sweeping through our land, leaving desolation, faction, turbulence, party wrangling and unholy ambition in its track, to grow into a national calamity? Would they light the torch of general devastation and pave the way for mourning around our nation's 'funeral pile,' when all the trophies won by the chivalry of Revolutionary ancestors will find an oblivious rest amid the relics of our crumbling Republic? If these results are desirable and hoped for by demagogues and political weathercocks, let that spirit of religious prejudice, (manifested upon the above named trial and which we as a people have ever encountered,) continue to augment and cast its darkening shadows over the mind of man, and it will add sufficient fuel to the spreading flame to consummate the general devastation.

Notwithstanding Gen. Smith did not obtain a verdict for damages only to the amount of forty dollars, yet the fact of the jury's verdict—obtained as it was in the midst of such strong prejudice—being in favor of the plaintiff, is sufficient evidence of the unparalleled malignance and unprecedented barbarity, encountered by him at the hands of those inhuman mobocrats, at the time of his capture. Gen. Smith has now shown to the world that he was illegally and cruelly arrested, and that he was innocent when tried upon the merits of the charge alleged. This he has always been able to show upon every previous trial, and we venture to predict that his innocence will be sustained upon every subsequent charge, until the whole world shall become convinced of his patriotism and the exalted excellence of his character.

At a special conference of the Boston Branch of the Church of Jesus Christ of Latter Day Saints, held at Franklin Hall, Boston, April 13th, 1844, Elder Noah Packard was called on the chair, and Elder A. McAllister was chosen clerk.

Elder William Sanborne was found guilty of lying, slander, fraud, and misrepresentation, and by a unanimous vote of this branch is silenced from preaching the gospel until he makes satisfaction.

Voted that the above be published in the Times and Seasons, at Nauvoo.

COMMUNICATIONS.

DEAR SIR: I have just returned from the north part of this State, where I have been on business for our beloved President Joseph Smith; and it feels so good to breathe the pure air of liberty and friendship, after spending some three or four days in a swamp, or rather, a slough of religious prejudice and political hypocrisy, which are equally nauseous and offensive, that I cannot let this opportunity pass without giving vent to some of my feelings, in regard to what passed while I remained at the town Dixon, on Rock River.

My principal business was to appear in the Lee county Circuit Court, as a witness in the case of Joseph Smith, vs Joseph H. Reynolds & Harmon G. Wilson, for false imprisonment and using unnecessary force and violence in arresting the plaintiff.

A plea had been entered in this suit by the council for the defendants, to which the council for the plaintiff demurred. The demurrer was argued on Wednesday morning the 8th inst. and the parties finally joined issue on the charge for using *unnecessary force and violence*, and the Court gave permission by consent of the Bar to proceed with the trial, but the council not being fully prepared, it was laid over until the following morning, the 9th inst.

On Thursday morning after the usual preliminaries of opening Court, the above case was called up for trial, and the clerk ordered to impanel a jury, and here, sir, a scene took place which ought to make every honest American citizen blush and weep for the credit and honor of his country and laws. A number of men were called up and when questioned as to whether they had previously expressed opinions in relation to the suit now pending, nearly the whole answered in the affirmative. The further question was then put as to whether they had any prejudice against either of the parties, to which a great majority replied they had against Smith. They were then questioned as to what their prejudice had reference—his religious sentiments or general course of conduct. The greater part replied, to his religious sentiments; and the remainder said they were opposed to his general course of conduct. About twenty men had to be called upon one after another, out of which number the Court finally selected twelve as competent jurors although the majority of these decidedly expressed their feelings of prejudice against the plaintiff. They were however accepted on the ground that *they said they thought they could do justice to both parties*, although some of them expressed a doubt whether they could do justice or not.

The jury being sworn the Court, or rather the counsel, proceeded to examine the witnesses on the part of the plaintiff, which occupied nearly the whole day. But little of the real matter of fact could be set before the Court, on account of their being confined to the charge of unnecessary force and violence; but this was proven in the clearest point of light.

I must refer to the testimony of old Mr. Dixon whose silvery locks seem to tell an age of many years. His evidence related to the circumstance of the Missouri Sheriff refusing for a length of time to give the plaintiff the privilege of Habeas Corpus, and threatening to drag him to Missouri in fifteen minutes from the time they arrived at Dixon. The old gentleman seemed to tremble with indignation while relating the simple facts as they transpired at the time, and like a true lover of his country, appeared proud of the privilege of telling those men that the citizens of Dixon would not suffer themselves to be disgraced by permitting them to drag away a citizen of this State to a foreign Sate for trial, without the privilege of a trial by Habeas Corpus, a privilege which is guaranteed to every individual under like circumstances, and especially when it was understood that he was to be dragged to Missouri, amongst a people whose hands are yet dripping with the blood of murdered innocence, and who thirst for the blood of General Joseph Smith as the howling wolf thirsts for his prey. Surely such a picture would melt the heart of any thing but an adamantine. There are those and men to who profess to be the followers of the Lord Jesus Christ—who can hear such things, and still wish the Missourians had got Gen. Smith to Missouri to murder him without judge or jury; and surely they are no better than murderers themselves and only lack the opportunity to make them shedders of innocent blood.

After the evidence was through on the part of the plaintiff, the witnesses for the defence were examined which only occupied a few minutes. The arguments were then advanced on both sides, during which time I could not help noticing how apt the *respectable* gentleman of the opposite council was, to sing the song of 'old Joe Smith' &c., which might appear very gentlemanly in his mind, but to me it seemed as contemptible as the voice of a stupid ass or the tongue of slander.

Finally the case was submitted to the jury who were charged by the Court and then ordered to retire and bring in a sealed verdict the following morning at 9 o'clock. Friday morning came and with it the verdict, and it proved to be in favor of the plaintiff and against

the defendants for *forty* dollars and costs of suit. I confess I was astonished when I heard it and could not help thinking that prejudice sometimes overrules justice even in the jury box. I could not help comparing the results of this trial with one which came off the day previous wherein a certain person complained of another for destroying his cow by setting his dogs on the animal until they worried her. It appeared the cow of the plaintiff had seen fit to break into the defendant's lot without asking leave and the defendant, or rather his men, not liking such treatment, set their dogs on her and destroyed her. Well, the result of this trial was a verdict of damages for the plaintiff of *thirty* dollars and costs.

Now, sir, compare the two cases. On the one hand, here is a citizen of the United States near two hundred miles from his home and his friends; he is on a visit with his family, not dreaming of danger or difficulty. Two men, or rather *wolves* in *sheep's* clothing, for it is a fact that when Wilson and Reynolds made enquiry for Gen. Smith, at Dixon, at the time of the arrest, they said they were Mormon Elders and wanted to see President Joseph Smith, &c.—Two men, I say, while he is thus enjoying himself with his family came upon him with each a loaded pistol in his hand and threatened to shoot him dead if he offered the least resistance, although no resistance had been offered. They then began to haul him about, and when he asked them what they wanted with him and what was their authority, they replied they were going to take him to Missouri; and jamming their pistol at his side swore that was their authority. He requested them to let him go into the house to bid his family good bye; but this they positively refused, not even giving him the privilege to get his hat. They then forced him into the waggon, and placing themselves one on each side with a loaded pistol pressed close against his side, and repeatedly striking him with them, so as to make him lame and sore for two weeks afterwards; they drove him to Dixon and ordered horses ready in fifteen minutes to drag him among his murderers; and otherwise abused, insulted, threatened and treated him in the cruelest manner possible, filling his family with the most excruciating pangs and rending the heart of his beloved companion with grief to witness their ferocious cruelty, not knowing but his life would be sacrificed before morning; and finally pursued their persecutions until it cost him from three thousand five hundred to five thousand dollars expences; and all this without a cause, and when he sues for justice against

these men, he obtains damages to the amount of FORTY dollars.

On the other hand a man loses a cow which had broke into his neighbor's lot, and he obtains damages to the amount of *thirty* dollars.

Now, sir, if this is not the effects of prejudice, amounting to oppression, then I am no judge of right and wrong. I am very much inclined to think that if Gen. Joseph Smith or any of his friends had treated any citizen of this State or any other State in the manner he was treated by those men, and they had sued for damages as he did the case would have terminated very different; however, so it is.

The idea of a man yielding to such a degree of prejudice as to render him incapable of executing justice between man and man, merely from rumor and report, is to me perfectly ridiculous and contemptible, as well as wicked and unjust; and when a man is all the day long boasting of the rights and privileges guaranteed to every citizen of the United States under the Constitution and laws, and at the same time is so prejudiced against one of the most peaceable citizens that *'he does not know whether he can render him justice'* in a court of equity, but would rather strengthen the hands of mobocrats and law breakers, the inference that one must naturally draw is, that such a man is either a consummate scoundrel and hypocrite, or, that he is guilty of the most flagrant violation of the most sacred constitutional principles embraced in the fundamental doctrines of this Republic. I am happy, sir, to have evidence daily that no such corrupt prejudice exist in the heart of General Joseph Smith, nor in the community so far as I have been able to discover.

Now, as to the exceptions these men have taken in regard to Gen. Smith's religious views or general course of conduct it matters not much. His religious views are his inalienable right, and is no-body's business, and the man who cannot render him justice on that account is a wilful violator of the laws he professes to admire; and, sir, I have for more than two years last past been a close observer of Gen. Smith's 'general course of conduct' as well as his private life, and justice to him, to myself and the community at large compels me to say that in all my intercourse with men I never associated with a more honorable, upright, charitable, benevolent and law abiding man than is the much persecuted Gen. Smith; & sir, when I hear men speak reproachfully of him I never ask for a second evidence of their corruptness and baseness. General Smith, sir, is a man of God, a man of truth, and a lover of his country, and never did I hear him breath

out curses or railery at any man because he saw fit to differ in religious matters. Shame on the principle—shame on the man or set of men who show themselves so degraded and miserably corrupt.

The last night of our stay at Dixon, I had the privilege of speaking on the principles of my religion to a number of individuals, in a kind of argument with two men; and, sir, although it is near four years since I have made a practice of preaching, it felt as sweet as ever. Truth, to an honest heart is sweet; but to a wicked man is like a piercing sword, as was manifest on that occasion, for although the principles of the gospel were laid down so plain and clear that it was impossible to misunderstand, yet the opposing party repeatedly misconstrued my language, and even his own concessions.

I cannot persuade myself that the prejudice referred to above is a general thing; there are many honorable exceptions, and I presume if the Mormons had signified their intentions of supporting the Democratic candidate for the Presidency at the ensuing election instead of nominating an independent candidate of their own choice, their *prejudice* would not have been so great at the trial of Reynolds & Wilson, and perhaps Gen. Smith would have obtained a judgment somewhat equivalent to the injuries he sustained from that unholy prosecution.—But the Mormon people are too noble minded to be bought or biased by fear or favor, and have been too often deceived by the plausible pretensions of demagogues to put trust in any but *tried friends*. Gen. Smith has ever been an undeviating friend, not only to this community, but to the oppressed of every name or society and we consider him as competent and qualified for the highest office of the United States as any other man, and a little more so; and a great deal more worthy of it.

In conclusion, let me say that whatever others may say, I consider it an honor to be associated with such a man as Gen. Joseph Smith, and all true followers of the Lord Jesus Christ, and the more wicked men *despise and misrepresent the principles and conduct of President Smith, the more I love him and delight in his society; and this I can do without prejudice or animosity against any man or set of men. I believe in the broad principle of equal rights and privileges so far as religion or politics are concerned, and while I seek to enjoy my religion according to the knowledge in me, I will interfere with the rights of no man, nor persecute because my neighbor does not think as I do.

A multitude of business compels me to close and I must forbear.

I have the honor to be your brother,
in the everlasting covenant,
W. C.

Nauvoo, May 16, 1844.

TO THE CHURCH IN MAINE.

Dear Brethren :—Before you see this short epistle you undoubtedly will have seen the name of General J. Smith announced as a candidate for our next president of the United States.

Whatever prejudices may heretofore have occupied your minds, as regards former presidents, and the two great political parties in the United States, together with the candidates already in the field; we are fully persuaded that when you maturely consider the claims of Gen. Smith, he will be the man of your choice for that high and responsible office. Martin Van Buren and Henry Clay, regarded as the two great champions of their respective parties will undoubtedly be considered the candidates claiming the confidence of this nation in the next presidential canvass. I would say, that it is not my intention to enter into a labored discussion of political principles, nor of the principles and characters of the two men, whose conflicting interests are nothing more than party dogmas that never did nor never can for any great length of time, give permanency to the government, nor promote the peace and best interests of its subjects.

The people of the United States, since the days of Gen. Jackson, have been distracted with the destructive mutations of government, and it is clearly to be seen by every discerning person, that the policy pursued by our last two presidents is not calculated to increase the public weal, nor to place upon our heads crowns of honor. What redeeming principles were ever realized by the course pursued by Van Buren during his term? Can the first noble virtuous act, as a sweet smelling savor be written of him? How has he treated the respectability of his constituents, citizens of the United States? What was his answer to the delegation from the Church of Latter Day Saints when praying for redress of grievances, while yet Missouri's soil was smoking with the blood of innocence? How were the wishes of fifty thousand free-men treated by him and his adherents? How mysteriously and disgracefully was the affair of the Caroline managed? Mr. Van Buren has demonstrated one fact if no more, that he is altogether unworthy the confidence of a free, enlightened and virtuous people, his own party

themselves being judges. *Mene mene tekeli* is indeed written of him, for he has committed sins unpardonable in the sight of this vast republic. Although in changing the scene, a very different character appears when Mr. Clay is introduced, yet, like the "Fox and the flies," the policy of the latter would destroy what had been saved by the former. Can it be ascertained of what specific gravity Mr. Clay is?—At one time he is too heavy to float with a paper medium; at another, too light to be confined to the same stratum with a metal currency. To be sure he would take every man by the hand and speak peaceably and smoothly to him; but wherein can there be discovered at the present crisis, the great advantage to the nation in placing either Mr. Clay or Mr. Van Buren at the head. They are both party men of the deepest dye, therefore unfit for the chief magistracy of the foremost nation in the world.

Enough has been said of the two men; we now turn with pleasure to the man of our choice.—The Lord, the mighty God, has ordained him a deliverer and savior to this generation, if they will but hear his counsel. When the tribes of Israel were led and governed by the prophets of God, unparalleled prosperity attended them. Witness the days of Moses and Joshua. God made them saviors each in their time, to those tribes. So we, if Pharaoh will receive it, have a Moses whose rod when turned to a serpent will swallow up the serpents of all his magicians. Gen. Smith is every way calculated to preside over a great and mighty people. Although well skilled in all the learning of the times, no man can boast of being his instructor. By his own industry and the gifts of heaven, he has attained a degree in wisdom that baffles the ken of the greatest legislators and philosophers of the age. In the event of his becoming our chief magistrate, where other men might fail, either for want of virtue or knowledge, his integrity and superior foresight would guide us safely through every danger.

Having been acquainted with Mr. Smith more than seven years past, and knowing his views of the policy and powers of the government of the United States, which is now before the American people, I feel prepared to say, that was his moral worth fully known to the philanthropist, the honorable and high-minded among all people, the response, like the echo on the river Nassau, would reverberate till that which was at first faintly whispered, would become loud and audible, GENERAL JOSEPH SMITH, forever.

As a body of freemen, we shall exert every honorable influence to elect the man whom we

know to be every way worthy of our confidence. A man who, if this nation will receive him, will do more for them than the beloved Washington could do.

Having spoken to you thus freely, beloved brethren, I subscribe myself your brother, in the new and everlasting covenant.

BENJAMIN ANDREWS.

Newark, Kendall Co. Ill., May 21, 1844.

EDITOR OF THE TIMES AND SEASONS:

Dear Sir,

We arrived at Ottawa on the 17th inst, after driving four days through constant rains, and over roads almost impassable for man or beast. We were soon informed that the Conference was removed twenty miles up Fox river, at the Newark branch. Notice had been given for a political address to be delivered in the Court House in the evening, by one of the Twelve, several hundred citizens assembled and was addressed by Elder G. A. Smith. The speaker considered General Smith the smartest man in the United States, and best calculated to fill the presidential chair, which was applauded by the assembly; his political views as presented on that occasion, seemed to please most of the people; at the close of the speech the congregation quietly dispersed. Elder Woodruff continued his journey ten miles, and held a meeting with the La Salle branch of 46 members, mostly emigrants from Norway. On the 18th, we arrived at Newark, and attended the Conference according to appointment. The following is a copy of the minutes, which we forward for publication:

Newark, Kendall Co. Ill., May 18, 1844.

Conference convened pursuant to notice.—There was present; two of the quorum of the Twelve, one High Priest, two seventies, nine elders, one priest, one teacher.

Conference called to order by Elder Woodruff. Elder G. A. Smith called to the chair.—Conference opened by singing, and prayer by the president.

Representation of the several branches was called for, when the following branches were represented, as follows:

Newark branch, 35 members, 1 elder, 1 teacher; La Salle branch, 46 members, 2 elders; Ottawa branch, 16 members, 2 elders; Bureau branch, 15 members, 3 elders; Pleasant Grove, Mc Henry Co. 10 members, 2 elders; Indian Creek branch, 5 members; Big Vermillion branch, 4 members; French creek grove branch, 2 members. Total, 133 members, 10 elders, and 1 teacher.

It was moved and carried that Canute Peterson, Sever Olson, Zimri H. Baxter, Levi Light-

foot, Simpson D. Huffaker, Mades Madison, Vance Jacobs, and Oder Jacobson, be ordained elders; also, Henry Saba be ordained a priest; Ole Johnson and Peter Maclin be ordained teachers. All of which persons were then ordained unto the offices assigned them, under the hands of Elder W. Woodruff, G. A. Smith, and Ezra Thayer.

Appropriate remarks were then made by Elders Woodruff and Smith, by way of council and instruction to those who had been ordained; followed by Elder David Savage. Adjourned until Sunday morning 10, o'clock.

Sunday, 19th. Met according to adjournment. Opened by singing and prayer by Elder A. M. Wilsey. A discourse was then delivered by Elder W. Woodruff, in which he instructed the elders to be careful to preach the first principles of the gospel and doctrine of Christ, and not spend their time in warring with the opinions of other men; showed the importance of revelation, and the necessity of a prophet of God as the head of the church on earth, being as necessary in order to exist, and advance in knowledge, as for a natural body to possess a head in order to live. He considered we were enjoying the society of as good a prophet in this day, as any people ever enjoyed in any age of the world, and believed all good men would think so, if they were fully acquainted with him and his principles. He was followed by Elder G. A. Smith, who bore testimony to the truth of the fulness of the gospel; counselled the elders to be humble, and not get head and shoulders above their brethren, lest they fall like the tallest trees of the forest, that are first swept down by the raging storm. He made many appropriate remarks, which was well received by the congregation. Adjourned until 2 o'clock.

Met according to adjournment, when the sacrament was administered to the church, and many testimonies given from the elders and members present, concerning the truth of the work they had received. Conference was dismissed amid the best of feelings, which was manifested, not only by all of the saints, but by the whole congregation of citizens that attended. Good order prevailed through the whole conference; attention, kindness, and civility, was manifest by all who were present.

GEO. A. SMITH, Pres't.

ASA MANCHESTER, Clerk.

At the close of the Conference, Elders C. C. Rich, David Fulmer, Henry Jacobs, and Moses Smith, arrived direct from Nauvoo, on their way to Michigan.

20th. We have appointed a political meet-

ing in Newark, this evening, and one at Juliet, to-morrow evening, where we expect to present to the citizens, General Smith views of the powers and policy of the government, and discuss the subject of politics.

W. WOODRUFF,
G. A. SMITH.

BROTHER TAYLOR—Sir:—Having just returned from my mission to England, I send you a brief history of my proceedings, the which, if you should judge worthy of a place in your valuable periodical it is at your service.

I left Nauvoo on the 23d of June, 1842, in company with brother Amos Fielding. We travelled together to Cincinnati, where I remained behind and saw him no more until we met in England.

When I was counselled to go to England, I had but seventy-five cents in the world, and I asked where I should get money to go with.—The answer was, go and your way shall be opened. I did so, and found it verily come to pass in all places, and under all circumstances. I went from Cincinnati to Pittsburg, and from thence, in company with brother Jacobs, to Leachburg, where I found a branch of the church who kindly helped me on the way. I proceeded to Philadelphia, where I preached on Sunday to a large and attentive congregation; from thence I proceeded to New York, where I tarried, preparatory to my intended voyage across the Atlantic. I preached to a large concourse of people in the National Hall in that city. I sailed for Liverpool on the 10th day of August, 1842, in the ship "Independence," and after a very pleasant passage of twenty-one days, arrived at the place of my destination.

On my arrival in Liverpool, I found my old friend, Elder P. P. Pratt, and also Elder Thomas Ward, who were making preparations for emigration. Being appointed to assist in this business, I immediately commenced operations, and since that time, I have assisted in fitting up and forwarding thirteen vessels for the saints to emigrate to America. The names of the vessels are as follows:—

Ship	Captain	Passengers	Sailed
Sidney	Cowen	180	Sept 17
Medford	Wilber	214	" 20
Henry	Peirce	157	" 28
Emerald	Leighton	314	Oct. 29
Swanton	Davenport	212	June 16, '43
Yorkshire	Bache	80	March 8
Clairbourne	Burges	106	" 21
Metokah	McFarren	280	Sept. 5
Champion	Cochran	91	Oct. 21
Fanny	Patterson	210	Jan. 23, '44
Isaac Atherton, Forey		60	Feb. 6

Swanton Davenport 81 " 11
Glasgow Lambert 150 March 5

After an absence of twenty months and five days, I find myself surrounded with my beloved family, and associated with my old friends with whom I passed through many trials, afflictions, and persecutions, besides many with whom I have had sweet council in a foreign land. I feel to rejoice in the society of my friends, and in the progress of the work of God, and I pray that it may continue to roll till the earth shall be filled with the glory of God.

I can say with Paul, I have been in perils by sea and by land, and in perils among false brethren. This truly is worse than all the rest; but it seems to be a dowry bequeathed on all saints, in all ages of the world; therefore as these things tend to perfect us, inasmuch as we endure them patiently, I pray the God of Israel to protect and preserve from the hands of their enemies, all his people; bless them with every blessing,

temporal and spiritual, and crown them with everlasting glory in the kingdom of God.

With sentiments of respect I remain
yours in the everlasting covenant,
HYRUM CLARK.

NOTICE.

To the brethren and friends writing to me on church business, I wish they would pay the postage, for no others will meet my attention, for I am not able to pay the enormous sums of postage that I have heretofore paid to answer foolish interrogations. HYRUM SMITH.

NOTICE.

Elder William Savage is requested to return home without delay, on account of the wants of his family. This by the request of his wife.

HYRUM SMITH,
President of the Church.

Nauvoo, June 1, 1844.

POETRY.

For the Times and Seasons.

RIOTS IN CONGRESS:

BY MISS ELIZA R. SNOW.

Hush, hush, lest the monarchs of Europe hear
The heart-sick'ning sound that salutes the ear!
For wherefore should haughty tyrants know
That republican dignity's sinking low?

O where have the noble spirits gone—
O where is the glory our fathers won?
And where are the sages that us'd to feel
For the nation's honor—the nation's weal?

What! "riots in Congress!" can it be
In a country renown'd for its liberty,
That the highest departments of State are rife
With low-minded jargon and boyish strife?

When the head is sick, the whole heart is faint,
And a spreading disease must produce complaint,
There's no wonder then at the public tone—
The head is disorder'd—the people groan!

Ah! "riots in Congress!" Is it not
On our nation's escutcheon, a deep, foul blot?
Yes, the standard of Freedom has been disgrac'd
With a stain that can never be eras'd!

Is there, who will attend to the people's cause?
Is there, who will administer rights and laws?
Men are fooling in Congress while freemen roam
In their own native country, thrust from home!

Now, we've "riots in Congress!"—not only there,
But riots are spreading ev'ry where;
And the Union soon will be made to know
That her sanction of mobbing, has brought her low.

O, where have the shades of our fathers gone?
O, where is the spirit of Washington?
Is this the proud climax of Liberty,
And are these the best blessings of being free?

The Times and Seasons,

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JOHN TAYLOR,

EDITOR AND PROPRIETOR.

TERMS.—Two DOLLARS per annum, payable in all cases in advance. Any person procuring five new subscribers, and forwarding us Ten Dollars current money, shall receive one volume gratis. All letters must be addressed to John Taylor, editor, POST PAID, or they will not receive attention.

TIMES AND SEASONS.

"Truth will prevail."

Vol. V. No. 12.]

CITY OF NAUVOO, ILL. JULY, 1, 1844.

[Whole No. 95.]

Awful assassination of JOSEPH AND HYRUM SMITH!—The pledged faith of the state of Illinois stained with innocent blood by a Mob!

On Monday the 24th inst., after Gov. Ford had sent word, that those eighteen persons demanded on a warrant, among whom were Joseph Smith and Hyrum Smith *should be protected*, by the militia of the State, they in company with some ten or twelve others, started for Carthage. Four miles from that place, they were met by Capt. Dunn, with a company of cavalry, who had an order from the Governor for the "State Arms." Gen. Smith endorsed his acceptance of the same, and both parties returned to Nauvoo to obtain said arms. After the arms were obtained, both parties took up the line of march for Carthage, where they arrived about five minutes before twelve o'clock at night. Capt. Dunn nobly acquitting himself, landed us safely at Hamilton's Hotel.

In the morning we saw the Governor, and he *pledged the faith of the State*, that we should be protected. Gen. Smith and his brother Hyrum were arrested by a warrant founded upon the oaths of H. O. Norton and Augustine Spencer for *treason*. Knowing the threats from several persons, that the two Smiths should never leave Carthage *alive*, we all began to be alarmed for their personal safety. The Gov. and Gen. Deming conducted them before the McDonough troops and introduced them as Gen. Joseph Smith and Gen. Hyrum Smith.—This manoeuvre came near raising a mutiny among the "Carthage Greys," but the Governor quelled it.

In the afternoon, after great exertions on the part of our counsel, we dispensed with an investigation, and voluntarily gave bail for our appearance to the Circuit Court, to answer in the case of abating the Nauvoo Expositor, as a nuisance.

At evening the Justice made out a mittimus, without an investigation, and committed the two Gen. Smiths to prison *until discharged by due course of law*, and they were safely guarded to jail. In the morning the Governor went to the jail and had an interview with these men, and to every appearance all things were explained on both sides.

The constable then went to take these men from the jail, before the Justice for examination, but the jailor refused to let them go, as they were under his direction *"till discharged*

by due course of law;" but the Governor's troops, to the amount of one or two hundred, took them to the Court House, when the hearing was continued till Saturday the 29th, and they were remanded to jail. Several of our citizens had permits from the Governor, to lodge with them, and visit them in jail. It now began to be rumored by several men, whose names will be forthcoming in time, *that there was nothing against these men, the law could not reach them, but powder and ball would!* The Governor was made acquainted with these facts, but on the morning of the 27th, he disbanded the McDonough troops, and sent them home; took Captain Dunn's company of Cavalry and proceeded to Nauvoo, leaving these two men and three or four friends, to be guarded by *eight men* at the jail; and a company in town of 60 men, 80 or 100 rods from the jail, as a corps in reserve.

About six o'clock in the afternoon the guard was surprised by an armed Mob of from 150 to 250, painted red, black and yellow, which surrounded the jail, forced in—poured a shower of bullets into the room where these unfortunate men were held, "in defiance vile," to answer to the laws of Illinois; under the solemn pledge of the faith of the State, by Gov. Ford, *that they should be protected!* but the mob ruled!! They fell as Martyrs amid this tornado of lead, each receiving four bullets! John Taylor was wounded by four bullets in his limbs but not seriously. Thus perishes the hope of law; thus vanishes the plighted faith of the state; thus the blood of innocence stains the constituted authorities of the United States, and thus have two among the most noble martyrs since the slaughter of Abel, sealed the truth of their divine mission, *by being shot by a Mob for their religion!*

Messengers were dispatched to Nauvoo, but did not reach there till morning. The following was one of the letters:

12 o'clock at night, 27th June,
Carthage, Hamilton's Tavern.

TO MRS. EMMA SMITH,

AND MAJ. GEN. DUNHAM, &c—

The Governor has just arrived; says all things shall be inquired into, and all right measures taken.

I say to all the citizens of Nauvoo, my brethren, be still, and know that *God reigns: Don't rush out of the city—don't rush to Carthage; stay at home, and be prepared for an attack from*

Missouri mobbers. The Governor will render every assistance possible—has sent out orders for troops—Joseph and Hyrum are dead, but not by the Carthage people—the guards were true as I believe.

We will prepare to move the bodies as soon as possible.

The people of the county are greatly excited, and fear the Mormons will come out and take vengeance—I have pledged my word the Mormons will stay at home as soon as they can be informed, and no violence will be on their part, and say to my brethren in Nauvoo, in the name of the Lord—be still—be patient—only let such friends as choose come here to see the bodies—Mr. Taylor's wounds are dressed & not serious—I am sound.

WILLARD RICHARDS,
JOHN TAYLOR,
SAMUEL H. SMITH.

Defend yourselves until protection can be furnished necessary, June 27th, 1844.

THOMAS FORD, Governor
and Commander in chief.

MR. ORSON SPENCER,

Dear Sir:—Please deliberate on this matter; prudence may obviate material destruction. I was at my residence when this horrible crime was committed. It will be condemned by three-fourths of the citizens of the county—be quiet or you will be attacked from Missouri.

M. R. DEMING.

The Governor, as well as the citizens of Carthage, was thunder struck! and fled.

The Legion in Nauvoo, was called out at 10 A. M. and addressed by Judge Phelps, Col. Buckmaster, of Alton, the Governor's aid, and others, and all excitement and fury allayed and preparations were made to receive the bodies of the noble martyrs. About 3 o'clock they were met by a great assemblage of people east of the Temple on Mulholland street, under the direction of the city Marshal, followed by Samuel H. Smith, the brother of the deceased, Dr. Richards and Mr. Hamilton, of Carthage. The wagons were guarded by 8 men. The procession that followed in Nauvoo, was the City Council, the Lieut. General's Staff, the Major General and staff, the Brigadier General and staff, commanders and officers of the Legion and citizens generally, which numbered several thousands, amid the most solemn lamentations and wailings that ever ascended into the ears of the Lord of Hosts to be avenged of our enemies!

When the procession arrived the bodies were both taken into the 'Nauvoo Mansion'; the scene at the Mansion cannot be described: the audience was addressed by Dr. Richards.

Judge Phelps, Woods and Reed Esqs. of Iowa, and Col. Markham. It was a vast assemblage of some 8 or 10,000 persons, and with one united voice resolved to trust to the law for a remedy of such a high handed assassination, and when that failed to call upon God to avenge us of our wrongs! Oh! widows and orphans!—Oh! Americans weep for the glory of freedom has departed!

STATEMENT OF FACTS!

At the request of many persons who wish that the truth may go forth to the world in relation to the late murder of Joseph and Hyrum Smith, by a band of lawless assassins, I have consented to make a statement of the facts so far as they have come to my knowledge, in an authentic shape, as one of the attorneys employed to defend the said Smiths against the charges brought against them, and other persons at Carthage, in the State of Illinois.

On Monday the 24th inst., at the request of Gen Joseph Smith I left Fort Madison in the Territory of Iowa, and arrived at Carthage where I expected to meet the General, his brother Hyrum and the other persons implicated with them; they arrived at Carthage late at night and next morning voluntarily surrendered themselves to the constable, Mr. Betersworth, who held the writ against them on a charge of riot, for destroying the press, type and fixtures of the Nauvoo Expositor, the property of William and Wilson Law, and other dissenters, charged to have been destroyed on the 10th inst.

Great excitement prevailed in the county of Hancock, and had extended to many of the surrounding counties. A large number of the militia of several counties were under arms at Carthage, the Head Quarters of the commanding Gen, Deming; and many other troops were under arms at Warsaw and other places in the neighborhood. The Governor was at Head Quarters in person, for the purpose of seeing that the laws of the land were executed and had pledged his own faith and the faith of the State of Illinois that the Smiths and the other persons concerned with them should be protected from personal violence, if they would surrender themselves to be dealt with according to law. During the two succeeding days, his Excellency repeatedly expressed to the legal counsellors of the Smiths his determination to protect the prisoners and to see that they should have a fair and impartial examination so far as depended on the Executive of the State. On Tuesday morning soon after the surrender of the prisoners on the charge of riot, Gen. Joseph Smith and his brother Hy

rum were both arrested on a charge of treason against the State of Illinois. The affidavits upon which the writs issued were made by Henry O. Norton and Augustine Spencer.

On Tuesday afternoon the two Smiths and other persons on the charge of riot, appeared before R. F. Smith, a justice of the peace, residing at Carthage, and by advice of counsel, in order to prevent if possible, any increase of excitement, voluntarily entered into recognizance in the sum of five hundred dollars each with unexceptionable security, for their appearance at the next term of the circuit court for said county. The whole number of persons recognized is fifteen, most if not all of them leading men in the Mormon church.

Making out the bonds and justifying bail necessarily consumed considerable time, and when this was done it was near night, and the Justice adjourned his court over without calling on the Smiths to answer to the charge of treason, or even intimating to their counsel or the prisoners, that they were expected to enter into the examination that night. In less than an hour after the adjournment of the court, constable Bettersworth who had arrested the prisoners in the morning appeared at Hamilton's Hotel, at the lodgings of the prisoners and their counsel and insisted that the Smiths should go to jail, Mr. Woods of Burlington, Iowa, and myself, as counsel for the prisoners, insisted that they were entitled to be brought before the justice for examination before they could be sent to jail. The constable to our surprise, thereupon exhibited a mittimus from said justice as follows:

STATE OF ILLINOIS, }
Hancock county. }

The people of the State of Illinois to the keeper of the Jail of the said county, greeting:

Whereas Joseph Smith and Hyrum Smith of the county aforesaid have been arrested upon the oath of Augustine Spencer and Henry O. Norton, for the crime of treason, and has been brought before me as a Justice of the Peace in and for said county, for trial at the seat of justice thereof, which trial has been necessarily postponed by reason of the absence of material witnesses, to wit: Francis M. Higbee and others; Therefore I command you in the name of the people to receive the said Joseph Smith and Hyrum Smith into your custody in the jail of the county aforesaid, there to remain until discharged by due course of law.

Given under my hand and seal, this 25th day of June, A. D. 1844.

(Signed,) R. F. SMITH, J. P. [L. S.]

His Excellency did not think it within the sphere of his duty to interfere, and the prison-

ers were removed from their lodgings to jail.— The recitals of the mittimus so far as they relate to the prisoners having been brought before the justice for trial, and it there appearing that the necessary witness of the prosecution were absent, is wholly untrue, unless the prisoners could have appeared before the justice without being present in person or by counsel; nor is there any law of Illinois within my knowledge which permits a justice to commit persons charged with crimes, to jail without examination as to the probability of their guilt.

On Wednesday forenoon the Governor in company with one of his friends, visited the prisoners at the jail, and again assured them that they should be protected from violence, and told them that if the troops marched the next morning to Nauvoo as his excellency then expected they should be taken along in order to insure their personal safety.

On the same morning, some one or more of the counsel for the prosecution, expressed their wish to me, that the prisoners should be brought out of jail for examination; they were answered that the prisoners had already been committed, and that the justice and constable had no further control of the prisoners; and that if the prosecutors wished the prisoners brought out of jail, they should bring them out on a writ of Habeas Corpus or some other due course of law. The constable after this conversation went to the jail with the following order to the jailor:

STATE OF ILLINOIS, }
Hancock County. }

To David Bettersworth, constable of said county:

You are commanded to bring the bodies of Joseph Smith and Hyrum Smith from the jail of said county, forthwith before me at my office for an examination on the charge of treason, they having been committed for safe keeping until trial could be had on such examination and the state now being ready for such examination.

Given under my hand and seal this 26th day of June, 1844.

(Signed,) R. F. SMITH, J. P. [L. S.]

And demanded the prisoners, but as the jailor could find no law authorizing a justice of the peace, to demand prisoners committed to his charge, he refused to give them up, until discharged from his custody by due course of law. Upon the refusal to give up the prisoners, the company of Carthage Greys marched to the jail, by whose orders I know not, and compelled the jailor against his will and conviction of duty, to deliver the prisoners to the constable, who, forthwith, took them before Justice.

Smith, the Captain of the Carthage Greys.—The counsel for prisoners then appeared, and asked for subpoenas for witnesses on the part of the prisoners, and expressed their wish to go into the examination, as the witnesses could be brought from Nauvoo to Carthage; the justice thereupon fixed the examination for 12 o'clock, on Thursday the 27th inst.; whereupon, the prisoners were remanded to prison. Soon after a council of the military officers was called by the Governor, and it was determined to march on the next morning, the 27th inst. to Nauvoo, with all the troops, except one company which was to be selected by the Governor from the troops whose fidelity was more to be relied on to guard the prisoners whom it was determined should be left at Carthage. On Thursday morning, another consultation of officers took place, and the former orders for marching to Nauvoo with the whole army, were countermanded. One company were ordered to accompany the Governor, to Nauvoo; the Carthage Greys, who had but two days before been under arrest for insulting the commanding General, and whose conduct had been more hostile to the prisoners, than that of any other company, were selected to guard the prisoners, and the other troops including those rendezvoused at Golden's Point, from Warsaw, and who had been promised that they should be marched to Nauvoo, were disbanded. A guard of only eight men was stationed at the jail, whilst the rest of the Greys were in camp at a quarter of a mile's distance, and whilst his Excellency was haranguing the peaceable citizens of Nauvoo, and asking them to give up all their own arms, the assassins were murdering the prisoners in jail, whom the Governor had pledged himself and the faith of the State to protect.

H. T. REID.

At the request of the friends of Joseph and Hyrum Smith, I have consented to give a statement of such matters as I had a knowledge of in relation to their murder at Carthage, and what occurred under my observation. I arrived in Nauvoo from Burlington, Iowa, on Friday, June 21, about 9 o'clock, P. M., found all things quiet, had an interview on Saturday morning the 22d, with Joseph and Hyrum Smith, who was in consultation with some of their friends in relation to a communication from Gov. Ford: during the interview heard Gen. Joseph Smith give orders to disband the Legion and withdraw the guards and sentinels, who were co-operating with the police to preserve the peace of the city, as he said by order of Gov. Ford; that I went from Nauvoo to Car-

thage on the evening of the 22d, when I had an interview with Gov. Ford, assuring him as to the quiet of Nauvoo, and that Smith and his friends were ready to obey the laws. I was told that the constable with a posse had that evening gone to Nauvoo with a writ for Smith and others, and that nothing short of an unconditional surrender to the laws could allay the excitement. I was then informed by Gov. Ford he was pledged to protect all such persons as might be arrested, and that they should have an impartial examination, and that if the Smiths and the rest against whom warrants had been issued, would come to Carthage by Monday the 24th inst., (June,) it would be a compliance on their part, and on Sunday morning the 23d, Gov. Ford pledged his word that if Gen. Smith would come to Carthage, he should by him be protected, with such of his friends as might accompany him, and that I as his counsel should have protection, in defending Smith; that I returned to Nauvoo on Sunday evening the 23d, and I found Gen. Joseph and Hyrum Smith making preparations to go to Carthage on Monday; and on Monday morning the 24th, I left the city of Nauvoo in company with the two Smiths, and some fifteen other persons, parties and witnesses, for Carthage. We were met by a company of about 60 men under Capt. Dunn; that at the request of Gen. Joseph Smith, I advanced and communicated with the commander of the company, and was informed he was on his way to Nauvoo, with an order from Gov. Ford for the State Arms at that place, that it was agreed by myself on behalf of Gen. Smith, that the order for the arms should be endorsed by Gen. Smith; and that he should place himself under the protection of Capt. Dunn, to return to Nauvoo and see the Governor's order promptly obeyed and return with Capt. Dunn to Carthage; Capt. Dunn pledging his word as a military man, that Smith and his friends should be protected, that the order was endorsed by Gen. Smith, which was communicated by Capt. Dunn, to Gov. Ford, with a letter from Gen. Smith, informing the Governor that he would accompany Capt. Dunn to Carthage.

I left the company and proceeded to Carthage; that about 12 o'clock at night of the 24th, Captain Dunn returned with the State Arms from Nauvoo; accompanied by Joseph and Hyrum, and some 13 others, who were charged with a riot in destroying the printing press of the Nauvoo Expositor; that on the morning of the 25th, Joseph and Hyrum Smith, with the others charged, surrendered themselves to the constable, and at the same time that Joseph and Hyrum Smith were arrested on a charge of treason against the State of Illinois; that about 3 o'clock

P. M. on the 25th, the justice proceeded to the examination in relation to the riot and after a good deal of resistance on the part of the prosecution, we were permitted to enter into a recognizance to answer at the next term of the Circuit Court, that we were engaged until dark in making out and giving our recognizances, that in consequence of the rumors as to the excitement in Warsaw and other points, and to allay the fears of the citizens of Nauvoo, I requested Gov. Ford to detail a company to Nauvoo, to protect the city, which request was promptly complied with, and that night Capt. Singleton, with a company of men from McDonough county marched to Nauvoo and took possession of the city and remained until the evening of the 27th, when they took up their line of march for Carthage.

After the matter of the riot was disposed of the justice left, without saying any thing in relation to the examination for treason, and in about one hour the constable returned with a mitimus, a copy of which accompanies the statement of my colleague, H. T. Reid, a copy of which was demanded and refused; that I requested the officer to wait until I could see Gov. Ford, and was told he would wait five minutes, and as I went to the door I met Capt. Dunn with some twenty men to guard the prisoners to jail; that I accompanied Gov. Ford to the justice, R. F. Smith, who gave as a cause for issuing the warrant of committal, that the prisoners were not personally safe at the hotel.

I then requested the Governor to have a company detailed to guard the jail, which was done, and they arrived at the jail about the same time as the prisoners. On the morning of the 26th, the Governor visited the jail in company with a friend, at which interview the Governor again pledged himself for their personal safety, and said if the troops went to Nauvoo, as was then contemplated, that they should go along to ensure their protection, that after the interview at the jail, the counsel for the prosecution wanted the prisoners brought before the justice for an examination, to which the counsel for the prisoners replied, that they were committed until discharged by due course of law, and that we could do nothing until the prisoners were legally before the court, where we would appear and defend; that the justice, R. F. Smith gave the constable an order (a copy of which accompanies the statement of H. T. Reid, Esq.) for the jailor to deliver up the prisoners, which the jailor refused to do;—that the constable then repaired to the jail with a company called "Carthage Greys," of whom the justice, R. F. Smith, was the captain, but

not then in command; and by intimidation and threats, forced the jailor to give up the prisoners to the constable, who took them before the justice, R. F. Smith, at the Court House, that on the motion of the counsel for the prisoners, the examination was postponed until the 27th, 12 o'clock, and subpoenas issued for witnesses on the defence. The two Smiths were then remanded to jail and orders were issued for a consultation of the officers, with the commander-in-chief, and it was determined that the troops should take up a line of march at 8 o'clock, on the morning of the 27th, for Nauvoo, and after the consultation, the justice, who was one of the officers in command, altered the return of the subpoenas until the 29th, and continued the hearing until that time, without consulting either their prisoners or the counsel; that on the morning of the 27th, the order for marching to Nauvoo, was countermanded, and all the troops disbanded but the company under Capt. Singleton at Nauvoo, Capt. Dunn's company of horse, and the Carthage Greys, that the Governor determined to visit Nauvoo, escorted by Capt. Dunn's company; and the Carthage Greys were left as a guard for the prisoners at the jail, that after the troops were disbanded, I requested Gov. Ford to detail some men to guard the rout to Warsaw, as I apprehended much danger from that place, but I do not know whether it was done or not, as I left Carthage about 11 o'clock, A. M., and came to Nauvoo; that Gov. Ford and his aid, Col. Buckmaster, escorted by Capt. Dunn's company, arrived in Nauvoo about 5 o'clock, P. M., where he addressed the citizens, and promised them protection, and a just execution of the laws, and immediately left the city for Carthage.

JAMES W. WOODS,

Attorney at Law, of Burlington, Iowa.

TO THE PEOPLE OF THE STATE OF ILLINOIS.

I desire to make a brief but true statement of the recent disgraceful affair at Carthage, in regard to the Smiths, so far as circumstances have come to my knowledge. The Smiths, Joseph and Hyrum, have been assassinated in jail, by whom it is not known, but will be ascertained. I pledged myself for their safety, and upon the assurance of that pledge, they surrendered as prisoners. The Mormons surrendered the public arms in their possession, and the Nauvoo Legion submitted to the command of Capt. Singleton, of Brown county, deputed for that purpose by me. All these things were required to satisfy the old citizens of Hancock that the Mormons were peaceably disposed; and

to allay jealousy and excitement in their minds. It appears however that the compliance of the Mormons with every requisition made upon them, failed of that purpose. The pledge of security to the Smiths, was not given upon my individual responsibility. Before I gave it, I obtained a pledge of honor by a unanimous vote from the officers and men under my command, to sustain me in performing it. If the assassination of the Smiths was committed by any portion of these, they have added treachery to murder, and have done all they could to disgrace the state, and sully the public honor.

On the morning of the day the deed was committed, we had proposed to march the army under my command into Nauvoo. I had however discovered on the evening before, that nothing but utter destruction of the city would satisfy a portion of the troops; and that if we marched into the city, pretences would not be wanting for commencing hostilities. The Mormons had done every thing required, or which ought to have been required of them. Offensive operations on our part would have been as unjust and disgraceful, as they would have been impolitic, in the present critical season of the year, the harvest and the crops. For these reasons I decided in a council of officers, to disband the army, except three companies, two of which were reserved as a guard for the jail.— With the other company I marched into Nauvoo, to address the inhabitants there, and tell them what they might expect in case they designedly or imprudently provoked a war. I performed this duty as I think plainly and emphatically, and then set out to return to Carthage.— When I had marched about three miles, a messenger informed me of the occurrences at Carthage. I hastened on to that place. The guard it is said, did their duty but were overpowered. Many of the inhabitants of Carthage had fled with their families. Others were preparing to go. I apprehended danger to the settlements from the sudden fury and passion of the Mormons and sanctioned their movements in this respect.

General Deming volunteered to remain with a few troops to observe the progress of events, to defend property against small numbers, and with orders to retreat if menaced by a superior force. I decided to proceed immediately to Quincy, to prepare a force sufficient to suppress disorders, in case it should ensue from the foregoing transactions or from any other cause. I have hoped that the Mormons will make no further difficulties. In this I may be mistaken. The other party may not be satisfied. They may recommence aggression. I am determined to preserve the peace against all breakers of the same, at all

hazards. I think present circumstances warrant the precaution, of having competent force at my disposal, in readiness to march at a moments warning. My position at Quincy will enable me to get the earliest intelligence, and to communicate orders with greater celerity.

I have decided to issue the following general orders:

HEAD QUARTERS, }
Quincy, June, 29, 1844. }

It is ordered that the commandants of regiments in the counties of Adams, Marquette, Pike, Brown, Schuyler, Morgan, Scott, Cass, Fulton and McDonough, and the regiments composing Gen. Stapp's brigade, will call their respective regiments and battalions together immediately upon the receipt of this order, and proceed by voluntary enlistment to enrol as many men as can be armed in their respective regiments. They will make arrangements for a campaign of twelve days, and will provide themselves with arms, ammunition, and provisions accordingly, and hold themselves in readiness immediately to march upon the receipt of further orders.

The independent companies of riflemen, infantry, cavalry, and artillery in the above named counties, and in the county of Sangamon will hold themselves in readiness in like manner.

THOMAS FORD,

Governor, and commander-in-chief.

SIGNS OF PEACE.

Colonel Fellows and Captain Jonas are requested to proceed by the first boat to Nauvoo and ascertain what is the feeling, disposition, and determination of the people there, in reference to the late disturbances, ascertain whether any of them propose in any manner to revenge themselves, whether any threats have been used, and what is proposed generally, to be done by them. They are also requested to return to Warsaw and make similar enquiries there; ascertain how far false rumors have been put afloat for the purpose of raising forces; what is the purpose of the militia assembled, whether any attack is intended on Nauvoo. Ascertain also, whether any persons from Missouri or Iowa intend to take part in the matter, and in my name forbid any such interference, without my request, on pain of being demanded for punishment.

(Signed,)

THOMAS FORD.

June 30th, 1844.

Nauvoo, July 1, 1844.

To the City Council of Nauvoo:

Gentlemen:—With this, you will receive a copy of instructions, from Gov. Ford to us.—

You will understand from them, what we desire from you in action on your part,—as the only authorities of your city now known to the country, of such a character as will pacify the public mind and satisfy the Governor of your determination to sustain the supremacy of the laws, will, we are sure, be gratifying to him, and as much so to.

Yours respectfully,

HART FELLOWS,
A. JONAS.

At a meeting of the City Council, held in the Council Room, in the city of Nauvoo, on the first day of July, 1844, having received instructions from Gov. Ford, through the agency of A. Jonas, Esq. and Col. Fellows, it was unanimously,

Resolved, For the purpose of ensuring peace, and promoting the welfare of the county of Hancock, and surrounding country, that we will rigidly, sustain the laws, and the Governor of the state, so long as they, and he, sustain us in all our constitutional rights.

Resolved, secondly, That to carry the foregoing resolutions into complete effect, that inasmuch as the Governor has taken from us the public arms, that we solicit of him to do the same with all the rest of the public arms of the state.

Resolved, thirdly. To further secure the peace, friendship and happiness of the people, and allay the excitement that now exists, we will reprobate private revenge on the assassins of General Joseph Smith, and General Hyrum Smith, by any of the Latter day Saints. That instead of "an appeal to arms," we appeal to the majesty of the law, and will be content with whatever judgment it shall award; and should the law fail, we leave the matter with God.

Resolved, unanimously, That this City Council, pledge themselves for the city of Nauvoo, that no aggressions by the citizens of said city, shall be made on the citizens of the surrounding country, but we invite them, as friends, and neighbors to use the Savior's golden rule, and "do unto others as they would have others do unto them," and we will do likewise.

Resolved, lastly, That we highly approve of the present public pacific course of the Governor to allay excitement, and restore peace among the citizens of the country, and while he does so, and will use his influence to stop all vexatious proceedings in law, until confidence is restored, so that the citizens of Nauvoo, can go to Carthage, or any other place for trial, without exposing themselves to the violence of

assassins, we will uphold him, and the law by all honorable means.

GEO. W. HARRIS, pres't pro tem.

WILLARD RICHARDS, Recorder.

A. Jonas Esq., and Col. Fellows:

Messrs:—In reply to your communication to the City Council of the city of Nauvoo, on behalf of his Excellency Gov. Ford, I have been instructed by the council to communicate the foregoing resolutions which I respectfully solicit for your consideration, and at the same time would inform you that a public meeting of our citizens will take place at the stand east of the Temple, at 4 P. M. and solicit your attendance.

Most respectfully,
your obt^d serv't.

W. RICHARDS.

PUBLIC MEETING.

At a meeting of a large portion of the citizens of Nauvoo, convened at the stand, in the afternoon of July 1, 1844, after hearing the above instructions, and resolutions of the City Council read, and being addressed by A. Jonas, Esq., and others, the meeting responded to the same with a hearty AMEN! The citizens then passed a vote of thanks to the Governor's agents for their kindly interference in favor of peace among the citizens of Hancock county and elsewhere around us. They also passed a vote of thanks to Messrs. Wood and Reid, the counsel for the Gen's. Smiths for their great exertions to have even-handed justice meted to the Latter Day Saints; and they also passed a vote of thanks to Messrs. Chambers and Field, the former, one of the editors of the "Missouri Republican," and the latter, one of the editors of the "Reveille," of St. Louis, for their honorable course of coming to Nauvoo for facts, instead of spreading rumors concerning the Latter Day Saints. Mr. Chambers made a very appropriate speech containing innuendoes for the benefit of our citizens, that appeared as the wise man said, "LIKE APPLES OF GOLD, IN PICTURES OF SILVER." They also passed a vote of thanks to Messrs. Wood and Conyers, Mayor, and Ex-Mayor of Quincy, for their friendly disposition in establishing peace in this region, and we are happy to say that all appears to be PEACE at NAUVOO.

HEAD QUARTERS, }
Quincy, June 30th, 1844. }

Sir:—It is my present opinion that the Mormons will not commit any further outbreak, and that no further alarm need be apprehended. I regret to learn that the party in Hancock who are in favor of violent measures, have circulated a thousand false rumors of danger, for the pur-

pose of getting men together, without my authority, hoping that when assembled, they may be ready to join in their violent councils; this is a fraud upon the country and must not be endured.

I am afraid the people of Hancock are fast depriving themselves of the sympathy of their fellow citizens, and of the world. I strictly order and enjoin on you that you permit no attack on Nauvoo, or any of the people, without my authority. I think it would be best to disband your forces, unless it should be necessary to retain them to suppress violence on either side, of this you must be the judge at present.

I direct that you immediately order all persons from Missouri and Iowa to leave the camp and return to their respective houses without delay.

I direct also that you cause all mutinous persons, and all persons who advise tumultuous proceedings to be arrested; and that you take energetic measures to stop the practice of spreading false reports put in circulation to inflame the public mind.

(Signed,)

THOMAS FORD,
Commander-in-chief.

To Brig. Gen. Deming, Carthage, Ill.

COMMUNICATIONS.

Nauvoo, June 13, 1844.

BRO. TAYLOR:

It is about four years since I embraced the fulness of the everlasting gospel. About two years after this I commenced preaching the doctrine in New Germantown, New Jersey, where I baptised two. From thence I went to Bangor, Maine, where, and in the vicinity of which, with Elder Aaron Blake I labored about four months. We held 147 meetings, disposed of 339 books, baptised 15, and organized a branch of the church in the city of Bangor, of eleven members, by ordaining one elder, and one priest. In most of the places where we preached and sold our books, the doctrine was entirely new to the people; but when they examined their bibles, they found that what we proclaimed was contained therein, therefore we left many believing. After this we came to Boston, where I left brother Blake. From thence I went to Newark, N. J., where I found five or six members, and one priest, but no meetings had been held by them for a long time. Here I commenced preaching which I continued for some weeks, and by the favor of the Lord, baptised eleven, organized them into a branch, by ordaining two elders, one priest, and one teacher. After this I purposed moving to Nauvoo, where I arrived with

my family, the 1st of April, 1844. On our way I labored some time in Beaver Co. Pa., and baptised fourteen, left many believing, some of whom have since been baptised, and are now in Nauvoo.

Yours in the new covenant,

ELIJAH SWACKHAMER.

Jefferson Co., N. Y., April 19th, 1844.

BRO. TAYLOR:

As we are about to leave this place for Halifax, Nova Scotia, we deem it proper to give you a brief account of our mission thus far:

We have labored in this part of the vineyard, seven months, and have baptised, 109; we with thankful hearts can truly say, the Lord has blessed us with his spirit, and also, those whom, through our instrumentality he has brought to an understanding and knowledge of the truth: a great number have obtained the Heavenly gifts, such as, tongues, interpretation, prophecy, and visions; also, many of the sick have been healed by the laying on of hands, which strengthens the faith of the saints, and increases the hatred of the wicked, with the hireling priests at their head.

The brethren here, have full faith and confidence, in Joseph Smith, as a prophet, also, as a suitable candidate for the Presidency of the United States, and will support him heart and hand.

The desire of our hearts, and prayer to God, is, for the welfare of Zion.

Yours in the covenant,

BENJAMIN BROWN.

JESSE W. CROSBY.

"An old Indian having attended a Mormon meeting and heard one of its advocates extol Mormonism, was requested to give his opinion of its merits. He began by detailing the great good that had been done by the bible, God being the author; and, said he, the devil seeing this, determined to have a bible of his own also; but on examination, he felt ashamed of his work, and hid it in Ontario county, N. Y.—But Joe Smith dug it up, and published it as a Revelation from God."

INDIAN vs METHODIST.—An old methodist priest, after hearing a Mormon preacher explain a great many passages of scripture, beyond the power of contradiction, very sagely remarked to an old Indian, that the bible, with God for its author, in the hands of missionaries had done much good, and that the devil had written a counterfeit bible, but being ashamed of it, hid it in Ontario county N. Y. and Joe Smith dug it up and published it as a revelation. The old Indian dryly answered, "Mis-

sionary cross sea and land to make one proselyte, and make him two fold more the child of he'll than he was before," "while the good book say, *truth shall spring out of the earth*"—Ed.

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY, JULY 1, 1844

TO THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Deeply impressed for the welfare of all, while mourning the great loss of President *Joseph Smith*, our "prophet and seer," and President *Hyrum Smith*, our "patriarch," we have considered the occasion demanded of us a word of consolation. As has been the case in all ages, these saints have fallen martyrs for the truth's sake, and their escape from the persecution of a wicked world, in blood to bliss, only strengthens our faith, and confirms our religion, as pure and holy. We, therefore, as servants of the Most High God, having the Bible, Book of Mormon and the book of Doctrine and Covenants; together with thousands of witnesses, for Jesus Christ; would beseech the Latter Day Saints in Nauvoo, and elsewhere, to hold fast to the faith that has been delivered to them in the last days, abiding in the perfect law of the gospel. Be peaceable, quiet citizens, doing the works of righteousness, and as soon as the "Twelve" and other authorities can assemble, or a majority of them, the onward course to the great gathering of Israel, and the final consummation of the dispensation of the fulness of times, will be pointed out; so that the murder of Abel; the assassination of hundreds; the righteous blood of all the holy prophets, from Abel to Joseph, sprinkled with the best blood of the Son of God, as the crimson sign of remission, only carries conviction to the business and bosoms of all flesh, that the cause is just and will continue; and blessed are they that hold out faithful to the end, while apostates, consenting to the shedding of innocent blood, have no forgiveness in this world nor in the world to come. Union is peace, brethren; and eternal life is the greatest gift of God. Rejoice then, that you are found worthy to live and die for God: men may kill the body, but they cannot hurt the soul, and wisdom shall be justified of her children: Amen.

W. W. PHELPS,
W. RICHARDS,
JOHN TAYLOR.

July 1, 1844.

EXPLANATION.

On account of the late disturbances and troubles, and the assassination of Joseph and Hyrum Smith, this number of the "Times and Season" has been delayed: and to give our readers (some of the particulars of these awful tragedies, we have thought it advisable to pass the June number, and date this July: Thus much for explanation. There will be no loss of numbers, only extension of time.

THE GATHERING.

We have been informed that some traveling elders have taught that the gathering has ceased. Those gentlemen are laboring under a mistake, as no such doctrine has been taught in this city.

A branch of the church, consisting of nine members, was organized on the 27th of April, in Lewiston, Niagara Co. N. Y., by Elder Walter N. Hurd. Elder John Small, was chosen president of the branch, and James C. Sly, Clerk.

NOTICE.

Elder William K. Parshall, is requested to return home immediately, as his wife is sick, and his family need his assistance.

The following correspondence is given to the public, to show the humanity of mankind, when clothed with a little brief authority; and the heavenly kindness of woman under the most trying circumstances; and her never ceasing application of the mental powers, to ameliorate the condition of suffering innocence.

There is one portion of the governor's letter relative to the habeas corpus, that merits censure. To suppose that the charter did not contain the power of the writ of habeas corpus over any body, and all lands, where any ordinance existed to that effect, and the charter granted the power to make all laws that might be necessary for the benefit and convenience of said city, and not repugnant to the constitution of the State and United States, is certainly an ebullition of thought in Governor Carlin, that will cost him more REPENTANCE than his office ever yielded him pleasure.

LETTERS OF MRS. EWMA SMITH TO GOVERNOR THOMAS CARLIN, AND HIS ANSWERS.

NAUVOO, August 16, 1844.

To His Excellency, Thomas Carlin:

SIR:—It is with feelings of no ordinary cast, that I have retired after the business of the day and evening too, to address your honor. I am at a loss how to commence; my mind is crowded with subjects too numerous to be contained in

one letter. I find myself almost destitute of that confidence necessary to address a person holding the authority of your dignified and responsible office; and I would now offer, as an excuse for intruding upon your time and attention, the justice of my cause. Was my cause the interest of an individual, or of a number of individuals, then perhaps I might be justified in remaining silent. But it is not! Nor is it the pecuniary interest of a whole community alone, that prompts me again to appeal to your Excellency. But, dear sir, it is for the peace and safety of hundreds, I may safely say, of this community, who are not guilty of any offence against the laws of the country; and also the life of my husband; who has not committed any crime whatever; neither has he transgressed any of the laws, or any part of the constitution of the United States; neither has he at any time, infringed upon the rights of any man, or of any class of men, or community of any description. Need I say he is not guilty of the crime alleged against him by Governor Boggs? Indeed it does seem entirely superfluous for me, or any of his friends in this place, to testify to his innocence of that crime, when so many of the citizens of your place, and of many other places in this state, as well as in the territory; do know positively that the statement of Governor Boggs is without the least shadow of truth; and we do know, and so do many others, that the prosecution against him, has been conducted in an illegal manner; and every act demonstrates the fact, that all the design of of the prosecution, is to throw him into the power of his enemies without the least ray of hope that he would ever be allowed to obtain a fair trial, and that he would be inhumanly and atrociously murdered. No person having a knowledge of the existing circumstances, has one remaining doubt; and your honor will recollect that you said to me, that you would not advise Mr. Smith, ever to trust himself in Missouri. And, dear sir, you cannot for one moment indulge one unfriendly feeling toward him, if he abides by your council. Then sir, why is it that he should be thus cruelly pursued?—Why not give him the privilege of the laws of this state. When I reflect upon the many cruel and illegal operations of Lilburn W. Boggs, and the consequent sufferings of myself and family, and the incalculable losses and sufferings of many hundreds who survived, and the many precious lives that were lost, all the effect of unjust prejudice and misguided ambition, produced by misrepresentation and calumny; my bosom heaves with unutterable anguish. And who that is as well acquainted with the facts as the people of the city of Quincy would censure me, if I should say that my heart burned with just indignation towards our calumniators, as well as the perpetrators of those horrid crimes? But how happy would I now be to pour out my full heart in gratitude to Governor Boggs, if he had rose up with the dignity and authority of the chief executive of the state, and put down every illegal transaction and protected the peaceable citizens and enterprising emigrants from the violence of plundering out-laws, who have ever been a disgrace to the state, and always will, so long as they go unpunished. Yes, I say, how happy would I be to render him not only the gratitude of my own heart, but the cheering effusions of the joyous souls of fathers and mothers, of brothers and sisters, widows and orphans, whom he might have saved by such a course, from now drooping under the withering hand of adversity, brought upon them by the persecutions of wicked and corrupt men.—And now may I entreat your excellency to lighten the hand of oppression and persecution, which is laid upon me and my family, which materially affect the peace and welfare of this whole community; for, let me assure you that there are many whole families that are entirely dependant upon the prosecution and success of Mr. Smith's temporal business for their support. And if he is prevented from attending to the common avocations of life, who will employ those innocent and industrious poor people, and provide for their wants. But, my dear sir, when I recollect the interesting interview, I and my friends had with you when at your place, and the warm assurances you gave us of your friendship and legal protection from every encroachment upon our legal rights, as loyal citizens, as we always have been, still are, and are determined always to be a law-abiding people; and I still assure myself that when you are fully acquainted with illegal proceedings practiced against us in the suit of Governor Boggs, you will recall those writs which have been issued against Mr. Smith and Rockwell, as you must be aware that Mr. Smith was not in Missouri, and of course he could not have left there; with many other considerations which if duly considered will justify Mr. Smith in the course he has taken. And now I appeal to your excellency as I would unto a father, who is not only able but willing to shield me and mine from every unjust prosecution. I appeal to your sympathies and beg you to spare me and my helpless children; I beg you to spare my innocent children the heart rending sorrow of again seeing their father unjustly dragged to prison or to death; I appeal to your affections as a son, and beg you

to spare our aged mother, the only surviving parent we have left, the unsupportable affliction of seeing her son, who she knows to be innocent of the crimes laid to his charge, thrown again into the hands of his enemies, who have so long sought for his life; in whose life and prosperity she only looks for the few remaining comforts she can enjoy. I entreat of your excellency to spare us these afflictions, and many sufferings which cannot be uttered; and secure to yourself the pleasure of doing good, and vastly increasing human happiness; secure to yourself the benediction of the aged, and the gratitude of the young, and the blessing and veneration of the rising generation.

Respectfully, your most obedient,

EMMA SMITH.

P. S. Sir, I hope you will favor me with an answer.

E. S.

QUINCY, August, 24, 1842.

DEAR MADAM:—Your letter of this date has just been handed to me, which recalls to my mind your great solicitude in reference to the security and welfare of your husband; but I need not say, it recalls to my mind the subject matter of your solicitude, because that subject, except at short intervals, has not been absent from my mind. I can scarcely furnish you a justifiable apology for delaying a reply so long, but be assured Madam, it is not for want of regard for you, and your peace of mind, that I have postponed; but a crowd of public business, which has required my whole time, together with very ill health since the receipt of your former letter, and it would be most gratifying to my feelings now, if due regard to public duty would enable me to furnish such a reply as would fully conform to your wishes—but my duty in reference to all demands made by executives of other states, for the surrender of fugitives from justice, appears to be plain and simple; consisting entirely of an executive, and not a judicial character, leaving me no discretion, or adjudication, as to the innocence or guilt of persons so demanded and charged with crime, and it is plain that the constitution and laws of the United States in reference to fugitives from justice, presumes and contemplates, that the laws of the several states, are ample to do justice to all who may be charged with crime, and the statute of this state simply requires, "That whenever the executive of any other state, or of any territory of the United States, shall demand of the executive of this state, any person as a fugitive from justice, and shall have complied with the requisitions of the act of Congress in that case made and provided, it shall be the duty of the executive of this state to issue his *warrant* under the seal of

this state, to apprehend the said fugitive" &c. With the Constitution and laws before me, my duty is so plainly marked out, that it would be impossible to err, so long as I abstain from usurping the rights of adjudication. I am aware of the strict enforcement of the laws by an executive, or a rigid administration of them by a judicial tribunal, often results in the hardship to those involved, and to you, it doubtless appears to be peculiarly so, in the present case of Mr. Smith. If however, as you allege, he is innocent of any crime, and the proceedings are illegal, it would be the more easy for him to procure an acquittal. In reference to the remark you attributed to me that "I would not advise Mr. Smith ever to trust himself in Missouri," I can only say as I have heretofore said on many occasions, that I have never entertained a doubt that if Mr. Smith should submit to the laws of Missouri, that the utmost latitude would be allowed him in his defence, and the fullest justice done him, and I only intended to refer (in the remark made to you when at my house,) to the rabble, and not to the laws of Missouri.

Very much has been attributed to me in reference to General Smith, that is without foundation in truth, a knowledge of which fact enables me to receive what I hear as coming from him, with great allowance.

In conclusion, dear madam, I feel conscious when I assure you that all my official acts in reference to Mr. Smith, have been prompted by a strict sense of duty, and in discharge of that duty have studiously pursued that course, least likely to produce excitement and alarm, both in your community and the surrounding public, and I will here add that I much regret being called upon to act at all, and that I hope he will submit to the laws, and that justice will ultimately be done.

Be pleased to present my best respects to Mrs. Smith and Miss Snow, your companions while at Quincy, and accept of my highest regard for yourself, and best wishes for your prosperity and happiness.

Your obedient servant,

THOMAS CARLIN.

MRS. EMMA SMITH.

To the foregoing letter, Mrs. Smith sent the following by way of answer.

NAUVOO, August 27, 1842.

To His Excellency, Thomas Carlin:—

DEAR SIR—I received your letter of the 24th in due time, and now tender you the sincere gratitude of my heart, for the interest which you have felt in my peace and prosperity; and I assure you, that every act of kindness, and every word of consolation have been thankfully received and duly appreciated by me and by

my friends also; and I much regret your ill health, and still hope you will avail yourself of sufficient time to investigate our cause, and thoroughly acquaint yourself of the illegality of the prosecution instituted against Mr. Smith; and I now certify that Mr. Smith, myself, nor any other person, to my knowledge, has ever, nor do we at this time wish your honor to swerve from your duty, as an executive, in the least. But we do believe that it is your duty to allow us in this place, the privilege and advantages guaranteed to us by the laws of this state and the United States; this is all we ask, and if we ever enjoy these rights unmolested, it will be the ultimate end of all our ambition; and the result will be peace and prosperity to us and all the surrounding country, as far as we are concerned. Nor do we wish to take any undue advantage of any intricate technicalities of law; but honorably and honestly fulfil all of the laws of this state, and of the United States, and then, in turn, to have the benefits resulting from an honorable execution of those laws.— And now, your excellency will not consider me assuming any unbecoming dictation, but recollect that the many persecutions that have been got up unjustly, and pursued illegally, obliged me to know something for myself;—therefore, let me refer you to the eleventh section of our City Charter; “All power is granted to the City Council, to make, ordain, establish and execute all ordinances not repugnant to the Constitution of the state, or of the United States, or, as they may deem necessary for the peace and safety of said city.” Accordingly, there is an ordinance passed by the City Council to prevent our people from being carried off by an illegal process; and if any one thinks he is illegally seized, under this ordinance he claims the right of *habeas corpus*, under section seventeenth of the charter, to try the question of identity, which is strictly constitutional. These powers are positively granted in the charter over your own signature;—and now, dear sir, where can be the justice in depriving us of these rights which are lawfully ours, as well as they are the lawful rights of the inhabitants of Quincy and Springfield and many other places where the citizens enjoy the advantages of such ordinances, without controversy. With these considerations, and many more which might be adduced, give us the privilege and we will show your Honor, and the world beside, if required, that the Mr. Smith referred to in the demand from Missouri, is not the Joseph Smith of Nauvoo, for he was not in Missouri; neither is he described in the writ, according as the law requires; and that he is not a fugitive from justice. Why then be so strenuous to have my husband taken, when you know him to be innocent of an attempt on the life of Governor Boggs, and that he is not a fugitive from justice? It is not the fear of a just decision against him, that deters Mr. Smith from going into Missouri, but it is an actual knowledge that it was never intended that he should have a fair trial. And now, sir, if you were not aware of the fact, I will acquaint you with it now, that there were lying in wait, between this place and Warsaw, twelve men from Jackson county, Missouri, for the purpose of taking Mr. Smith out of the hands of the officers who might have him in custody; also those two men from Missouri, that were here with Messrs. King and Pitman, divulged the most illegal and infernal calculations concerning taking Mr. Smith into Missouri, the evidence of which, we can furnish you at any time, if required. And, dear sir, our good feelings revolt at the suggestion, that your excellency is acquainted with the unlawful measures taken by those engaged in the prosecution; measures, which if justice was done to others, as it would be done to us, were we to commit as great errors in our proceedings, would subject all concerned in the prosecution to the penalty of the law, and that without mercy. I admit sir, that it is next to an impossibility, for any one to know the extent of the tyranny, treachery, and knavery of a great portion of the leading characters of the state of Missouri; yet it only requires a knowledge of the Constitution of the United States, and Statute of the state of Missouri, and a knowledge of the outrages committed by some of the inhabitants of that state upon the people called Mormons, and that passed unpunished by the administrators of the law; to know that there is not the least confidence to be placed in any of those men that were engaged in those disgraceful transactions. If the law was made for the lawless and disobedient, and punishment instituted for the guilty, why not execute the law upon those that have transgressed it and punish those who have committed crime, and grant encouragement to the innocent, and liberality to the industrious and peacable. And now I intrust your honor to bear with me patiently, while I ask, what good can accrue to this state or the United States, or any part of this state, or the United States, or to yourself, or any other individual, to continue this prosecution upon this people, or upon Mr. Smith; a prosecution that you are well aware, is entirely without any foundation or excuse.

With sentiments of due respect,

I am your most obedient servant,

EMMA SMITH.

To His Excellency, Thomas Carlin, Governor of the State of Illinois.

P. S. Sir—You will please tender my best respects and considerations to your wife and family, and tell them I greatly desire to see them, with yourself, in our place as soon as can be convenient.

E. S.

QUINCY, September 7th, 1842.

DEAR MADAM:—Your letter of the 27th ult. was delivered to me on Monday the 5th inst.; and I have not had time to answer it until this evening, and I now appropriate a few moments to the difficult task of replying satisfactorily to its contents, every word of which evinces your devotedness to the interest of your husband and pouring forth the effusions of a heart wholly his. I am thus admonished that I can say nothing that does not subserve his interest; that can possibly be satisfactory to you; and before I proceed I will here repeat, my great regret that I have been officially called upon to act in reference to Mr. Smith, in any manner whatever. I doubt not, your candor, when you say, you do not desire me, "to swerve from my duty as executive in the least;" and all you ask is to be allowed the privileges, and advantages guaranteed to you by the constitution and laws. You then refer me to the 11th section of the charter of the city of Nauvoo, and claim for Mr. Smith, the right to be heard by the Municipal Court of said city, under a writ of Habeas Corpus emanating from said court; when he was held in custody under an executive warrant. The charter of the city of Nauvoo, is not before me at this time, but I have examined both the charters, and city ordinances upon the subject, and must express my surprise at the extraordinary assumption of power by the board of Aldermen as contained in said ordinance; from my recollection of the charter it authorises the Municipal Court to issue writs of Habeas Corpus in all cases of imprisonment, or custody, arising from the authority of the ordinances of said city, but that the power was granted, or intended to be granted, to release persons held in custody under the authority of writs issued by the courts, or the executive of the State, is most absurd and ridiculous; and an attempt to exercise it, is a gross usurpation of power, that cannot be tolerated. I have always expected, and desired, that Mr. Smith, should avail himself of the benefits of the laws of this State, and of course he would be entitled to a writ of Habeas Corpus issued by the Circuit Court, and entitled to a hearing before said court, but to claim the right of a hearing be-

fore the Municipal Court of the city of Nauvoo, is a burlesque upon the charter itself. As to Mr. Smith's guilt, or innocence of the crime charged upon him, it is not my province to investigate or determine, nor has any court on earth jurisdiction of his case, but the courts of the state of Missouri; and as stated in my former letter, both the constitution and laws presume that each and every State in this Union, are competent to do justice to all who may be charged with crime committed in said State.

Your information of twelve men from Jackson County Mo. were lying in wait for Mr. Smith, between Nauvoo and Warsaw, for the purpose of taking him out of the hands of the officers who might have him in custody, and murdering him, is like many other marvellous stories that you hear in reference to him not one word of it true, but I doubt not that your mind has been continually harrowed up with fears produced by that, and other equally groundless stories, that that statement is true is next to impossible, and your own judgment if you will but give it scope will soon set you right in reference to it, if any of the citizens of Jackson had designed to murder Mr. Smith, they would not have been so ample as to perpetrate the crime in Illinois, when he would necessarily be required to pass through the interior of the state of Missouri, where the opportunity would have been so much better, and the prospect of escape much more certain; that it is like the statement made by Mr. Smith's first messenger after his arrest to Messrs. Ralston and Warren, saying, that I had stated, that Mr. Smith should be surrendered to the authorities of Mo. dead or alive—not one word of which was true. I have not the most distant thought that any person in Illinois, or Missouri, contemplated personal injury to Mr. Smith, by violence in any manner whatever. I regret that I did not see Gen. Law, when last at Quincy, a previous engagement upon business that could not be dispensed with prevented and occupied my attention that evening until dark, at half past one o'clock p. m., I came home and learned that the Gen. had called to see me, but the hurry of business only allowed me about ten minutes time to eat my dinner, and presuming that if he had business of any importance that he would remain in the city until I returned. It may be proper here in order to afford you all the satisfaction in my power, to reply to a question propounded to my wife by Gen. Law, in reference to Mr. Smith, viz. whether any additional demand had been made upon me by the Governor of Mo. for the surrender of Mr. Smith, I answer none, no charge whatever has been made in the proceed-

ings. Mr. Smith is held accountable only, for the charge as set forth in my warrant under which he was arrested. In conclusion you presume upon my own knowledge of Mr. Smith's innocence, and ask why the prosecution is continued against him. Here I must again appeal to your own good judgment, and you will be compelled to answer that it is impossible I could know him to be innocent; and as before stated, it is not my province to investigate as to his guilt or innocence, but could I know him to be innocent, and were he my own son, I would never-the-less (and the more readily,) surrender him to the legally constituted authority to pronounce him innocent.

With sentiments of high regard,
and esteem,

Your Obedt. Servant

THOMAS CARLIN.

Mrs. Emma Smith.

CONFERENCE MINUTES.

Minutes of the Mississippi and Alabama conferences, held in Cypry, Tuscaloosa county, Ala., on the 12th of April, 1844.

Conference was organized by calling elder Benjamin L. Clapp to the chair, and appointing elder John Brown clerk.

The president then arose and stated the object of the meeting and gave some valuable instruction to the saints.

Conference then adjourned until to-morrow 11 o'clock.

Saturday 13th, conference met pursuant to adjournment, a hymn was sung, and the throne of grace addressed by the president, after which the following branches were represented.

Cypry branch, represented by George W. Steward, consisting of 50 members, two elders, one priest, one teacher and one deacon, all in good standing.

Boguechitto branch, represented by L. J. Utly, consisting of 22 members, two elders one priest, one teacher and one deacon, all in good standing.

Pleasant Springs branch, represented by Charles M. Johnson, consisting of 23 members, two elders, one priest and one teacher, all in good standing.

Running Tiger branch, represented by James M. Flake, consisting of 15 members, one elder, two elders, all in good standing.

Running Water branch, represented by B. L. Clapp, consisting of 29 members, two elders, all in good standing.

Flat Wood branch, represented by B. L. Clapp, consisting of 36 members, two elders and one priest, all in good standing.

Five Mile branch, represented by Juththan Avrett, consisting of 17 members, one elder, one priest and one teacher, all in good standing.

Resolved, That brother Benjamin Mathews, James Ritchie, Juththan Avrett and Augustus Skinner, be ordained elders, and brother Rodolphus Keeth, be ordained a priest; after which they were ordained under the hands of elders Clapp and Johnson.

The president then arose and gave some valuable instruction to the young elders, urging them to stick close to the first principles of the gospel; also showing the inconsistency of young elders trying to explain John's seven headed and ten horned monster, and such like things that occur in the scriptures; he also gave instructions on the use of the gifts of the spirit.

Resolved, That this conference withdraw the hand of fellowship from elder Amos Hodges, for refusing to attend the conference to answer to a charge preferred against him.

Official members present, seven elders two priests, three teachers and two deacons.

Conference adjourned for fifteen minutes.

Conference assembled again; prayer by elder Johnson.

The president then addressed the conference on the subject of the gathering, and building the Temple and Nauvoo House, showing the southern brethren the pains and labors of the brethren in Nauvoo to build those houses; although many of them have been robbed two or three times. He urged the necessity of the whole body being equally engaged in keeping the commandments of God, even in building an house unto the Lord, in fulfilment of the prophets who have spoke of the great work of God in the last days. He also urged the southern brethren to take the Nauvoo papers, that they might be able to successfully meet the slang that is hurled forth against the truth.

Resolved, That a copy of these minutes be transmitted to the editor of the Times and Seasons for publication.

Conference then adjourned till the 12th day of July next, to be held in Noxby county, Mississippi.

BENJAMIN L. CLAPP, Pres.

JOHN BROWN, Clerk.

Minutes of a general conference of the elders of the church of Jesus Christ of Latter day Saints, held in Dresden, Weakly county, Tennessee, May 25th, 1844.

Conference met in the court house, according to previous appointment. Elder A. O. Smoot, was appointed president, and D. P. Rainey secretary. A hymn was sung, after which the president proceeded to open the meeting by singing and prayer; and then in a

brief manner stated the object of the meeting; and gave general instructions to the elders present.

He then presented General Joseph Smith of Nauvoo, Illinois, as a suitable candidate for the presidency of the United States; presenting the General's "views on the powers and policy of the government," with his claims on this government, for the consideration of all present; and then the conference adjourned.

About this time, a mob of some two hundred persons, assembled at the door, and rushed into the house amongst men, women, and children, led on by a certain lawyer of the baser sort, by the name of J. M. D. Caldwell, Doct. Bell, Constable Wilbanks, Sheriff Ridgway, Esq. Latham, A. Gardner and others, honorable peace officers, sworn to support the constitution. The constitution guaranteeing the privilege to all men, of worshipping Almighty God according to the dictates of their own conscience. Also, the privilege of citizens to offer for president, &c. &c. But our firmness caused them to recede. However the Sheriff in a trembling voice, said the people were opposed to our holding meetings there, and this was a fair sample of their decision.

But soon we were invited to the houses of of some of the most honorable men in the place. Accordingly we met and held a meeting for the afternoon, at the house of Mr. John E. Ray.—H. D. Buys spoke at length on the literal fulfillment of prophesy. D. P. Rainey followed with a discourse on the first principles of the gospel, followed by Elder W. L. Cutler. Adjourned.

26th. Met at Brother William's camp. D. P. Rainey opened the meeting by singing and prayer. Elder Wm. L. Cutler delivered a lecture on the literal fulfillment of prophesy.—Bro's A. Young, J. Mount, and S. Heath, arrived about 12 o'clock. Conference adjourned. Met at 3 o'clock. Elder A. O. Smoot delivered an interesting discourse on the resurrection. Conference adjourned till 7 o'clock. Met pursuant to adjournment; when by request, Elder A. Young delivered a lecture on the party politics, as taught by aspiring demagogues of the present day; those of the dominant parties now before the people of the United States. He then presented the "views of General Smith on the powers and policy of the Government," to the conference and contrasted them: concluding his remarks with an animated eulogium on Gen. Jackson's administration and held him to view as the standard of democracy. Conference adjourned. 27th.—Conference met. Bro. William Camp was appointed elector for this district. After which

it was decided that this conference have three thousand copies of Gen. Smith's views printed for immediate distribution. Fourteen elders present. Conference adjourned.

A. O. SMOOT, Chairman.

D. P. RAINEY, Secretary.

Minutes of a conference of the Church of Jesus Christ of Latter Day Saints, held at Preston, Halifax Co. Province of Nova Scotia, according to previous appointment, April 5th, 1844.

Conference met at 10 o'clock; and after singing and prayer, Elder Robert Dickson presented before the meeting the object of the conference.

Conference was then organized by appointing Elder R. Dickson, Chairman, and Elder Edward Cooke Clerk.

The right hand of fellowship was withdrawn from Samuel Crow, Tobias J. Miller, Sarah Miller, George W. Miller, and George G. Dunbrack.

Conference adjourned at 6 o'clock, to meet again at 7 P. M.

At 7 o'clock, conference re-assembled.

Resolved, That bro. Robert Gordon be ordained to the office of deacon of this branch.

Bro. Gordon was then accordingly ordained under the hands of Elders Dickson, Cooke and Skerry.

Representation of branches.—The Preston branch represented by Elder Cooke, consists of 11 members, 2 of them doubtful, 1 elder, 1 priest, 1 teacher, and 1 deacon; 3 having been cut off as above.

The Halifax branch represented by Elder Dickson, consists of 14 members, 2 of them doubtful, 2 elders, and 1 deacon; 2 cut off as above.

4 members at Onslow, Colchester co., N. S., represented by Elder Dickson.

6 members at Popes Harbor and 1 elder; also 2 members at Sheet Harbor, represented by Elder Dickson, all baptized by him.

Resolved, That the saints uphold the first presidency by their prayers.

Resolved, That a copy of the minutes of this conference, be transmitted to Nauvoo, for publication in the Times and Seasons.

The Sacrament of the Lords supper was then administered.

2 infants were blessed under the hands of Elder Dickson.

The minutes of the conference were read and accepted. The conference adjourned sine die.

R. DICKSON, Pres't.

EDWARD COOKE, Clerk.

POETRY.

For the Times and Seasons.

**THE ASSASSINATION OF GENLS JOSEPH SMITH AND HYRUM SMITH, FIRST
PRESIDENTS OF THE CHURCH OF LATTER DAY SAINTS; WHO
WERE MASSACRED BY A MOB, IN CARTHAGE, HAN-
COCK COUNTY, ILL., ON THE 27TH JUNE, 1844;**

BY MISS ELIZA R. SNOW.

"And when he had opened the fifth seal, I saw under the altar, the souls of them that were slain for the word of God, and for the testimony which they held:
And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?
And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also, and their brethren, that should be killed as they were, should be full-filled."—Rev. 6:—9, 10, 11.

Ye heav'n's attend! Let all the earth give ear!
Let Gods and seraphs, men and angels hear—
The worlds on high—the universe shall know
What awful scenes are acted here below!
Had nature's self a heart, her heart would bleed;
For never, since the Son of God was slain
Has blood so noble, flow'd from human vein
As that which now, on God for vengeance call's
From "freedom's ground"—from Carthage prison walls!

Oh! Illinois! thy soil has drank the blood
Of Prophets martyr'd for the truth of God.
Once lov'd America! what can atone
For the pure blood of innocence, thon'st sown?
Were all thy streams in teary torrents shed
To mourn the fate of those illustrious dead;
How vain the tribute, for the noblest worth
That grac'd thy surface, O degraded Earth!

Oh wretched murderers! fierce for human blood:
You're slain the prophets of the living God,
Who've borne oppression from their early youth.
To plant on earth, the principles of truth.

Shades of our patriotic fathers! Can it be,
Beneath your blood-stain'd flag of liberty:
The firm supporters of our country's cause,
Are butcher'd while submissive to her laws?
Yes, blameless men, defam'd by hellish lies
Have thus been offer'd as a sacrifice
To appease the ragings of a brutish clan,
That has defied the laws of God and man!
'Twas not for crime or guilt of theirs, they fell—
Against the laws they never did rebel.
True to their country, yet her plighted faith
Has prov'd an instrument of cruel death!

Where are thy far-fam'd laws—Columbia! where
Thy boasted freedom—thy protecting care?
Is this a land of rights? Stern-FACTS shall say
If legal justice here maintains its sway,
The official pow'rs of State are sheer pretence
When they're exerted in the Saints' defence.

Great men have fall'n and mighty men have died—
Nations have mourn'd their fav'rites and their pride;
But TWO, so wise, so virtuous, great and good,

Before on earth, at once, have never stood
Since the creation—men whom God ordain'd
To publish truth where error long had reigned;
Of whom the world, itself unworthy prov'd:
It KNEW THEM NOT; but men with hatred mov'd
And with infernal spirits have combin'd
Against the best, the noblest of mankind!

Oh, persecution! shall thy purple hand
Spread utter destruction through the land?
Shall freedom's banner be no more unfurled?
Has peace indeed, been taken from the world?

Thou God of Jacob, in this trying hour
Help us to trust in thy almighty pow'r;
Support thy Saints beneath this awful stroke—
Make bare thine arm to break oppression's yoke.
We mourn thy Prophet, from whose lips have flow'd
The words of life, thy spirit has bestow'd—
A depth of thought, no human art could reach
From time to time, roll'd in sublimest speech,
From the celestial fountain, through his mind,
To purify and elevate mankind:
The rich intelligence by him brought forth,
Is like the sun-beam, spreading o'er the earth.

Now Zion mourns—she mourns an earthly head:
The Prophet and the Patriarch are dead!
The blackest deed that men or devils know
Since Calvary's scene, has laid the brothers low!
One in their life, and one in death—they prov'd
How strong their friendship—how they truly lov'd:
True to their mission, until death, they stood,
Then seal'd their testimony with their blood.
All hearts with sorrow bleed, and ev'ry eye
Is bath'd in tears—each bosom heaves a sigh—
Hark broken widows' agonizing groans
Are mingled with the helpless orphans' moans!

Ye Saints! be still, and know that God is just—
With steadfast purpose in his promise trust:
Girded with sackcloth, own his mighty hand,
And wait his judgments on this guilty land!
The noble martyrs now have gone to move
The cause of Zion in the courts above.
Nauvoo, July 1, 1844.

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"Truth will prevail."

VOL. V. NO. 13.]

CITY OF NAUVOO, ILL. JULY, 15, 1844.

[Whole No. 97.]

HISTORY OF JOSEPH SMITH.

(Continued.)

From this time till the 8th or 10th of January, 1832, myself and elder Rigdon continued to preach in Shalésville, Rayenna, and other places, setting forth the truth, vindicating the cause of our Redeemer; showing that the day of vengeance was coming upon this generation like a thief in the night: that prejudice, blindness, darkness, filled the minds of many, and caused them to persecute the true church, and reject the true light; by which means we did much towards allaying the excited feelings which were growing out of the scandalous letters then being published in the "Ohio Star," at Ravenna, by the before mentioned apostate, Ezra Booth. On the 10th of January, I received the following

Revelation to Joseph Smith, jun. and Sidney Rigdon, January, 1832. The word of the Lord unto them concerning the church of the living God established in the last days, making known the will of the Lord unto the elders, what they shall do until conference.

For verily thus saith the Lord, it is expedient in me, that they should continue preaching the gospel, and in exhortation to the churches in the regions round about, until conference; and then behold it shall be made known unto them by the voice of the conference their several missions.

Now verily I say unto you, my servants Joseph Smith, jun., and Sidney Rigdon, saith the Lord, it is expedient to translate again, and inasmuch as it is practicable to preach in the regions round about, until conference; and after that, it is expedient to continue the work of translation, until it be finished. And let this be a pattern unto the elders, until further knowledge, even as it is written. Now I give no more unto you at this time. Gird up your loins and be sober; even so: Amen.

Upon the reception of the foregoing word of the Lord, I recommenced the translation of the scriptures, and labored diligently until January. During this period, I also received the following as

An explanation of the epistle to the 1st. Corinthians, 7th chapter, 14th verse.

For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean, but now are they holy.

Now in the days of the apostles the law of

circumcision was had among all the Jews who believed not the gospel of Jesus Christ. And it came to pass that there arose a great contention among the people concerning the law of circumcision, for the unbelieving husband was desirous that his children should be circumcised and become subject to the law of Moses, which law was fulfilled.

And it came to pass that the children being brought up in subjection to the law of Moses, and give heed to the traditions of their fathers, and believed not the gospel of Christ, wherein they become unholy; wherefore, for this cause the apostle wrote unto the church, giving unto them a commandment, not of the Lord but of himself, that a believer should not be united to an unbeliever, except the law of Moses should be done away among them, that their children might remain without circumcision; and that the tradition might be done away, which saith that little children are unholy; for it was had among the Jews; but little children are holy, being sanctified through the atonement of Jesus Christ; and this is what the scriptures mean.

A few days before the conference was to commence in Amherst, Lorain county, I started in company with the elders that dwelt in my own vicinity, and arrived in due time.

At this conference much harmony prevailed and considerable business was done to advance the kingdom, and promulgate the gospel to the inhabitants of the surrounding country.

The elders seemed anxious for me to enquire of the Lord that they might know his will, or learn what would be most pleasing to him for them to do, in order to bring men to a sense of their condition; for, as it was written, all men have gone out of the way, so that none doth good; no not one. I enquired and received the following:

Revelation given January, 1832.

Verily, verily I say unto you, I who speak even by the voice of my spirit: even Alpha and Omega, your Lord and your God: hearken. O ye who have given your names to go forth to preach my gospel, and to prune my vineyard; Behold I say unto you, that it is my will that you should go forth and not tarry, neither be idle, but labor with your mights; lifting up your voices as with the sound of a trumpet, proclaiming the truth according to the revelations and commandments which I have given you, and thus if ye are faithful ye shall be laden

with many sheaves, and crowned with honor, and glory, and immortality and eternal life.

Therefore, verily I say unto my servant Wm. M. McLellin, I revoke the commission which I gave unto him, to go into the eastern countries, and I give unto him a new commission and a new commandment, in the which I the Lord chasteneth him for the murmurings of his heart; and he sinned; nevertheless I forgive him, and say unto him again, go ye into the south countries; and let my servant Luke Johnson go with him and proclaim the things which I have commanded them, calling on the name of the Lord for the Comforter, which shall teach them all things that are expedient for them, praying always that they faint not; and inasmuch as they do this I will be with them even unto the end. Behold this is the will of the Lord your God concerning you; even so: Amen.

And again, verily thus saith the Lord, let my servant Orson Hyde, and my servant Samuel H. Smith, take their journey into the eastern countries, and proclaim the things which I have commanded them; and inasmuch as they are faithful, so I will be with them even unto the end. And again, verily I say unto my servant Lyman Johnson, and unto my servant Orson Pratt; they shall also take their journey into the eastern countries; and behold and lo, I am with them also even unto the end. And again I say unto my servant Asa Dodd and unto my servant Calves Wilson, that they also shall take their journey unto the western countries, and proclaim my gospel even as I have commanded them; and he who is faithful shall overcome all things, and shall be lifted up at the last day. And again I say unto my servant Major N. Ashley and my servant Burr Riggs, let them take their journey also unto the south country; yea, let all these take their journey as I have commanded them; going from house to house, and from village to village, and from city to city; and in whatsoever house ye enter, and they receive you, leave your blessing upon that house, and in whatsoever house ye enter and they receive you not, ye shall depart speedily from that house, and shake off the dust of your feet as a testimony against them; and you shall be filled with joy and gladness; and know this, that in the day of judgment, you shall be judges of that house, and condemn them; and it shall be more tolerable for the heathen in the day of judgment than for that house: therefore gird up your loins and be faithful, and ye shall overcome all things and be lifted up at the last day; even so: Amen.

And again, thus saith the Lord unto you, O ye elders of my church, who have given your

names that you might know his will concerning you; behold I say unto you, that it is the duty of the church to assist in supporting the families of those; and also to support the families of those who are called and must needs be sent unto the world, to proclaim the gospel unto the world; wherefore I the Lord give unto you this commandment, that ye obtain places for your families, inasmuch as your brethren are willing to open their hearts; and let all such as can obtain places for their families, and support of the church for them, not fail to go into the world: whether to the east, or to the west, or to the north, or to the south; let them ask and they shall receive; knock and it shall be opened unto them, and made known from on high, even by the Comforter whither they shall go.

And again verily I say unto you, that every man who is obliged to provide for his own family, let him provide and he shall in no wise lose his crown; and let him labor in the church. Let every man be diligent in all things. And the idler shall not have place in the church, except he repents and mends his ways. Wherefore let my servant Simeon Carter, and my servant Emer Harris, be united in the ministry.— And also my servant Ezra Thayer, and my servant Thomas B. Marsh. Also my servant Hyrum Smith, and my servant Reynolds Cahoon; and also my servant Daniel Stanton, and my servant Seymour Brunson; and also my servant Sylvester Smith, and my servant Gideon Carter; and also my servant Ruggles Eames, and my servant Stephen Eumett; and also my servant Micah B. Welton, and also my servant Eden Smith; even so: Amen.

CONFERENCE MINUTES.

Continuation of last April's Conference.

[Elder Rigdon here stopped to refresh himself. The choir sung a hymn.]

Elder John Taylor being called upon to address the congregation, said, It gives me pleasure to meet and associate with so large an assemblage of the saints. I always feel at home among the brethren. I consider them the honorable of the earth; and if I can do any thing to conduce to their happiness, or that will in any wise tend to their edification, I am satisfied. I therefore address this congregation with cheerfulness and pleasure; and if by unfolding any of the principles of truth that I am in possession of, or laying before you any thing pertaining to the kingdom; If my ideas will enlarge your minds or produce beneficial results to any, I shall consider myself on this, as on all other occasions amply repaid. May

things have been spoken by Elder Rigdon concerning the early history of this church. There is no individual who has searched the oracles of eternal truth, but his mind will be touched with the remarks made by our venerable friend which unfold the dispensation of Jehovah, and have a tendency to produce the most thrilling feelings in the bosoms of many who are this day present, and to promote our general edification; he traces with pleasure on the historic page the rise of nations, kingdoms and empires. Historians dwell with great minuteness on the heroic deeds, the chivalrous acts, the dangers and deliverances; the tact, bravery and heroism of their chieftains, generals and governments. We as republicans, look back to the time when this nation was under the iron rule of Great Britain, and groaned under the power, tyranny and oppression of that powerful nation. We trace with delight, the name of Washington, a Jefferson, a La Fayette and an Adams, in whose bosoms burnt the spark of liberty. These themes are dwelt upon with delight by our own legislators, our governors and presidents; they are subjects which fire our souls with patriotic ardor. But if these things animate them so much, how much more great, noble and exalted are the things laid before us. They were engaged in founding kingdoms, and empires that were destined to dissolution and decay, and although many of them were great, formidable and powerful, they now exist only in name. Their "cloud capped towers, their aëolian temples, are dissolved," and nothing now remains of their former magnificence, or ancient grandeur, but a few dilapidated buildings and broken columns, a few shattered fragments remains to tell to this and to other generations, the perishable nature of earthly pomp and worldly glory.— They were engaged in founding empires and establishing kingdoms, and powers that had in themselves the seeds of destruction, and were destined to decay. We are laying the foundation of a kingdom that shall last forever;— that shall bloom in time and blossom in eternity. We are engaged in a greater work than ever occupied the attention of mortals; we live in a day that prophets and kings desired to see, but died without the sight. When we hear the history of the rise of this kingdom, from one who has been with it from its infancy, from the lips of our venerable friend who has taken an active part in all the history of the church, can we be surprised that he should feel animated, and that his soul should burn with heavenly zeal? We see in him a man of God who can contemplate the glories of heaven; the visions of eternity, and who yet looks

forward to the opening glories which the great Eloheim has manifested to him, pertaining to righteousness and peace; a man who now beholds the things roll on which he has long since beheld in prophetic vision. Most men have established themselves in authority, by laying desolate other kingdoms, and the destruction of other powers. Their kingdoms have been founded in blood and supported by tyranny and oppression. The greatest chieftains of the earth have obtained their glory, if glory it can be called, by blood, carnage and ruin.— One nation has been built up at the expense and ruin of another, and one man has been made at the expense of another, and yet these great men were called honorable for their inglorious deeds of rapine. They have slain their thousands, and caused the orphans to weep and the widows to mourn. Men did these things because they could do it, because they had power to desolate nations and spread terror and desolation. They have made themselves immortal as great men. The patriots of this country had indeed a laudable object in view, a plausible excuse for the course they took.— They stood up in defence of their rights, liberty and freedom; but where are now those principles of freedom? Where the laws that protect all men in their religious opinions? where the laws that say a man shall worship God according to the dictates of his own conscience? What say ye, ye saints, ye who are exiles in the land of LIBERTY. How came you here? Can you in this land of equal rights return in safety to your possessions in Missouri? No!— You are exiles from thence, and there is no power, no voice, no arm to redress your grievances. Is this the gracious boon for which your fathers fought, and struggled, and died? Shades of the venerable dead, could you but gaze upon this scene and witness tens of thousands of Americans in exile on Columbia's soil, if pity could touch your bosoms, how would you mourn for the oppressed; if indignation, how would you curse the heartless wretches that have so desecrated and polluted the temple of liberty. "How has the gold become dim, and the fine gold, how has it changed?" Let it not be told among the heathen monarchs of Europe, lest they laugh and say ha! ha! So would we have it, Ye saints, never let it go abroad, that ye are exiles in the land of liberty, lest ye disgrace your republic in the eyes of the nations of the earth; but tell it to those who robbed and plundered, and refused to give you your rights; tell your rulers that all their deeds of fame are tarnished, and their glory is departed. Are we now indeed in a land of liberty, of freedom, of equal rights? Would to God!

could answer yes; but no! no!! I cannot. They have robbed us, we are stripped of our possessions, many of our friends are slain, and our government says "your cause is just, but we can do nothing for you." Hear it, ye great men, we are here in exile! Here are thousands of men in bondage, in a land of liberty, of freedom!! If ye have any patriotism left, shake off your fetters, and come and proclaim us free, and give us our rights. I speak of this government as being one of the best of governments, as one of the greatest, purest, and yet, what a melancholy picture. O ye venerable fathers who fought for your liberty, blush for your children, and mourn, mourn over your country's shame. We are now talking about a government which sets herself up as a pattern for the nations of the earth, and yet, O what a picture. If this is the best, the most patriotic, the most free, what is the situation of the rest? Here we speak with national pride of a Washington, a La Fayette, a Monroe, and a Jefferson; who fought for their liberties, and achieved one of the greatest victories ever won, and scarcely has one generation passed away before 15000 citizens petition government for redress of their wrongs, and they turn a deaf ear to their cry. Let us compare this with the Church of Christ, fourteen years ago a few men assembled in a log cabin; they saw the visions of heaven and gazed upon the eternal world; they looked through the rent vista of futurity, and beheld the glories of eternity; they were planting those principles which were concocted in the bosom of Jehovah; they were laying a foundation for the salvation of the world, and those principles which they then planted, have not yet begun to dwindle, but the fire still burns in their bones; the principles are planted in different nations, and are wafted on every breeze. When I gaze upon this company of men, I see those who are actuated by patriotic and noble principles, who will stand up in defence of the oppressed, of whatever country, nation, color, or clime. I see it in their countenances; it is planted by the spirit of God, and they have received it from the great Eloheim, all the power or influence of mobs, priestcraft and corrupt men, cannot quench it, it will burn, it is comprehensive as the designs of God, and as expansive as the universe, and reaches to all the world, no matter whether it was an Indian, a negro or any other man, or set of men that are oppressed, you would stand forth in their defence. I say unto you, continue to cherish those principles; let them expand, and if the tree of liberty has been blasted in this nation; if it has been gnawed by worms, and already

blight has overspread it, we will stand up in defence of our liberties, and proclaim ourselves free in time and in eternity.

The choir, by request sung 'the red man,' after prayer by Elder J. P. Green, the meeting was adjourned for one hour.

APRIL 6th, 1844, afternoon.

The president arrived at the stand at 1-2 past 2 o'clock, P. M. The choir sung a hymn, after which prayer by Elder J. P. Green, when the choir sung another hymn. Elder Rigdon resumed his history of the Church of Christ.

(For the want of room we postpone president Rigdon's remarks for the present.)

The Kalamazoo conference met at the house of elder Ezekiel Lee, in Comstock, Kalamazoo county, Michigan, on the 1st day of June 1844. There were present two of the quorums of the Twelve, viz: W. Woodruff and George A. Smith; three of the High Council, viz: S. Bent, C. C. Rich and D. Fulmer; five of the High Priest's quorum, viz: H. Green, Z. Coltrin, Moses Smith, E. Thayer and G. Coltrin; eight of the Seventies, fourteen Elders; two priests, and one deacon; total, 35. Conference was called to order by elder C. C. Rich; W. Woodruff was called to the chair; C. Dunn and E. M. Webb chosen clerks.

Conference was opened by singing and prayer by the president.

The following branches were then represented:

The Kalamazoo branch represented 44 members, six elders, one priest and one deacon.

Grand Prairie branch represented eight members, one elder.

Otsego branch represented 6 members, one elder, two priests and one teacher.

Pawpaw branch represented eight members, three elders.

Albion branch represented 26 members, two elders, one priest and one deacon.

Florence branch represented 10 members, one elder.

Motville branch represented seven members, one elder.

Scattering members, 10.

Total, 126 members, 15 elders, four priests, one teacher and two deacons.

It was moved and carried that Gideon Brownell, Jonathan Willard and Charles Lee, be ordained elders.

Also Seth Tuft, to the office of a priest.

Also W. Tyrril, to the office of a teacher.

The above named persons were then ordained under the hands of elders S. Bent, Z. Coltrin and D. Fulmer.

It was moved and carried that we sustain el-

ders Charles C. Rich and Harvey Green, in their appointment to preside over the state of Michigan, assigned them by the Twelve. The day was occupied in giving instructions to the elders. The assembly was addressed by the president; followed by elders George A. Smith, S. Bent, C. C. Rich, Z. Coltrin, H. Green, D. Fulmer, E. Lee, G. Coltrin, E. M. Webb and C. Dunn. The elders were strictly charged to keep within the limits of the first principles, and let mysteries alone. It was ascertained that some were unwise and had taught false doctrine; such were corrected. The congregation was dismissed, and the elders assembled together and addressed by the president, and elder G. A. Smith, who forcibly urged upon their minds the necessity of their pursuing a wise course in relation to their teachings; to let what they called mysteries alone. The names of some were called as an example for the rest, who had been unwise in their teaching, among whom were elder Cornish and Keyzar. We were also informed that elder Bottom was injuring the cause in places where he had been; and if one fourth part of the testimony be true concerning the teachings and mysteries, which Dr. Samuel Parker has strewed by the way side since he left Nauvoo, we are satisfied that he is filled with mysteries that never entered into the mind of God, or the authorities of the church. He had left Michigan and gone to Canada. As there was such a number of elders present, the greatest care was taken to give every necessary information in regard to their missions, that they might pursue a wise policy in every thing assigned them.

SUNDAY, June 2.

A large and respectable audience assembled at 10 o'clock, A. M., which was composed of many of the most respectable citizens of the county; who were addressed in the forenoon by elder W. Woodruff, followed by elder Z. Coltrin. In the afternoon elder G. A. Smith, followed by elders D. Fulmer, S. Bent and C. C. Rich, ably set forth the first principles of the gospel of Christ, and delivered their testimony, (attended with the spirit and power of God,) unto the audience, who sat in silence, manifesting great interest and attention. At the close of the meeting that warmth of friendship and kindness of feeling that is characteristic of a noble and generous soul, was manifested by many of the assembly, among whom was Gen. Comstock, and Dr. Hood.

After the assembly was dismissed, the elders were again called together by elder Rich, who proceeded to appoint the elders their stations in the different counties in the state.

W. WOODRUFF, Prest.

CRANDALL DUNN, } Clerks
E. M. WEBB, }

Pleasant Vally conference met at B. B. Searls' on the 8th day of June, 1844; when the following branches were represented.

Pleasant Vally branch consists of 27 members, one priest and one teacher.

Rose branch consists of nine members, one teacher.

Napoleon branch consists of eight members, two elders, one teacher and one deacon.

Jackson branch consists of 21 members, three elders, one priest, one teacher and one deacon.

Cedar branch consists of 20 members and one deacon.

Monroe branch consists of four members.

Total, 89 members, five elders, two priests, four teachers and three deacons.

Resolved, That Alphonzo Terry, Samuel Gould, Isaac Williamson and Samuel Herrington be ordained elders.

Resolved, That Lysander Terry be ordained an elder.

The above named persons were then ordained under the hands of elders Woodruff, Smith and Coltrin.

SUNDAY, June 9.

The meeting was addressed in the forenoon by elders G. A. Smith and Z. Coltrin, and in the afternoon by elders Woodruff, Dunn and others, and sacrament was administered.

W. WOODRUFF, Prest.

C. DUNN, Clerk.

The Franklin conference opened on the 15th of June, 1844.

There were present of the Twelve W. Woodruff and George A. Smith.

Of the High Priests, C. C. Rich, Harvey Green, Zebedee Coltrin, G. Coltrin and David Fulmer.

Of the Seventies, William Burton and J. Savage.

Also nine elders, three priests and two teachers.

President C. C. Rich called the house to order, and elder George A. Smith was called to the chair, and C. Dunn appointed clerk.

A hymn was sung, and the president opened the meeting by prayer. Some instruction was given by the chair concerning the object of the conference, when the following branches were represented:

Franklin branch consists of 35 members, one elder, one priest and one teacher.

Waterford branch consists of 12 members, one elder and one teacher.

Livonia branch consists of 12 members, one elder, one priest and one teacher.

Redford branch consists of 13 members, one elder, one priest and one deacon.

Brownstown branch consists of 23 members, one elder, one priest and one deacon.

Van Buren branch consists of 10 members and one elder.

Auburn branch consists of 13 members, two elders and one teacher.

Riga branch consists of 18 members, one priest and one deacon.

Confidence branch consists of nine members.

Four members in Lapier county, and three in Oakland county.

Total, 170 members, eight elders, five priests five teachers and three deacons.

After some instruction was given by the chair, on the subject of ordination, it was

Resolved, That elder M. Serrine be ordained a high priest.

Resolved, That B. B. Searls, M. Wait, M. Sprague, Peter Van Evry, William Van Evry, C. Loomis, S. Goodnuff, C. McBride and Jonathan Collins, be ordained to the office of elders.

Resolved, That C. Hogle and S. Hopkins, be ordained priests.

Resolved, That J. M. Taylor be ordained deacon.

The above named persons were then ordained under the hands of elders G. A. Smith, C. C. Rich and W. Woodruff.

Resolved, That elder M. Serrine be the presiding high priest over all the branches of the church in Eastern Michigan.

Spiritual and edifying addresses were delivered by elders Woodruff, Smith and Rich, directed mostly to the elders.

Conference adjourned until Sunday morning 10 o'clock.

Conference met pursuant to adjournment.—A large audience was assembled at an early hour, which was addressed by elder W. Woodruff, followed by elder Green, and in the afternoon by elder G. A. Smith; a good impression was made upon the whole congregation.

G. A. SMITH, Prest.

C. C. DUNN, Clerk.

Minutes of a conference of the elders of the Church of Jesus Christ of Latter Day Saints, held on the first and second days of June, 1844, in Alquina, Fayette county, Ia.

The following are the names of the official members present:

High Priests—Amasa Lyman, Willard Snow, William Snow, James C. Snow and George P. Dykes.

Seventies—Dominicus Carter and Josiah Fleming.

Elders—Wm. Taney, Robert Reehy, Wm. Martindale and Ephraim Turner.

The conference was organized by calling el-

der Amasa Lyman to preside, and by appointing elder James C. Snow, clerk, after which a hymn was sung, and the throne of grace addressed by the president.

The choir sung another hymn, when elder Willard Snow was called upon to address the saints; who, after making some preliminary remarks, took the 37th chapter of Genesis, 7th verse, for his text. From this he showed the design of God, in protecting his servants in carrying his designs and purposes into effect, and in frustrating the wicked in all their secret works of darkness, showing the contrast between him that serveth God and him that serveth him not. He concluded by telling a dream, of President Joseph Smith's, dreamed about fourteen years ago, viz: "That his name should be had for good and for evil, among all the nations and kingdoms of the earth, and that they would seek his life from city to city, and speak all manner of evil against him falsely."

Another hymn was sung, and conference adjourned until 2 o'clock.

Afternoon services opened by singing and prayer, by elder Dominicus Carter.

Elder William Snow then arose and gave a short synopsis of the revealed will of God to man, from the creation down to the present time, showing what had been written was for our profit and learning, for the express purpose that we might place ourselves in a situation to receive the revealed will of heaven given directly to us, and in so receiving, we would escape the evils to which we are continually exposed. He then took up the 3d chapter of Malachi, and reasoned upon the new and everlasting covenant which should precede the second advent of the Savior, also some of the circumstances attending it. President Amasa Lyman then made some general remarks upon the different applications of time and days spoken of by the prophets and apostles, for the fulfillment of certain scriptures; for instance, the first and second verses of Hebrews, where Paul says: God who at sundry times, &c.; but hath in these last days spoken unto us by his Son. This shows that the very time here referred to, was the very days then passing. Again, the prophet Joel says, in the last days saith God, I will pour out of my spirit upon all flesh, &c.—This time refers to the very last days that will ever be. He then showed the permanent foundation of the kingdom of Christ, and the surety of its continuation under the present dispensation.

Conference adjourned until Sunday 11 o'clock.

Conference convened at 11 o'clock, and was called to order by singing and prayer, by elder Martindale.

President Amasa Lyman then arose and read some of the first verses of the third chapter of the second epistle of Peter; he then showed the necessity of more revelations, without which, the prophecies already given can never be fulfilled; for this reason, that the heavens must receive Jesus Christ until the times of the restoration of all things which God hath spoken by the mouth of all his holy prophets since the world began; Acts 3d chapt., 21st verse. He also showed the various changes which have taken place since the morning of creation; and again, how these things so changed are to be restored again previous to the second coming of the Savior. He concluded his remarks by saying to the people, prove all things and hold fast that which is good.

Conference adjourned until 3 o'clock.

The afternoon services commenced by singing and prayer, by elder William Martindale; after which, elder George P. Dykes, in a short and concise manner, traced the rise and downfall of the kingdoms and empires of the earth, as they have existed from ancient Babylon to the setting up of the kingdom of God in the last days. He then took up the subject of the Book of Mormon and proved the authenticity of the book by the testimony of the prophets.

After singing a hymn conference adjourned until the 14th day of September next, at 10 o'clock.

During the conference a good spirit prevailed; two came forward and were baptized for the remission of their sins, and many others were believing, while some gazed heedless on the sight.

AMASA LYMAN, Pres.

JAMES C. SNOW, Clerk.

Minutes of a conference held in Pleasant Garden, Putman county, Ia., June 1844.

The house was called to order, and on motion of elder Richard Anderson, elder G. P. Dykes was called to the chair, and Alfred Hall chosen secretary.

After the conference was duly opened by singing and prayer, by brother Anderson, the chairman arose and in a conclusive manner set forth the necessity of order in the house of God; after which he addressed the assembly from the 5th chapter and 18th verse of Romans; and in an able and elegant manner set forth the atonement through Jesus Christ, and universal salvation from original sin, and a full and complete salvation from actual sins, by an obedience to the principles of the gospel; af-

ter which meeting adjourned till 2 o'clock, P. M.

Met pursuant to adjournment; no business of a temporal nature being brought before the conference, elder R. Anderson addressed the congregation on the subject of the second coming of the Son of Man, and in an able manner proved his position to be tenable. He was followed by the chairman, who in a plain and positive manner, proved emphatically that the promises made to the ancient fathers would be fulfilled.

The names of the official members present, were then taken, which were as follows:

High Priest—George P. Dykes.

Seventies—Daniel Shearer, Salmon Warner, A. Hanks.

Elders—Richard Anderson, John Jones, Robert Gillibrand, Lincoln Mason, Alfred Hall.

Priest—Allen E. Hall.

The conference then proceeded to appoint, (after the dismission of the congregation,) elder Anderson his mission in Putman and the adjoining counties; elders Warner and Hanks in the north of Putman and Montgomery counties, and elders Jones and Gillibrand to Vevy, Switzerland county.

Conference adjourned to meet to-morrow at 10 o'clock.

Met pursuant to adjournment, and after singing and prayer, elder Shearer addressed the congregation on the plan of salvation and was followed by elder Dykes.

Adjourned till 2 o'clock.

Met pursuant to adjournment, and opened by singing and prayer, by elder Gillibrand, after which the chairman took the floor, and in an able manner proved the authenticity of the Book of Mormon. He was followed by elder Shearer and Anderson, after which, through the benediction of the president, the conference adjourned, sine die.

G. P. DYKES, Pres.

ALFRED HALL, Clerk.

Minutes of a Conference of the Church of Jesus Christ of Latter day Saints, held at the city of Halifax, Halifax co., Province of Nova Scotia, according to previous appointment, February 19th, 1844.

Conference met at 1 o'clock, and after singing and prayer by Elder John Skerry, Elder Robert Dickson presented before the meeting the object of the conference.

Conference was organized by calling Robert Dickson to preside and appointing John Skerry Clerk.

Representation of branches—The Halifax branch represented by Elder Dickson, consists

of 16 members, 2 elders, and 1 deacon 2 have been cut off since the last conference.

Four members at Onslow, Colchester co., N. S., represented by Elder Dickson.

The Preston branch represented by Elder Edward Cooke, consists of 14 members, 1 elder, 1 priest, 1 teacher, and 1 deacon, all in good standing, except 4 members doubtful.

Elder Dickson has baptised since the last conference six in Preston.

Present, 3 elders, 1 priest, 1 teacher, and 1 deacon.

Resolved, That the saints uphold the first presidency by their prayers.

Resolved, That a copy of the minutes of this conference be transmitted to Nauvoo, for publication in the Times and Seasons.

Conference minutes were read and accepted.

Resolved, That this conference adjourn *sine die*.

R. DICKSON, Pres't.

JOHN SKERRY, Clerk.

Minutes of a conference held in Adams, Jefferson county, on 25 and 26 of May, 1844.

The conference convened Saturday, 10 o'clock A. M., there was present on that occasion about 300 saints, 150 of which have embraced the gospel since last autumn after some appropriate remarks delivered by Elder J. Patten, the conference was organized by calling Elder B. Brown to the chair, and appointing Elder J. W. Crosby secretary.

The business of the day then commenced.—Branches were represented as follows:

Elder Green made mention of the Adams branch of 60 members, one elder, two priests, all in good standing, this branch last September numbered 17 only.

Clayton branch represented by brother Nichols, 8 members one elder.

Lime branch represented by Elder H. Ackley, of 35 members, 4 elders, all in good standing, this branch was organized last winter.

Black River branch represented by Elder Childs, 50 members, two elders, two priests.

Ellisburgh branch represented by Bro. M. Bates, 48 members, two elders and one priest.

Indian River branch represented by Brother Childs, 40 members, two elders, two priests.

Pillar Point branch was represented by Eld. Gibbs, 12 members, one elder.

Theresa branch 14 members, two elders, one priest and one deacon.

Alexandria branch represented by Elder J. Crosby, 22 members, one elder, this branch has been raised up within a few weeks. Many other scattering members were spoken of:

there were some fifteen or twenty elders present, from different parts of the country who universally manifested a warm hearted and ardent zeal in the cause of truth.

Our business being accomplished and much instruction having been given on the importance of the Temple being reared, funds wanted, &c., likewise, a few remarks respecting the ensuing presidential election, a number of brethren delivered their testimony in favor of the great work of God to be performed in this dispensation of the fulness of times. Conference then adjourned till next day.

Sunday, Conference assembled at 10 o'clock A. M., the meeting was opened by singing and prayer; as usual a large concourse of people assembled from the surrounding country, probably near 1000; the day was spent very agreeably, being devoted to public preaching. Our meeting being held in the grove, some little disorder was manifest from professors of goodness, but in reality, ~~the~~ possessors of meanness; however, our meeting was agreeable and the saints rejoiced greatly in the truth. During our conference 5 were baptised and two ordained to the office of an elder; there will be a great gathering the ensuing autumn from this region. Our labors are closed in this region for the present, yet the work is rolling on steadily and increasing on every hand, we have baptised rising of 150 and ordained eight elders in this county since our labors commenced here, but the time of our departure is at hand.

If you find the above minutes, remarks, &c., worthy of a place in your valuable periodical, they are at your disposal.

With sentiments of high esteem, we subscribe ourselves your fellow laborers in the gospel of peace.

BENJ. BROWN.

JESSE W. CROSBY.

For the Times and Seasons.

CONNERSVILLE, Fayette county,
Indiana, May 21, 1844.

Dear Brother:—With due respect, I take my pen to address you a short letter. I am well, thank the great giver of all good, and hope you are too. When I left La Harp, I proceeded to Ottawa, preached a few times when I left for Indiana and travelled over the worst road that I ever saw. I crossed the Wabash at Covington, where I introduced truth among them.—They were wild and unreasonable at first, but soon became more tame; I succeeded in getting the court house and preached twice, and left with an urgent request to return. From

thence I went to Fredericksburg, on the Indianapolis road, where I preached to a congregation, the most of whom had never seen a Mormon before. From thence I went to Jamestown where I preached again; the meeting went off well, and the people seemed anxious to hear the truth. From thence I went to Pittsburgh where I preached to an audience who had never heard a saint before; they had many and awful conjectures about the truth, and sent three miles for a Protestant Methodist to oppose me.

I set forth faith and repentance and baptism, for the remission of sins, &c., which he opposed so strong that he quaked like old Belshazzar, and finally it grew into a debate; the Mormon the affirmative, and the Methodist the negative; but after one night's sleep (the debate was to come off the next day,) he wanted to be off; he too when he began to consider, believed the same things, except baptism, and that he would not deny. All things being ready, I opened the subject and read his discipline which settled the point, and we parted friendly; but in the beginning he was determined to oppose Mormonism; but found it hard to kick against the truth. From thence I went to Indianapolis, the great capital, where I lifted my voice to them in defence of the truth. They listened with much attention and seemed disposed to investigate. From thence I went to Morristown, where I again told the listening multitude the way of life and salvation; from thence to Connorsville, where I have an appointment to-night in the court house.—I am now seated in a large hall, surrounded by strangers, yet friendly, who have took in a stranger and fed him; I am within five miles of the place of destination. I have been favored with good health since my departure from Nauvoo; and have baptized two, who live in Ottowa, Ill.

Yours, Respectfully,

GEORGE P. DYKES.

James, the apostle of our Lord and Savior Jesus Christ, in his general epistle to the Twelve Tribes scattered abroad, thus speaks unto them: James, chap. 5; 1—3.

"Go now ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire.—Ye have heaped treasures together for the last days."

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY, JULY 15, 1844

THE MURDER.

Gen. Joseph Smith, who was murdered in cool blood, in Carthage Jail, on Thursday, the 27th day of June, was one of the best men that ever lived on the earth. The work he has thus far performed, towards establishing pure religion, and preparing the way for the great gathering of Israel, in the short space of twenty years since the time when the angel of the Lord made known his mission and gave him power to move the cause of Zion, exceed any thing of the kind on record. Without learning, without means and without experience, he has met a learned world; a rich century; a hard hearted, wicked, and adulterous generation, with truth that could not be resisted; facts that could not be disproved; revelations, whose spirit had so much God in them that the servants of the Lord could not be gainsaid or resisted, but like the rays of light from the sun, they have tinged every thing they lit upon, with a lustric and livery which has animated, quickened, and adorned.

The pages of Gen. Smith's history, though his enemies never ceased to persecute him and hunt for offences against him, are as unsullied as virgin snow; on about fifty prosecutions for supposed criminal offences, he came out of the legal fire, heated like Nebuchadnezzar's furnace, seven times hotter than it was wont to be, without the smell of fire, or a thread of his garments scorched. His foes of the world and enemies of his own household, who have sought occasions against him, in order, secretly to deprive him of his life, because his goodness, greatness and glory exceeded theirs, have a poor excuse to offer the world, for shedding his innocent blood; and no apology to make to the Judge of all the earth, at the day of judgment. They have murdered him because they feared his righteousness.

His easy good natured way, allowing every one was honest, drew around him hypocrites, wicked and mean men, with the virtuous, and in the hour of trouble, or trial, when the wheat was cleansed by water, the light kernels and smut, rose upon the top of the water and had to be poured off, that the residue might be clean, or to be still plainer, when they went through the machine for cleansing the grain, the chaff, light grain and smut were blown off among the rubbish.

False brethren, or to call them by their right name, "apostates," have retarded the work more, and combined more influence to rob him of life, than all christendom: for they having mingled in his *greatness*, *knew* where and when to take advantage of his *weakness*. Their triumph, however, is one that disgrace their state and nation, ruins them in time and in eternity. They cannot out grow it: they cannot out live it: and they cannot out die it: from him that winked at it, to him that shot the fatal ball, wherewith there is moral honesty, humanity, love of life, liberty, and the pursuit of happiness, there the breath of indignation, the whisper of "those murders"—the story of mobocracy and the vengeance of God, will haunt the whole gang and their offspring and abettors with a fury like Milton's gates of hell:

"——grating harsh thunder."

In thus descending upon the glory of General Joseph Smith and the cowardly disgrace of his assassins, let his noble minded brother Hyrum have no less honor shown him: he lived so far beyond the ordinary walk of man, that even the tongue of the vilest slanderer could not touch his reputation. He lived godly and he died godly, and his murderers will yet have to confess that it would have been better for them to have a mill-stone tied to them, and they cast into the depths of the sea, and remain there while eternity goes and eternity comes, than to have robbed that noble man of heaven, of his life. If there be such a thing as the greatest and least crimes, among the archives of the better world, the wilful murder of Joseph and Hyrum Smith will be *first and worst*, without forgiveness in this world or the world to come;—"for no murderer hath eternal life abiding in him."

The Savior said, we unto the world because of offences, but offences must needs come; but we unto him by whom they come! Prophets have been sent, according to the sacred history, which all enlightened nations use as a guide of morality here, or for a rule to obtain heaven hereafter, to instruct and lead the people according to the pure purposes of God, and yet from Cain, down to two or three hundred Americans, Illinoisans, Missourians, Christians even *freemen*, the lives of mostly all these good men, the servants of God, not omitting his own Son, have been taken from them by those who *professed* to be the most wise, enlightened, intelligent, and religious, (that is nationally) that were on the earth when the hellish deeds were done. But what has the next generation said? Ah! time, thou art older and abler to

tell the story, than they that did the solemn act. No wonder the heathen nations will be God's in the day of his power: they have not killed the prophets.

When Gen. Smith went to Carthage just as the cavalry met him for the purpose of obtaining the 'State Arms,' he said to a friend, *I am going like a lamb to the slaughter: but I am calm as a summer's morning: I have a conscience void of offence toward God, and toward all men: I shall die innocent.* Now ye great men who boast of great wisdom, what think ye of the prophet's last prediction? How glorious! How mild! How god like! No wonder the sympathies of all honest men, are kindled in his behalf: the goodness of his deeds merit them.—The want of a perfect knowledge of the servants of God, of the Son of God, in all ages, down to this last, horrid, heart sickening butchery of those two unoffending *American* freemen, must have been the great first cause of taking life contrary to the law of God or man.

Leaving religion out of the case, where is the lover of his country, and his posterity, that does not condemn such an outrageous murder, and will not lend all his powers, energies and influence to bring the offenders to justice and judgement? Every good man will do it when he remembers, that these two innocent men were confined in jail for a supposed crime, deprived of any weapons to defend themselves: had the pledged faith of the State of Illinois, by Gov. Ford, for their protection, and were then shot to death, while, with uplifted hands they gave such signs of distress as would have commanded the interposition and benevolence of Savages or Pagans. They were both Masons in good standing. Ye brethren of "the mystic tie" what think ye! Where is our good Master Joseph and Hyrum? Is there a pagan, heathen, or savage nation on the globe that would not be moved on this great occasion, as the trees of the forest are moved by a mighty wind? Joseph's last exclamation was "*O Lord my God!*"

If one of these murderers, their abettors or accessories before or after the fact, are suffered to cumber the earth, without being *dealt with according to law*, what is life worth, and what is the benefit of laws? and more than all, what is the use of institutions which savages would honor, where *civilized beings* murder without cause or provocation? Will the Americans look over the vast concerns that must, sooner or later, touch their welfare at home and abroad, and exalt or disgrace them among the kingdoms of the great family of man, and learn whether anarchy, mobbery, and butchery are not swiftly hurrying the constituted

authorities of our country, into irretrievable ruin, while the inhabitants of the land must sink into wretchedness, bloodshed, revenge and wo?

Elder John Taylor, and Dr. Willard Richards who were in the jail at the time, innocently as friends of these men, have only to thank God that their lives were spared. Elder Taylor was wounded with *four bullets*, and a *fifth ball*, which had it not been for his *watch* in his left vest pocket, would have passed into his vitals and destroyed his life instantly. This memorable and very valuable watch saved his life, and will remain with its hands permanently pointing to "5 o'clock, 16 minutes and 26 seconds" as the moment when so small a machine interposed between time and eternity.—Dr. Richards was not wounded by a single ball, though one passed so near his ear as to leave a "mark." If such scenes do not awaken the best feelings of freemen for personal safety, *what will? we pause! solemnly pause* for the opinion of *millions*, because all are interested: life is the last boon—all is blank without it, death blots the rest—and where is man?

To conclude, if the good people of our common country, and our common world, do not arise with a union of feeling and energy to help wash off the blood of these two innocent men, from Hancock county: from the plighted faith of Illinois: from the boasted and wide spreading fame of the United States, and from the dignity of our globe; then let all but the righteous be smitten with a curse:—but methinks I see a "union of all honest men", aside from religion, stand forth to magnify the law, who will never rest till justice and judgement have made the offenders, abettors and accessories, whether apostates, officers, or mere men, *atone for the innocent blood of Joseph and Hyrum Smith.*

TO THE SAINTS ABROAD.

Dear Brethren;

On hearing of the martyrdom of our beloved prophet and patriarch, you will doubtless need a word of advice and comfort, and look for it from our hands. We would say, therefore, first of all, be still and know that the Lord is God; and that he will fulfill all things in his own due time; and not one jot or tittle of all his purposes and promises shall fail. Remember, REMEMBER that the priesthood, and the keys of power are held in eternity as well as in time; and, therefore, the servants of God who pass the veil of death are prepared to enter upon a greater and more ef-

fectual work, in the speedy accomplishment of the restoration of all things spoken of by his holy prophets.

Remember that all the prophets and saints who have existed since the world began, are engaged in this holy work, and are yet in the vineyard, as well as the laborers of the eleventh hour: and are all pledged to establish the kingdom of God on the earth, and to give judgement unto the saints; therefore, none can hinder the rolling on of the eternal purposes of the Great Jehovah. And we have now every reason to believe that the fulfilment of his great purposes are much nearer than we had supposed, and that not many years hence, we shall see the kingdom of God, coming with power and great glory to our deliverance.

As to our country and nation, we have more reason to weep for them, than for those they have murdered; for they are destroying themselves and their institutions and there is no remedy: and as to feelings of revenge, let them not have place for one moment in our bosoms, for God's vengeance will speedily consume to that degree that we would fain be hid away and not endure the sight.

Let us then humble ourselves under the mighty hand of God, and endeavor to put away all our sins and imperfections as a people, and as individuals, and to call upon the Lord with the spirit of grace and supplication; and wait patiently on him, until he shall direct our way.

Let no vain and foolish plans, or imaginations scatter us abroad, and divide us assunder as a people, to seek to save our lives at the expense of truth and principle, but rather let us live or die together and in the enjoyment of society and union. Therefore, we say, let us haste to fulfill the commandments which God has already given us. Yea, let us haste to *build the Temple of our God*, and to GATHER together thereunto, our silver and our gold with us, unto the name of the Lord; and then we may expect that he will teach us of his ways and we will walk in his paths.

We would further say, that in consequence of the great rains which have deluged the western country, and also in consequence of persecution and excitement, there has been but little done here, either in farming or building this season; therefore there is but little employment, and but little means of subsistence at the command of the saints in this region—therefore, let the saints abroad, and others who feel for our calamities and wish to sustain us, come on with their money and means without delay, and purchase lots and farms, and build buildings, and employ hands, as well as to pay

their thythings into the Temple, and their donations to the poor.

We wish it distinctly understood abroad, that we greatly need the assistance of every lover of humanity whether members of the church or otherwise, both in influence and in contributions for our aid, succor, and support. Therefore, if they feel for us, now is the time to show their liberality and patriotism towards a poor and persecuted, but honest and industrious people.

Let the elders who remain abroad, continue to preach the gospel in its purity and fullness, and to bear testimony of the truth of these things which have been revealed for the salvation of this generation.

P. P. PRATT,
WILLARD RICHARDS,
JOHN TAYLOR,
W. W. PHELPS.

Nauroo, July 15, 1844.

The following paragraph, and reply from the pen of *M. M. Noah*, is inserted in the *Times and Seasons*, to show the amount of Jewish population. Any information relative to the Jews, old Israel, Ephraim or the remnants, which God in his infinite wisdom, deigns to restore to a state of light, liberty, and gospel unity, must be a sweet morsel to the Saint that is watching for such important events. The belief of Mr. Noah, however, "that the greatest triumphs reserved for Christianity will be in their agency and co-operation in restoring the Jews to their ancient heritage," is all wind: God will never ask Christendom to do what he has declared in the scripture, he will do himself. The 11th chapter of Isaiah says, he will "gather together the dispersed of Judah from the four corners of the earth;" and sundry other places, carries strong proof that God, not man, will show the Jews the "wounds he received in the house of his friends."

Letter of M. M. Noah, to the Bos. Mer. Journal.

NEW YORK, June 18th, 1844.

MR. EDITOR:—a late number of your paper contained the following paragraph:—

Jews.—It is said that the total number of Jews throughout the world is estimated at 3,163,700, and it is said that this number has never materially varied from the time of David downwards.

It has always been a subject of interest, although not of general inquiry, to ascertain as nearly as possible, the numerical force of the Jewish people in every part of the world, and looking forward to the speedy fulfillment of all the promises made to that peculiar and favored race in their restoration to the land of their

ancestors. I have been at considerable pains to obtain a census, accurate as far as every country in Europe is referred to, but depending upon estimates, always below the actual number, of those residing in Asia and Africa, from which it appears that the Jewish nation number full six millions of people, divided and located as follows:—

In all parts of ancient Poland, before the partition of 1772	- - -	1,000,000
In Russia, comprehending Woldavia and Wallachia	- - -	200,000
In the different states of Germany	- - -	750,000
In Holland and Belgium	- - -	80,000
Sweden and Denmark	- - -	6,000
France	- - -	75,000
England	- - -	60,000
Italian States	- - -	200,000
All North and South America and West Indies	- - -	100,000
In the Mahometan States of Europe, Asia and Africa	- - -	3,000,000
Persia, China and Hindostan	- - -	1,000,000

6,471,000

The above includes all who are actually known as professing and following the religion of their forefathers. It is impossible to ascertain the number of those residing in Catholic countries and concealing their religion from motives. The number in Spain who preferred outwardly embracing the Catholic faith to avoid banishment under Ferdinand and Isabella, is several hundred thousands, and are at this day connected with the first families in Spain and Portugal. In Asia and the Turkish dominions, I have made an estimate rather below their actual number. They are powerful in China, and on the borders of Tartary; likewise in Persia and the countries bordering on the Indian Ocean. In Abyssinia and Ethiopia there are many communities of black Jews, and they have a separate congregation at Calcutta.

The number of the Jewish people dispersed in every part of the world will surprise no one who takes into consideration that for the last four hundred years they have been in a measure exempt from those persecutions which they suffered prior to the reformation; nor have they been included in the various wars which have for several hundred years desolated Europe and Asia. Naturally a pacific people, adhering at a very early age to their international marriages, exceedingly temperate in living, and constitutionally active and energetic, their self-augmenting population from these causes must greatly have increased their numbers, and warrant the belief that they are at

this time as numerous as they were in the palmy days of David and Solomon.

There is another error in your paragraph which it may be well also to notice at this time. You state that the number of Jews has never materially varied from three millions, from the time of David downwards. Very nearly that number has been exterminated by wars and violence, from what may be considered the commencement of their national troubles.

According to Josephus and cotemporary writers there were slaughtered in Casaria, by the Syrians - 20,000

In Jerusalem, occasioned by the insolence of a Roman soldier, under the reign of Claudius - 20,000
At Scitopolis - - - - 13,000

At Alexandria, in consequence of the rivalry of the Greeks and Egyptians - - - - 50,000

At Ascalon from the same cause - 2,500

At Ptolemais - - - - 2,000

At Silucia, by the Syrians and Greeks 50,000

At the siege of Jerusalem by Pompey 12,000

By an earthquake in Judea, 42 or 43 years before Christ - - - 30,000

In consequence of a revolt occasioned by breaking a Roman eagle placed in the portico of the Temple, in the reign of Augustus - - 13,000

In a sedition suppressed by Varus, Governor of Syria - - - 2,000

In an ambuscade before Ascalon, in the beginning of the war against the Romans - - - - 16,000

At the capture of Jaffa by Titus - 15,000

At the siege of Jotapat 13th of Nero 40,000

Taking of Tariche, and at the naval battle on the Lake Genserette - 6,500

After this victory, Vespasian being in the tribunal at Tariche, sent 6000 to Nero, to work at the Isthmus of the Mores—30,400 were sold at public vendue, and 12,000 old men, unable to bear arms, were put to death - - - - 12,000

At the capture of Gamala by Titus 9,000

In a battle against Placidus, Lt. of Vespasian, near the village of Galara - - - - 15,000

At the siege of Jerusalem and destruction of the Temple by Titus 1,100,000

In the revolt of the false Messiah Barchechobas, and in the several revolts under Adrian, Trojan, and Justinian - - - - 600,000

Add to this, that from the time of the adoration of the Golden Calf, to

the return of the ark, which had been captured by the Philistines, there were destroyed - - 239,000

Making - - - - 2,248,000

This amount does not include neither the losses they met with in the wars anterior to the Captivity, nor the persecutions and revolts in the time of the German Emperors and the Middle Ages, nor the massacres which followed the Crusades, nor the proscriptions *en masse* which were so frequently renewed in different parts of the world, in the times of the invasions by the barbarians, and since their establishment in the Roman provinces. Under all these calamities and oppressions, the Jews like those vivacious plants which can resist the intemperance of all seasons, have been by divine interposition, enabled to sustain themselves amidst so many appalling obstacles, and have found in the strength of their laws, new principles of existence.

In pursuing the inquiry as to their numerical force, much interesting information has been obtained as to their various pursuits; and it is gratifying to learn that agriculture, their original occupation, claims a great portion of their attention. The plains of Nineveh Greece, Persia, Egypt, Lithunia, Ukraine and Moldavia, are full of Jewish agriculturalists; they are, it is said, the best cultivators of the grape in Turkey; in all parts of the East they are dyers, workers in silk, weavers and blacksmiths; in Poland they are farmers, carriers, lace weavers, potters and silversmiths; and although the great body of the nation are still engaged in trade and commerce in every quarter of the world, with undiminished success, they are nevertheless receiving a more liberal education, are cultivating a taste for the arts, many are pursuing the more enlightened and scientific professions with reputation, and are instituting reforms in the ceremonial parts of their religion, without invading any of its cardinal principles.

Wealth is not generally or equally diffused among the Jews, but the aggregate of their possessions constitutes them by far the most wealthy people on earth, and the enormous proportions are so located as to secure a very decided influence in the movements of every nation, making them, in a measure, the arbiters of very important movements.

Although the Jewish people are entirely passive in relation to their restoration, and waiting the great advent with the same patience and humility which they have evinced for the last eighteen hundred years, relying with una-

bated confidence on the promises and protection of that divine power which has ever been near them and with them, nevertheless there has been no period in their history in which Christians generally have taken more interest in their temporal and religious welfare, than they evince at the present time. This is the providential prelude to great events;—they know too little of each other; and a closer approximation, a mutual surrender of prejudices, and a greater reliance of Christians upon what constituted primitive Christianity, will at once show how slender is the line that divides us. I cannot avoid believing that the great triumphs reserved for Christianity will be in their agency and co-operation in restoring the Jews to their ancient heritage, for it cannot be politically accomplished without their aid, and it the second advent, so called, and so ardently desired by pious Christians is ever to come to pass, it cannot, I hardly conceive, take place until after the restoration is accomplished, and there is a throne to be occupied a nation to be governed, and the prophecies fulfilled.

I beg your pardon for thus occupying your space. I intended merely to correct the error in the census, but have been led into other matters.

Respectfully yours,

COMMUNICATIONS.

Nauvoo, June 8th, 1844.

Mr. Editor:—

Dear Sir:—It is with mingled feelings of gratitude and pleasure, that I again seat myself to address you a few lines, agreeably to promise, expressive of my feelings with regard to your Prophet—his doctrine, character, views &c.—During my short stay in your city. I have found nothing to alter my opinions of its inhabitants, as expressed in my former letter. I have seen with my eyes and heard with my ears and I am satisfied with the result. I have seen the Prophet, and heard him speak. His actions have rendered him famous—his claims have made him known—his persecutions have made him an object of interest—but his own intrinsic merits have made him beloved, by all who know him.

I was astonished, that men would be so blind as to follow after such a man: but that feeling is gone; and I now only wonder why he has not more followers: the only reason can be, they hate the truth.

Notwithstanding all the efforts of his adversaries, he has pursued the even tenor of his way, and steadily advanced to his present position. Unintimidated by their threats—unmindful of

their numbers—unawed by their power, he has always come off victorious, and thwarted all the plans of his opponents. Although priest and people, rich and poor, professor and non-professor, learned and unlearned, Christian and infidel, have united their forces to belie, slander, and persecute him, yet has the work in which he is engaged rolled steadily onward, impelled by the hand of a God.

That an illiterate youth of twenty-one, with none of the advantages of our learned divines, with scarce a common school education, poor and despised, alone and unassisted, should have conceived a system of Theology, which all the wisdom and learning of the age have not been able to confute; and the progress of which, the combined efforts of earth and hell have not been able to resist, exceeds even my powers of belief. When we review his career, and behold him, from the poor, despised visionary of Manchester, rising, in the short space of fifteen years, to the Presidency of a church numbering not less than 200,000 souls, spread throughout the United States and the Canadas, Europe and the islands of the sea; we are led to exclaim 'a greater than Jonah is here.' Indeed had he no other claims to inspiration than his actions, and the works he has performed, they would be abundant to stamp him indelibly, a Prophet of God.

He has only to be known, to be admired—his doctrine has only to be investigated, to be believed—his claims cannot be confuted: what then obstructs his progress? Surely nothing, unless it be the bigotry, superstition and prejudice of a priest-ridden community. But the time will come, perhaps too late, when their eyes will be opened to a sense of their folly. They can then see, that, led on by their priests, they have opposed themselves to inspiration, and rejected the truth. Be not astonished at the warmth of my expression, for I have but just emerged from my thralldom, like a Chrysalis breaking its shell, and look back with affright at the bondage to which I was subjected. Would to God that the whole world would throw away their prejudice and investigate for themselves, or come here and get their eyes opened as I have done.

Would they but examine the matter they would find that the so called "Mormon delusion" beautifully harmonizes with the scriptures—reconciles many seeming contradictions—explains many difficult passages—restores the primitive order and simplicity of the Church—fulfills many of the prophecies—and gives us just conceptions of the character, attributes and perfections of the Deity. It contains some of the most glorious grand, and sublime principles ever imagined by the mind of man—

it reveals a plan of life in a future state of existence, worthy conceptions of a God; it elevates our ideas of Jehovah and of his creation; it plainly shows the whole duty of the Saint—the plan of salvation; the straight and narrow path—and, in short, it is a perfect system of Theology, as far before the clanging, jarring systems of modern divinity, as the Gospel of Jesus Christ was before the systems of the Pharisees and Sadducees, or as the plan of salvation devised by Jehovah before the world began is before any of the systems of Sectarianism.

The political views of the Prophet are as far in advance of the age, as his religious principles; liberal, enlightened, and comprehensive; they are totally unique. The friend of equal rights and liberty; he advocates the emancipation of the slaves, and the opening of the prison doors. Independent in his actions; he cares for neither wealth nor fame; but is the friend of the poor. Uncorrupted by the spoils of office; he is opposed to the political aristocrats of Washington lining their pockets with the hard earnings of the poor democracy. His liberality and benevolence extends from pole to pole. hear his views 'come, Texas, come Mexico, come Canada and come all the world—let us be brethren: let us be one great family; and let there be universal peace.' What can be more liberal, more benevolent or more in accordance with the spirit of our free institutions. Opposed to the low systems of political chicanery practised by the corrupt office-seekers of the age; he advocates the principles of unadulterated freedom. The friend of all mankind; he studies the convenience of the people more than the comfort of the cabinet. Uncompromisingly the friend of truth, and freedom; he would carry out the spirit of our Republican constitution, without respect to party or fear of consequences.

He stands alone; modern degeneracy has not reached him. Stern and unyielding in his integrity: the features of his character bear the stamp of Roman patriotism. No narrow systems of vicious politics, no political demagoguery, no contest for the spoils of office, have sunk him to the vulgar level of the great; but unfathomable, great, and benevolent, his object is the freedom of the world. His ambition to win the love of all mankind. The sight of his mind is almost infinite; his schemes are to affect not the United States and the present age only, but the world and posterity. And judging the future by the past, the means by which these objects will be accomplished, though seemingly small and insignificant,—will be always reasonable, always adequate. the suggestions

of an understanding animated by love, and illuminated by inspiration.

Comprehensive in his views, unflinching in his patriotism, uncontaminated by his intercourse with the world, unsullied in his character, unbending in his morality, independent in his actions, high literary attainments, of great practical capabilities, a Gentleman and a Scholar, what more can we ask in a chief magistrate. A character so exalted, so various, so grand astonishes this corrupt age, and the political demagogues and office-seekers, struggling for 'the leaves and fishes' tremble in every limb, and quiver, through fear, in every muscle, at the name of the far-famed General Joseph Smith. I cannot better express my opinion of him than in the language of Robertson, in his character of the celebrated Sir William Pitt. "Upon the whole there is something in this man, that would create, subvert, and reform: an understanding, a spirit, and an eloquence, to summon mankind to society, and break the bonds of slavery asunder—something to rule the wildness of free minds: something that could establish or overwhelm empires, and strike a blow in the world that should resound through the universe."

May the Great Jehovah inspire his heart, with wisdom and understanding sufficient to lead his people, in the paths of truth and righteousness, and bring about the reformation of mankind. May he be endowed with power to establish universal peace, prepare the way for the coming of the Messiah, and usher in the glorious millenium, and that he may have the Divine sanction to all his proceedings and be blessed in all his undertakings, is the sincere desire of

Yours Respectfully,

HOSPES.

Portage, Allegany co. N. Y. May 1st, 1844.

Dear brother Taylor:

I now take my pen in hand to inform you of my success for some time past. I left Nauvoo the last of September, and have been since that time striving with the assistance of the grace allotted to me to spread the cause of truth. I reached the state of New York about the middle of October. I began laboring in the counctice of Allegany and Steuben; soon after I commenced preaching, effectual doors were opened and many expressed a willingness to hear the truth; I have striven successfully against opposition, and God has been pleased to bless my labors. I have baptized 46 and have witnessed the baptism and confirmation of 15 or 20 more. I have traveled alone the most of the time since I started on this mission.

until the 1st of March, since that time I have been in company with Elder Julius J. Guinand and I find him to be a worthy brother, and one who is capable of doing much good in the world. I have been beset frequently by those who profess a great deal of sanctity and who possess more self-righteousness, but are as far from the kingdom of God, as was Simon when he offered money saying "give me this power &c.?" They often endeavor to put down the truth but are as often put to shame and confusion. My constant prayer is that God will ever be with me and grant that through obedience to all his commandments, I may be ena-

bled to accomplish the work whereunto I am sent, that at last I may be found without spot, and blameless. I am glad to hear of the peace and prosperity attending the saints in that place; I shall soon be on my way to the state of Vermont, and I intend to spend the summer in that state. My motto is onward and if my bodily strength should prove equal to my resolution, I hope ere long to return to the city of the saints, with the assurance that I have been the happy instrument in the hands of God, of bringing many souls into the kingdom.

Your friend and brother in Christ,
WM. HYDE.

POETRY.

נָאִים דִּם עֲבָרָה הַשְׁפוּךְ

LAMENTATION

Of a Jew among the afflicted and mourning Sons and Daughters of Zion, at the assassination of the Two Chieftains in Israel,

JOSEPH AND HYRUM SMITH.

Blessed the people knowing the shout of Jehovah,
In the light of his countenance they will walk.
How can we, a people in sackcloth,
Open our lips before thee?
They have rejected and slain our leaders,
Thine anointed ones.
Our eyes are dim, our hearts heavy;
No place of refuge being left.
Redeem the people that in thee only trusts:
There is none to stand between and inquire:
Thou art our helper,
The refuge of Israel in time of trouble.—
O look in righteousness upon thy faithful servants,
Who have laid bare their lives unto death,
Not withholding their bodies:
Being betrayed by false brethren, and their lives cut off,
Forbidding their will before thine:
Having sanctified thy great name,
Never polluting it;
Ready for a sacrifice;—standing in the breach,
Tried, proved and found perfect,
To save the blood of the fathers;
Their children, brothers, and sisters;
Adding theirs unto those who are gone before them;
Sanctifying thy holy and great name upon the earth:
Cover and conceal not their blood.
Give ear unto their cries until thou lookest

And shewest down from heaven—taking vengeance
And avenging their blood—avenging thy people and thy law,
According to thy promises made
Unto our forefathers, Abraham, Isaac, and Jacob.
Hasten the acceptable and redeeming year:
SABBATH: remember unto us thy covenants:
All this heaviness has reached us:
Can any one be formed to declare
What has befallen us?
All this we bear, and the name of our God
We will not forget, nor deny,
The "Hebrews" God he is called,
Thou art clothed with righteousness,
But we are vile.
Come not in judgment with us.
Before thee nothing living is justified by their works.
But be with us as thou wast with our fathers.
Help thou, O Father; unto thee
We will lift our souls,
Our hearts in our hands,
We look to heaven,
Lifting our eyes unto the mountains,
From whence cometh our help.
Turn away thine anger,
That we be not spoiled.
O return and leave a blessing behind thee.

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"Truth will prevail."

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CITY OF NAUVOO, ILL. AUG. 1, 1844.

[Whole No. 98.]

HISTORY OF JOSEPH SMITH.

(Continued.)

Upon my return from Amherst conference, I resumed the translation of the scriptures.—From sundry revelations which had been received, it was apparent that many important points, touching the salvation of man, had been taken from the Bible, or lost before it was compiled. It appeared self-evident from what truths were left, that if God rewarded every one according to the deeds done in the body, the term "heaven," as intended for the saint's eternal home, must include more kingdoms than one. Accordingly on the 16th of February, 1832, while translating St. John's gospel, myself and elder Rigdon saw the following

VISION.

Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and besides him there is no Savior;—great is his wisdom; marvellous are his ways; and the extent of his doings none can find out; his purposes fail not, neither are there any who can stay his hand: from eternity to eternity, he is the same and his years never fail.

For thus saith the Lord, I the Lord am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness, and in truth unto the end; great shall be their reward, and eternal shall be their glory; and to them will I reveal all mysteries; yea, all the hidden mysteries of my kingdom from days of old; and for ages to come will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom: yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations; their wisdom shall be great, and their understanding reach to heaven: and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to nought; for by my spirit will I enlighten them, and by my power will I make known unto them the secrets of my will; yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man.

We, Joseph Smith, Jr. and Sidney Rigdon, being in the Spirit on the 16th of February in the year of our Lord one thousand eight hundred and thirty-two, by the power of the Spirit our eyes were opened, and our understandings were enlightened, so as to see and understand the things of God, even those

things which were from the beginning before the world was, which were ordained of the Father, through his only begotten Son, who was in the bosom of the Father, even from the beginning, of whom we bear record, and the record which we bear is the fulness of the gospel of Jesus Christ, who is the Son, whom we saw and with whom we conversed in the heavenly vision; for while we were doing the work of translation which the Lord had appointed unto us, we came to the 29th verse of the 5th chapter of John, which was given unto us as follows:—speaking of the resurrection of the dead, concerning those who shall hear the voice of the Son of man—and shall come forth; they who have done good in the resurrection of the just, and they who have done evil in the resurrection of the unjust. Now this caused us to marvel, for it was given unto us of the Spirit: and while we meditated upon these things, the Lord touched the eyes of our understandings, and they were opened, and the glory of the Lord shone round about: and we beheld the glory of the Son, on the right hand of the Father, and received of his fulness;—and saw the holy angels, and they who were sanctified before his throne, worshipping God and the Lamb, who worship him forever and ever. And now, after the many testimonies which have been given of him, this is the testimony last of all, which we give of him, that he lives; for we saw him, even on the right hand of God; and we heard the voice bearing record that he is the only begotten of the Father; that by him, and through him, and of him, the worlds are and were created; and the inhabitants thereof are begotten sons and daughters unto God. And this we saw also, and bear record, that an angel of God, who was in authority in the presence of God, who rebelled against the only begotten Son—whom the Father loved, and who was in the bosom of the Father—and was thrust down from the presence of God and the Son, and was called Perdition: for the heavens wept over him; he was Lucifer a son of the morning; and we beheld and lo, he is fallen! is fallen! even a son of the morning. And while we were yet in the Spirit, the Lord commanded us that we should write the vision: for we beheld satan, that old serpent, even the devil, who rebelled against God, and sought to take the kingdom of our God, and his Christ; wherefore he maketh war with the saints of God, and encem-

passes them round about. And we saw a vision of the sufferings of those with whom he made war and overcame, for thus came the voice of the Lord unto us.

Thus saith the Lord, concerning all those who know my power and have been made partakers thereof, and suffered themselves through the power of the devil, to be overcome, and to deny the truth, and defy my power; they are they who are the sons of perdition, of whom I say it had been better for them never to have been born; for they are vessels of wrath doomed to suffer the wrath of God, with the devil and his angels, in eternity: concerning whom I have said there is no forgiveness in this world nor in the world to come: having denied the Holy Spirit, after having received it, and having derided the only begotten Son of the Father, having crucified him unto themselves, and put him to an open shame: these are they who shall go away into the lake of fire and brimstone, with the devils and his angels, and the only ones on whom the second death shall have any power: yea, verily the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath; for all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb, who was slain, who was in the bosom of the Father before the worlds were made.— And this is the gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness; that through him all might be saved, whom the Father had put into his power, and made by him; who glorifies the Father, and saves all the works of his hands, except those sons of perdition, who deny the Son after the Father has revealed him: wherefore he saves all except them; they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels in eternity, where their worm dieth not and the fire is not quenched, which is their torment, and the end thereof, neither the place thereof, nor their torment; no man knows, neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof: nevertheless I the Lord show it by vision unto many, but straightway shut it up again: wherefore the end, the width, the height, the depth, and the misery thereof, they understand not, neither any man except them who are ordained unto this condemnation. And we heard the voice saying, Write the vision for lo! this is the end of the vision of the sufferings of the ungodly!

And again, we bear record for we saw and heard, and this is the testimony of the gospel of Christ, concerning them who come forth in the resurrection of the just: they are they who received the testimony of Jesus, and believed on his name, and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, that, by keeping the commandments, they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power; and who overcome by faith, and are sealed by that Holy Spirit of promise, which the Father sheds forth upon all those who are just and true: they are they who are the church of the first-born: they are they into whose hands the Father has given all things: they are they who are priests and kings, who have received of his fulness, and of his glory, and are priests of the Most High after the order of Melchizedek, which was after the order of Enoch, which was after the order of the only begotten Son:—wherefore, as it is written, they are gods, even the sons of God: wherefore all things are theirs, whether life or death, or things present, or things to come, all are theirs, and they are Christ's, and Christ is God's; and they shall overcome all things: wherefore let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet;—these shall dwell in the presence of God and his Christ forever and ever: these are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people; these are they who shall have part in the first resurrection: these are they who shall come forth in the resurrection of the just: these are they who are come unto mount Zion, and unto the city of the living God, the heavenly place, the holiest of all: these are they who have come to an innumerable company of angels; to the general assembly and church of Enoch, and of the first-born: these are they whose names are written in heaven, where God and Christ are the judge of all:—these are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood: these are they whose bodies are celestial, whose glory is that of the sun, even the glory of God the highest of all; whose glory the sun of the firmament is written of as being typical.

And again, we saw the terrestrial world, and behold and lo! these are they who are of the terrestrial, whose glory differs from that of the

church of the first born, who have received the fulness of the Father, even as that of the moon differs from the sun of the firmament. Behold, these are they who died without law; and also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh who received not the testimony of Jesus in the flesh, but afterwards received it; these are they who are honorable men of the earth, who were blinded by the craftiness of men: these are they who receive of his glory, but not of his fulness; these are they who receive of the presence of the Son, but not of the fulness of the Father; wherefore they are hodies terrestrial, and not hodies celestial, and differ in glory as the moon differs from the sun: these are they who are not valiant in the testimony of Jesus: wherefore they obtained not the crown over the kingdom of our God. And now this is the end of the vision which we saw of the terrestrial, that the Lord commanded us to write while we were yet in the Spirit.

And again, we saw the glory of the testial, which glory is that of the lesser, even as the glory of the stars differ from that of the glory of the moon in the firmament; these are they who received not the gospel of Christ, neither the testimony of Jesus: these are they who deny not the Holy Spirit: these are they who are thrust down to hell: these are they who shall not be redeemed from the devil, until the first resurrection, until the Lord, even Christ the Lamb, shall have finished his work: these are they who receive not of his fulness in the eternal world, but of the Holy spirit through the ministration of the terrestrial: and the terrestrial through the ministration of the celestial; and also the testial receive it of the administering of angels, who are appointed to minister for them, or who are appointed to be ministering spirits for them, for they shall be heirs of salvation.— And thus we saw in the heavenly vision, the glory of the testial which surpasses all understanding; and no man knows it except him to whom God has revealed it. And thus we saw the glory of the terrestrial, which excels in all things the glory of the testial, even in glory, and in power, and in might, and in dominion: And thus we saw the glory of the celestial, which excels in all things; where God, even the Father, reigns upon his throne forever, and ever: before whose throne all things bow in humble reverence and give him glory forever and ever. They who dwell in his presence are the church of the first born; and they see as they are seen, and know as they are known, having received of his fulness and of his grace; and he makes

them equal in power, and in might, and in dominion. And the glory of the celestial is one, even as the glory of the sun is one. And the glory of the terrestrial is one, even as the glory of the moon is one. And the glory of the testial is one, even as the glory of the stars is one, for as one star differs from another star in glory, even so differs one from another in glory in the testial world: for these are they who are of Paul, and of Appollos, and of Cephas: these are they who say they are some of one and some of another; some of Christ; and some of John; and some of Moses; and some of Elias; and some of Esaias; and some of Isaiah; and some of Enoch, but received not the gospel; neither the testimony of Jesus; neither the prophets: neither the everlasting covenant; last of all, these all are they who will not be gathered with the saints, to be caught up unto the church of the first born, and received into the cloud: these are they who are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie: these are they who suffer the wrath of God on the earth: these are they who suffer the vengeance of eternal fire: these are they who are cast down to hell and suffer the wrath of Almighty God until the fulness of times, when Christ shall have subdued all enemies under his feet, and shall have perfected his work, when he shall deliver up the kingdom and present it unto the Father spotless, saying: I have overcome and have trodden the wine-press alone, even the wine-press of the fierceness of the wrath of Almighty God: then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign forever and ever. But behold and lo, we saw the glory and the inhabitants of the testial world, that they were as innumerable as the stars in the firmament of heaven, or as the sand upon the sea shore, and heard the voice of the Lord saying:— These all shall bow the knee, and every tongue shall confess to him who sits upon the throne forever and ever: for they shall be judged according to their works; and every man shall receive according to his own works, and his own dominion, in the mansions which are prepared, and they shall be servants of the Most High, but where God and Christ dwell they cannot come, worlds without end. This is the end of the vision which we saw, which we were commanded to write while we were yet in the Spirit.

But great and marvellous are the works of the Lord and the mysteries of his kingdom which he showed unto us, which surpasses all understanding in glory, and in might, and in dominion, which he commanded us we should not write, while we were yet in the Spirit, and

are not lawful for man to utter; neither is man capable to make them known, for they are only to be seen and understood by the power of the Holy Spirit, which God bestows on those who love him and purify themselves before him; to whom he grants this privilege of seeing and knowing for themselves; that through the power and manifestation of the Spirit, while in the flesh, they may be able to bear his presence in the world of glory. And to God and the Lamb be glory, and honor, and dominion forever and ever: Amen.

Nothing could be more pleasing to the saints upon the order of the kingdom of the Lord, than the light which burst upon the world through the foregoing vision. Every law, every commandment, every promise, every truth, and every point touching the destiny of man, from Genesis to Revelations, where the purity of either remains unsullied from the wisdom of men, goes to show the perfection of the theory, and witnesses the fact that that document is a transcript from the records of the eternal world. The sublimity of the ideas; the purity of the language; the scope for action; the continued duration for completion, in order that the heirs of salvation may confess the Lord and bow the knee. The rewards for faithfulness, and the punishments for sins, are so much beyond the narrow-mindedness of men, that every honest man is constrained to exclaim: "*It came from God.*"

About the first of March, in connexion with the translation of the scriptures, I received the following explanation of the revelations of St. John.

What is the sea of glass spoken of by John, 4th chapter and 6th verse of the Revelations?

It is the earth in its sanctified, immortal and eternal state.

What are we to understand by the four beasts spoken of by John in the 4th chapter and 6th verse of Revelations?

They are figurative expressions, used by the Revelator John, in describing heaven, the paradise of God, the happiness of men, and of beasts, and of creeping things, and of the fowls of the air, that which is spiritual being in the likeness of that which is temporal, and that which is temporal is in the likeness of that which is spiritual; the spirit of man in the likeness of his person; as also the spirit of the beast, and every other creature which God has created.

Are the four beasts limited to individual beasts, or do they represent classes or orders?

They are limited to four individual beasts, which were shown to John, to represent the

glory of the classes of beings in their destined order, or sphere of creation, in the enjoyment of their eternal felicity.

What are we to understand by the eyes and wings which the beasts had?

Their eyes are a representation of light and knowledge; that is, they are full of knowledge—and their wings are a representation of power, to move, to act, &c.

What are we to understand by the four and twenty elders spoken of by John?

We are to understand that these elders whom John saw, were elders who had been faithful in the work of the ministry, and were dead, who belonged to the seven churches, and were then in the paradise of God.

What are we to understand by the book which John saw, which was sealed on the back with seven seals?

We are to understand that it contains the revealed will, mysteries and works of God; the hidden things of his economy concerning this earth during the seven thousand years of its continuance, or its temporal existence.

What are we to understand by the seven seals with which it was sealed?

We are to understand that the first seal contains the things of the first thousand years, and the second also of the second thousand years, and so on until the seventh.

What are we to understand by the four angels spoken of by John, 7th chapter and 1st verse of Revelations.

We are to understand that they are four angels sent forth from God, to whom is given power over the four parts of the earth, to save life and to destroy; these are they who have the everlasting gospel to commit to every nation, kindred, tongue and people, having power to shut up the heavens, to seal up unto life, or to cast down to the regions of darkness.

What are we to understand by the angel ascending from the east, Revelations, 7th chapter and 2nd verse?

We are to understand that the angel ascending from the east; is he to whom is given the seal of the living God over the Twelve Tribes of Israel, wherefore he crieth unto the four angels having the everlasting gospel, saying, hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads; and if you will receive it, this is Elias which was to come, to gather together the tribes of Israel, and restore all things.

What time are the things spoken of in this chapter to be accomplished?

They are to be accomplished in the sixth

thousand year, or the opening of the sixth seal.

What are we to understand by sealing the one hundred and forty-four thousand, out of all the tribes of Israel, twelve thousand out of every tribe?

We are to understand that those who are sealed are high priests, ordained unto the holy order of God, to administer the everlasting gospel; for they are they who are ordained out of every nation, kindred, tongue and people, by the angels to whom is given power over the nations of the earth, to bring as many as will come, to the church of the first born.

What are we to understand by the sounding of the trumpets, mentioned in the 8th chapter of Revelations?

We are to understand that as God made the world in six days, and on the seventh day he finished his work and sanctified it, and also formed man out of the dust of the earth; even so in the beginning of the seventh thousand year will the Lord God sanctify the earth, and complete the salvation of man, and judge all things, and shall redeem all things, except that which he hath not put into his power, when he shall have sealed all things unto the end of all things; and the sounding of the trumpets of the seven angels, are the preparing and finishing of his work, in the beginning of the seven thousandth year, the preparing of the way before the time of his coming.

When are the things to be accomplished which are written in the 9th chapter of Revelations?

They are to be accomplished after the opening of the seventh seal, before the coming of Christ.

What are we to understand by the little book, which was eaten by John, as mentioned in the 10th chapter of Revelations?

We are to understand that it was a mission and an ordinance for him to gather the tribes of Israel; behold this is Elias, who, as it is written, must come and restore all things.

What is to be understood by the two witnesses in the 11th chapter of Revelations?

They are two prophets that are to be raised up to the Jewish nation in the last days, at the time of the restoration, and to prophesy to the Jews after they are gathered and build the city of Jerusalem, in the land of their fathers.

CONFERENCE MINUTES.

Continuation of last April's Conference.

At two o'clock, P. M., Patriarch Hyrum Smith arrived at the stand, and said he wanted

to speak something about the Temple. We want 200,000 shingles, as we shall resume the work on the Temple immediately; all who have not paid their tithing, come on and do it. We want provisions, money, boards, planks, and any thing that is good; we don't want any more old guns or watches. I thought some time ago I would get up a small subscription, so that the sisters might do something. In consequence of some misunderstanding, it has not gone on as at first; it is a matter of my own, I do not ask it as a titling. I give a privilege for any one to pay a cent a week, or fifty cents a year. I want it by next fall to buy nails and glass. It is difficult to get money, I know that a small subscription will bring in more than a large one;—the poor can help in this way. I take the responsibility upon myself, and call again upon the sisters; I call again until I get about \$1,000, it only requires 2,000 subscribers. I have sent this subscription to England, and the branches; I am not to be dictated to, by any one except the prophet and God; I want you to pay in your subscriptions to me, and it shall always be said boldly by me—the sisters bought the glass in that house—and their names shall be written in the book of the law of the Lord. It is not a tax but a free will offering to procure something which shall ever be a monument of your works. No member of the Female Relief Society got it up; I am the man that did it; they ought not to infringe upon it; I am not a member of the Female Relief Society; I am one of the committee of the Lord's House. I wish to accomplish something; I wish all the saints to have an opportunity to do something; I want the poor to have a chance with the purse of five dollars.—The widow's two mites, were more in the eyes of the Lord, than the purse of the rich; and the poor woman shall have a seat in the house of God, she who pays her two mites as much as the rich; because it is all they have. I wish all to have a place in that house; I intend to stimulate the brethren; I want to get the roof on this season; I want to get the windows in, in the winter, so that we may be able to dedicate the house of the Lord by this time next year, if nothing more than one room; I will call upon the brethren to do something.

I cannot make a comparison between the house of God and any thing now in existence. Great things are to grow out of that house; there is a great and mighty power to grow out of it; there is an endowment; knowledge is power, we want knowledge; we have frequently difficulties with persons who profess to be Latter Day Saints; when the sacrament will be administered in the Lord's house, it will do away with a

great deal of difficulty that is now in existence. If we can have a privilege and confess our faults unto God and one another every Sabbath day, it will do away with these, you poor sisters shall have a seat in that house; I will stand on the top of the pulpit and proclaim to all what the sisters have done; when you offer up your sacraments every Sabbath, you will feel well a whole week; you will get a great portion of the Spirit of God, enough to last you a week, and you will increase. We are now deprived of the privilege of giving the necessary instruction,—hence we want a house. All the money shall be laid out for what you design it; it shant be paid for any thing else. I am one of the committee; the committee tell me the quarry is blockaded, it is filled with rock; the stone cutters are wanting work; come on with your teams as soon as conference is over. It is not necessary for me to tell who will come and do it; I will prophesy that you will do it. There is not one in the city but what will do right if they know it; only one or two exceptions and they are not worth notice; God will take care of them, and if he dont the devil will. I described them once and you will always know them while you see them, they will keep hopping till they hop out of town. Some are tree toads who climb the trees and are continually croaking.—We are now the most noble people on the face of the globe, and we have no occasion to fear tad-poles. We are designated by the all-seeing eye, designated to do good; not to stoop to any low thing. We are apt to suffer prejudice to get into our hearts on hearing reports, we never should allow it; never should pass our judgment until we hear both sides. I will tell a Dutch anecdote: a certain Dutchman had a cause brought before him and heard one side and he gave in his decision, 'by sure you have got the case;' and when the other party brought their witnesses, he said again, 'bv sure and you have got the case too.' If you hear of any one high in authority, that he is rather inclined to apostacy, dont let prejudice arise, but pray for him;—God may feel after him and he may return; never speak reproachfully or disrespectfully, he is in the hand of God, I am one of those peace-makers who take a stand above these little things. It has been intimated we should have investigations this conference, do you think I would trouble this conference with it. If I have a difficulty with a man I will go and settle it, let them settle their difficulties; there is not a man who has had a difficulty, who would trouble this congregation about it; we ask no favors, we can settle it ourselves; dont think any thing about persons who are on the eve of apostacy,

God is able to take care of them. Let God judge, do your duty, and let men alone.

I wish to speak about Messrs. Law's steam mill, there has been a great deal of bickering about it. The mill has been a great benefit to the city, no matter how much fault found; it has been the means of building up the city, it has brought in thousands who would not have come here; but as they saw that the Mormons had not got horns, they came, and have got good by it. People would rather come in than starve.—The Messrs. Laws have sunk their capital, and done a great deal of good; it is out of character to cast any aspersions on the Messrs. Laws.—When we come to investigate the conspiracy, it is that rascal Jackson who presumed upon them; he supposed he could lead them into any manner of iniquity. I do not believe that the Messrs. Laws would do any thing to injure me or any man's life. The men gave in affidavit that Jackson said they would go into it tooth and toe nail; I will not believe they will do it, if Jackson swore it upon a stack of Bibles as big as Mount Etna. I make these observations for the purpose of putting down prejudice. If I was as full of the devil as an egg is full of meat, and you undertook to oppress me, you could not drive me, neither if I was full of the Sprrit of God. Never undertake to destroy men because they do some evil thing; it is natural for a man to be lead and not driven; put down iniquity by good works; many men speak without any contemplation, but when they have a little contemplation it would not have been spoken. We ought to be careful what we say, and take the example of Jesus, cast over the mantle of charity and try to cover their faults. We are made to enlighten, and not to darken one another; save men but not destroy men; do unto others what you would have them do unto you. It is well enough to root out conspiracy, do not fear, but if you are in the right track, having God to guide you, he will save you, for God will save you if he has to destroy the wicked so as by fire.

I want to put down all false influence; all that brother Joseph said, was all right; but it was said by the rascal Jackson. If I thought I should be eaved, and any in the congregation be lost, I should not be happy; for this purpose Jesus effected a resurrection; our Savior is competent to eave all from death and hell; I can prove it out of the revelations; I would not serve a God that had not all wisdom and all power. The reason why I feel so good is because I have a big soul, there are men with small bodies who have got souls like Enoch; we have gathered out all the big souls from

the ends of the earth; the gospel picks out all the big souls, out of all creation; and we will get all the big souls out of all the nations, and we shall have the largest city in the world; It works just like a God. We will gather out all the big souls out of every nation: as soon as the gospel catches hold of a big soul it brings them all right up to Zion. There is a thing called an eye star; the gospel is similar; then will have a people big enough to be saved.—Popery could not write what Enoch preached; he told the people the Spirit of God took him up into a high mountain; showed him the distress of the people; the destruction of the world, and he said his heart swelled wide as eternity; but Popery could not receive any thing as large as that. Every society are just like them; God Almighty has made men's souls according to the society which he lives in, with very few exceptions, and when men come to live with the Mormons, their souls swell as if they were going to stride the planets, as I stride the Republic of America. I can believe that man can go from planet to planet, a man gets so high in the mansions above.

A certain good sister came to my house and she was troubled because she heard so many big things; she thought it weakened her faith. I told her she had too much faith; she believed too much; I will tell you how you may know whether the thing is true or not. When any come to you with a lie, you feel troubled; God will trouble you and will not approve you in such belief; you had better get some antidote to get rid of it. Humble yourself before God, and ask him for his spirit; and pray to him to judge it for you. It is better not to have so much faith, than to have so much as to believe all the lies. Before this conference closes I want to get all the elders together. I shall make a proclamation: I want to take the line and axe, and hew you, and make you as straight as possible; I will make you as straight as a stretched line. Every elder that goes from Nauvoo to preach the gospel, if he preach any thing else we will silence him through the public print; I want all the elders to meet and to understand, and if they teach any thing but the pure truth we will call them home.

(To be Continued.)

From the Nauvoo Neighbor.

TWO MINUTES IN JAIL.

Possibly the following events, occupied near three minutes, but I think only about two, and have penned them for the gratification of many friends.

Carthage, June 27th, 1844.

A shower of musket balls were thrown up

the stair way against the door of the prison in the second story, followed by many rapid footsteps. While Generals Joseph and Hyrum Smith, Mr. Taylor, and myself, who were in the front chamber, closed the door of our room against the entry at the head of the stairs, and placed ourselves against it, there being no lock on the door and no ketch that was useable. The door is a common panel, and as soon as we heard the feet at the stairs head, a ball was sent through the door, which passed between us, and showed that our enemies were desperadoes, and we must change our position. Gen. Joseph Smith, Mr. Taylor, and myself sprang back to the front part of the room, and Gen. Hyrum Smith retreated two thirds across the chamber directly in front of and facing the door. A ball was sent through the door which hit Hyrum on the side of his nose when he fell backwards extended at length without moving his feet. From the holes in his vest, (the day was warm and no one had their coats on but myself,) pantaloons, drawers and shirt, it appears evident that a ball must have been thrown from without, through the window, which entered his back on the right side and passing through lodged against his watch, which was in his right vest pocket completely pulverizing the crystal and face, tearing off the hands and mashing the whole body of the watch, at the same instant the ball from the door entered his nose. As he struck the floor he exclaimed emphatically; "*I'm a dead man.*" Joseph looked towards him, and responded, "*O dear! Brother Hyrum!*" and opening the door two or three inches with his left hand, discharged one barrel of a six shooter (pistol) at random in the entry from whence a ball grazed Hyrum's breast, and entering his throat, passed into his head, while other muskets were aimed at him, and some balls hit him. Joseph continued snapping his revolver, round the casing of the door into the space as before, three barrels of which missed fire, while Mr. Taylor with a walking stick stood by his side and knocked down the bayonets and muskets, which were constantly discharging through the door way, while I stood by him, ready to lend any assistance, with another stick, but could not come within striking distance, without going directly before the muzzle of the guns. When the revolver failed, we had no more fire arms, and expecting an immediate rush of the mob, and the door way full of muskets—half way in the room, and no hope but instant death from within: Mr. Taylor rushed into the window, which is some fifteen or twenty feet from the ground. When his body

TIMES AND SEASONS.

CITY OF NAUVOO,

THURSDAY, AUG. 1, 1844.

PERILOUS TIMES.

The ancient prophets and apostles all seem to have had a view of the great troubles of the last days; and, in order the more fully to make the subject plain, they particularized the actors, and the scenes; that the generation which was to experience the vanity of flesh, and the wrath of God, might know of a surety the exact time. To this end, Paul wrote to his son Timothy, in this wise; [2d Timothy, 3; 1-4.]

"This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God."

The language of this apostle is so plain that no person of sense can possibly mistake it.—Truce breakers, false accusers and traitors, come before us in living reality. Peter also who held the keys of the kingdom, says: [2nd Peter, 2; 1-3.]

"But there were false prophets also among the people, even as there shall be false teachers among you, who privately shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction; and many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandize of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not."

If the way of truth was ever evil spoken of, now is the time. This is not all; Peter wrote again that we "may be mindful of the words which were spoken before by the holy prophets, and of the commandments of us, the apostles of the Lord and Savior, knowing this first, that there shall come in the last days scoffers, walking after their own lusts." These predictions coupled with that emphatic declaration of Jesus Christ to "the Twelve;" that because iniquity shall abound, the love of many shall wax cold, are all sufficient indexes to moral men, that now is the time!

A sketch of the startling atrocities, out breaks or mobbing, in our once beloved country, for a

was nearly on a balance, a ball from the door within entered his leg, and a ball from without struck his watch, a patent lever, in his vest pocket, near the left breast, and smashed it in "pie," leaving the hands standing at 5 o'clock, 16 minutes, and 26 seconds—the force of which ball threw him back on the floor, and he rolled under the bed which stood by his side, where he lay motionless, the mob from the door continuing to fire upon him, cutting away a piece of flesh from his left hip as large as a man's hand, and were hindered only by my knocking down their muzzles with a stick; while they continued to reach their guns into the room, probably left handed, and aimed their discharge so far around as almost to reach us in the corner of the room to where we retreated and dodged, and then I re-commenced the attack with my stick again. Joseph attempted as the last resort, to leap the same window from whence Mr. Taylor fell, when two balls pierced him from the door, and one entered his right breast from without, and he fell outward exclaiming, "O Lord my God!" As his feet went out of the window my head went in, the balls whistling all around. He fell on his left side a dead man. At this instant the cry was raised, "*He's leaped the window,*" and the mob on the stairs and in the entry ran out. I withdrew from the window, thinking it of no use to leap out on a hundred bayonets, then around Gen. Smith's body. Not satisfied with this I again reached my head out of the window and watched some seconds, to see if there were any signs of life, regardless of my own, determined to see the end of him I loved; being fully satisfied, that he was dead, with a hundred men near the body and more coming round the corner of the jail, and expecting a return to our room I rushed towards the prison door, at the head of the stairs, and through the entry from whence the firing had proceeded, to learn if the doors into the prison were open.—When near the entry, Mr. Taylor called out, "*take me;*" I pressed my way till I found all doors unbarred, returning instantly caught Mr. Taylor under my arm, and rushed by the stairs into the dungeon, or inner prison, stretched him on the floor and covered him with a bed in such a manner, as not likely to be perceived, expecting an immediate return of the mob. I said to Mr. Taylor, this is a hard case to lay you on the floor, but if your wounds are not fatal I want you to live to tell the story. I expected to be shot the next moment, and stood before the door awaiting the onset.

WILLARD RICHARDS.

few weeks back, may serve as a telegraph to more melancholy details. Several thousand infuriated persons out of the inhabitants who have dwelt with the saints in sweet peace, rush up to exterminate them for supposed criminality without trial, and finally murder two of their principal men, while prisoners in jail, under the faith of the state, pledged by the governor for the protection of their lives. In Boston, a state convention of Mormons is interrupted by a set of dishonorable rowdies, whereby the hitherto untarnished fame of the "cradle of liberty" is disgraced. Philadelphia, the city of loving brothers, forgetting that in her sacred domains the *Declaration of Independence* was signed and delivered to the sons of liberty to secure equal rights to the "oppressed of all nations who might seek an assylum

"In the land of the free

And the home of the brave,"

has become recreant to those rights, and actually mustered military and mob for "life liberty and the pursuit of happiness," whereby, after an attack with cannon and small arms, some twelve or fourteen persons have been killed, and nearly fifty wounded. We need not say more, the great flood on the Missouri and Mississippi rivers, the fermentation of society over the whole country, and the lack of confidence among rulers, priest and people, are occurrences so prominent that all ears must hear and all eyes must see. Should there be any so calous as to say, "O these things have always been so," we answer, events have always happened, men have often fought, and waters have arisen and fell, but rarely by a specified time of the prophets.

If any one will take the pains to read Isaiah, Jeremiah, Ezekiel and Daniel, they will find a destruction determined for the whole earth, which, "from the time it goeth forth it shall take you: for morning by morning shalt it pass over, by day and by night; and it shall be a vexation only to understand the report. For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it. For the Lord will rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Now therefore be ye not mockers, lest your bands be made strong; for I have heard from the Lord God of hosts, a consumption, even determined upon the whole earth."

If the great family of man collectively and individually cannot see a time of trouble coming speedily upon the world, like a whirlwind,

the Spirit of God must have nearly withdrawn, as in the days of the flood. From one of our exchanges the following is added to show that trouble seldom comes single.

"The Cholera, which started from India in its desolating progress through the world, is making sad havoc in the same region at present. Four American missionaries have died at Madura, and the natives are dying at the rate of one thousand a day."

Notwithstanding all nations seem to be expecting something extraordinary to take place, yet the Latter Day Saints are the only people that are truly sounding the alarm, and preparing for "the strange act." The word of the Lord unto their elders is, when they have faithfully warned the people "after your testimony, cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand. And also cometh the testimony of the voice of thundrings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds. And all things shall be in commotion; and surely men's hearts shall fail them; for fear shall come upon all people; and angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying, prepare ye, prepare ye, O inhabitants of the earth; for the judgment of our God is come: behold and lo, the Bridegroom cometh, go ye out to meet him." [See D. C., page 105, par. 25.]

CX PSALM.

Among the many strange things presenting themselves to the gaze of intelligence, we have thought that *three* translations of the *cx psalm* might have their good effect to cause men to reason and reflect for themselves on the subject of religion, as well as on arts and sciences. The first translation was made in the 15th century, and bears the printers date "1582" in old English black letter. We give the original spelling, and italicise their additions:

A PSALM OF DAVID.

1 "The Lord said unto my Lord, sit thou at my right hand, untill I make thine enemies thy footstool.

2 The Lord shall sende the rodde of thy power out of Zion: be thou ruler in the middes of thine enemies.

3 Thy people *shall* come willingly at the time of *assembling*: thine army in holy beauty: the youth of thy wombe *shall be* as the morning dewe.

4 The Lorde sware and will not repent,

thou art a priest forever after the order of Melchizedek.

5 The Lord, *that is* at thy right hande, shall wound kings in the day of his wrath.

6 He shall be judge among the heathen; he shall fill *all* with dead bodies, *and* smite the head over great countreys.

7 He shall drink of the brooke in the way: therefore shall he lift up *his* head."

The second translation, made in the beginning of the 17th century, by King James translators, is as follows:

A PSALM OF DAVID.

1 "The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool.

2 The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

3 Thy people *shall be*, willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

4 The Lord hath sworn and will not repent, thou art a priest forever after the order of Melchizedek.

5 The Lord at thy right hand shall strike through kings in the day of his wrath.

6 He shall fill *the places* with the dead bodies; he shall wound the head over many countries.

7 He shall drink of the brook in the way; therefore shall he lift up the head."

The third translation made in the 19th century, is from the Hebrew of Michaelis, independent of sects or creeds, and is as follows:—

A SONG OF DAVID.

1 "The Lord said unto my Lord, sit thou on my right hand until I place thine enemies at thy footstool.

2 The rod of thy strength the Lord will send from Zion: subdue thou in the midst of thine enemies.

3 A plenty of thy people for the day; thine army in the majesty of holiness from the recess of the morning, for thyself, the dew hath begotten thee.

4 The Lord hath sworn and will not lament, thou art a priest for eternity over the order of the king of righteousness.

5 My Lord, upon thy right crusheth the kingdoms in the day of his wrath.

6 He will judge among the nations full of dead bodies, to crush the head over the whole earth.

7 From the stream in the way, he will drink, therefore he will exalt the head.

☞ We hope our readers will compare these

three equally true translations, leaving out the *italic*, and judge for themselves which is most consistent according to revelation and reason.

COMMUNICATIONS.

REFLECTIONS.

O earth! earth! earth! and ye inhabitants thereof hear the word of the Lord, and reverence the wisdom that cometh from the council of perfection! wherever the sun, moon or stars shine: wherever the dew moistens: wherever there is an ear to hear, or a heart to conceive, there let truth be obeyed, and virtue honored: for truth is worth more than gold; obedience is better than sacrifice; honor is the fidelity of God, and virtue the bliss of heaven. God is all for all; and all that was, or is, or yet shall be, comes from him: his power is boundless; his wisdom almighty; his justice perfect; his mercy eternal, and his lifetime the perpetual eternity that continues throughout the eternities, which gave time to all his creations ad infinitum.

His throne is the centre of the great all; and his light the light of the whole, though there be Lords many and Gods many. Order, union, beauty, harmony and grace, adorn the creations of his hand, from a mite to a man; from a fowl to a beast; from a globe to a god. His wisdom; his reason; his prudence, his justice, and virtue exalt him to a glory that man, poor weak man, in his low estate, never saw; never dreamed of; no, nor never will, till he comes up through the same tribulation, the same narrow way, the old path wherein our fathers went, and escaped in fire to bliss; and wherein Jesus, by his own blood, wrought out a more perfect escape for the children of obedience from evil to good, from death unto life; from mortality unto immortality; from time to eternity; wherefore O man! consider thy ways; obey the voice of the Lord; be directed by reason; embrace truth; reject error; love thy kindred; never stray from the ways of wisdom, and you shall find rest for your soul in the hour of calamity, the great day of God Almighty, when the wicked shall be cut off from the earth.

O man! man! why wast thou made in the image of God? was it to war with thy brethren, and follow the dictates of passion, and become thyself as the beasts of the field and become the slave of satan and his fallen host of angels in a kingdom of misery and darkness, or was it to do his will and be exalted like him, through the perfection of grace, goodness, knowledge, wisdom, power and virtue unto a

kingdom of happiness, light and glory? Commune with thine own heart and answer these questions.

Who art thou, O man! that vauntest thyself of thine own prudence and wisdom? Be admonished of thine arrogance; the first step towards the cabinet of wisdom, is to know thou art ignorant: the second step is, to disincumber thyself of the folly of self-conceit, and then walk slow in the path of truth, being continually lighted by the lamp of virtue. If thou hast any thing about thy raiment, about thy person, or in thy speech, that is adorned with beauty, like the fair woman of ancient days, *raït it*, so shall thy modesty exalt thee in the courts of kings. Prudence and integrity, like a husband and wife, should be united in a perpetual covenant with him that means to be what his Creator made him—a man.

A great man, possessing a noble soul is above meanness; he never stoops from the dignity of his reputation to the degradation of a traitor, to accomplish the purposes of God.—Nor does he endeavor to win the hearts of the people, under the mantle of charity, with the oil of religion, while his tongue is green with the venom of corruption, and his pockets groan with the weapons of death. O thou who art charmed with the beauties of truth, and dost boast of the gem of sincerity;—beware lest hypocrisy and deceit bring thee to shame and disgrace in this life, and wretchedness and woe in the world to come! Fidelity and friendship and love and light, are only eternal by perpetual succession.

Man, how nobly hast thy Creator endowed thee with reason, with faculties, and with powers; so that thou canst know thyself and comprehend thy being's purpose and perpetuity: canst comprehend the globe with all the glory of its elements; canst comprehend the heavens in all their majesty and sublimity. P.

Ship Timoleon, North Atlantic Ocean,

Nov. 4th, 1843.

Lat. 20-15, Lon. 25-19, west from Greenwich.

I expect ere this reaches you, brother P. B. Lewis will deliver you the letter and articles I sent you by him, with the \$8.00 in cash, I expect he has told you the state of Br. Hanks health when he left us, the reason I never wrote you the particulars of his health was because he did not wish to have his friends know the worst. I did not see him from the time I left them at Evansville till he came to me at Winchester. At first sight of him there I saw he had failed materially, and I was bed-fellow with him; my heart often ached to

hear the deep rooted cough as it racked his whole frame. I kept a bed vessel with some fresh water in it and what he raised from his lungs would sink in it like lumps of clay; this indicated to me that short of the immediate interposition of divine Providence nothing would save him from a premature grave. On his passage from Nauvoo to New York he seemed to recruit up, but from New York to New Bedford he with Brother Grouard took passage in a packet; the weather was rough and they were both sea sick, by being exposed to the sea air together with his sea sickness, his disease took a regular downward course, from which I had but little hopes of his recovering. When I met him at Winchester, the kind attention and anxious solicitude which Sister Abigail and the rest of the family took in his welfare, seemed to recruit him up a little.

When we took stage for Boston, our friends in Winchester, with myself, felt fearful he would not be able to perform the journey, but the thought of meeting Brothers Rogers and Grouard, the expectation of seeing some of the "Twelve," and attending conference with a large collection of brethren, stimulated him to great faith, and he stood the ride far beyond my expectation. The stage was crowded inside with ladies, and we were obliged to take an outside seat, for one of that kind it was very good, much of the way I supported him in my arms, and when I thought he was getting fatigued, I would secretly place my hands upon him and raise my desire to him, who is able to save and strengthen. We staid in Boston with Sister Whitmore; her untiring kindness to him is long to be remembered. He was able to attend conference but little, he was administered to by some of the Twelve once or twice while there. I was with him continually while I staid in Boston, I nursed him as well as I knew (as you know I am not very skilful;) I daily rubbed him with flannels, anointed him with consecrated oil in the name of the Lord, and prayed with him, and was often assisted by Brother Rogers. When I left for New Bedford, Brother Rogers took charge of him; they went to Salem on business for the mission; back to Boston and then came on to New Bedford; when I was away from him a few days the change was more visible than when I saw him daily. I was surprised at the change, and knew at that rate he could live but a few days. I asked him particularly how he felt, he would at no time betray the least fear that he should not live, notwithstanding he closed up all his business before we left New Bedford. I believe he was determined to die as near the place of our destin-

ed mission as possible, and therefore nothing would deter him from his course. When I saw his feeble state and knew the privations he would naturally have to suffer by a sea voyage, I could not help speaking discouraging to him on the subject, and told him of all the privations he would have of necessity to undergo, but nothing would discourage him; I believe the reason he would never betray any fear of not living, was because if he did so, our faith for him might fail, and this was what he depended on to carry him to the last extremity.— Indeed it was so, the mate of the ship (not knowing the cause) observed to me, he was the strongest constitutioned man he ever saw in his life, for he never saw a man live so long that was so reduced.

After we left New Bedford, we had rough weather, and there was but 2 or 3 days we thought it prudent to take him on deck. He kept his berth the most of the time, we took the best care possible of him, daily rubbing him with flannels and anointing him in the name of the Lord; when he was afflicted with pains in any part of his system, we used to administer to him by the laying on of hands and he never failed of receiving immediate relief, but to approach the root of the disease, we never had power to affect it, but kept its regular march reducing him from day to day till I could clasp with my hand within one fourth of an inch the calf of his leg, making it but a little larger than my wrist, though his appetite continued good he coughed and raised continually.

Soon after we sailed he got so weak that if he slept too long, he would get into a profuse sweat, and we found it necessary to watch him, we accordingly divided the night into watches of 3 hours each and kept it up; he continued regular till the first of November then his cough took a different turn, it was hard for him to raise and his lungs seemed stuffed up. I had no fearful apprehensions of him till the 2nd, at low 12—I was called by Brother Rogers to relieve him and stand my regular watch with Brother Hanks, I then had fearful apprehensions his dissolution was near at hand. At 10 o'clock, A. M. his extremities were cold, and the large drops of cold sweat covered his emaciated system. It was with great difficulty he could raise strength enough to throw off from his lungs the rattling phlegm that was continually threatening to strangle him, at that moment as I stood watching him. He made a violent struggle to throw up the obstacle, but through weakness was not able, and in the struggle he lost his breath, his eyes rolled up

in his head and I thought he had left us forever. I flew to Brother Grouard (who from unwearied attention had laid down to take a little repose) but before he could spring to his feet, Brother Hanks, caught his breath again and revived a little, soon after some of the cabin passengers came in to see him. Doct. Winslow recommended a little wine and water, after taking [that he revived so much that he wished to be shaved and his hair combed; after this was done, I talked with him some time about his departure; his mind was clear, calm and perfectly resigned; I told him it was a great satisfaction to me that he had visited the place of my nativity he had been in the house my father had built; was acquainted with his companion, (my mother) was acquainted with the surviving [brothers and sisters of those that had gone to the world of spirits before them; he had seen the portrait of my brother Marshall, I asked him if he thought he should know him, he said if he looked like that, he should. I told him it was taken very correctly. I sent word by him to those I had been baptized for, and those I intended to be baptized for when I returned to Nauvoo. He then adjusted some of his temporal affairs, between 12 and 1 o'clock P. M. he had another strangling turn, this reduced his strength, he could only speak in whispers after, between 8 and 10 he fell into a drowse.

After he awoke he whispered to me and said I dreamed a dream, do you wish to hear it? I told him I did. He said I dreamed I went to the spirits in prison; it was an immense space. I looked to the east and to the west, and saw immense multitudes of people, that looked just like people in real life. I said can these be spirits? I was assured they were. I looked to the north and saw a stand, somebody had just been preaching there and they were dispersing from around it. I saw no children among them. I looked to see if there was any body that I knew, but saw none. I thought they were coming together again in a few minutes and I should be there; then I should see people I knew, I then awoke. About 11 o'clock he had another dream, he heard the last trump sound, and saw the multitude which John saw, that no man could number, small and great, stand before God, (they were small and great in capacity) for there were no children there, he awoke before he saw any farther. As I thought it my last opportunity with him, I sat up about 6 hours, I then called Brother Rogers, I laid down and in about 2 hours he called me and said he is dying. I heard the death-rattling in his throat.

end sprang up. He had placed his own hands high upon his breast, his left hand clasping his right, he died as he had lived, calm and resigned without a struggle or an emotion.

I never saw a more pleasant corpse in my life, after we had dressed it in a neat burial robe, we wrapt it in a large winding sheet and carried it on deck; a plank was laid in the starboard gangway, on it was prepared a piece of canvass, in this we laid it and sewed it up; to his feet was attached a bag of sand of about 60 pounds weight. Then the topgallant sails were furled, the courses hauled up, and the main and mizzen topsails were hove aback, the noble ship stopped her headway, and lay in gentle motion, as if to witness the solemn scene. The American flag was hoisted half-mast as a signal that one of her noble countrymen had gone the way of all the earth. Then her generous crew gathered around and with uncovered heads listened in breathless silence to a very appropriate prayer made by Brother Rogers then they gently raised the end of the plank till the corpse slid off and struck in the water feet foremost. My eyes followed him as he sank till a white speck vanished in the blue waters below, this was in latitude 21-34 north longitude 26-11 west from Greenwich.

Reflections—I believe the weight of sand was sufficient to sink him below the reach of all ravenous fish, and the salt at that depth strong enough to preserve him from putrefaction, and there he will remain entire and unmolested till the morn of the first resurrection, then he will come forth. My views from recent information are entirely changed from what they used to be respecting burying the dead at sea. From the fabulous stories I used to hear, I did suppose the sharks destroyed every corpse that was put into the ocean. But from my better judgment I know this is erroneous, for sharks are afraid and will flee from anything white in the water. And if a proper weight is attached to a corpse it will sink it so low, that the compression of the water is so great that it will kill any fish to go down to it. One of these whalers told me he was lancing a whale and he sounded and carried the lance with him, he went to such a depth that the lance pole, which was made of dry ash timber was as completely saturated with water as if it had been in soak for months.

Thus ended an intimacy with one who had rendered himself doubly dear to me by an intimate acquaintances. I have met but few men in my life with whom I could exchange feelings, reciprocate joys and sorrows, as we pass down the step of life, more sympathetically

than with Brother Hanks. A few days before his death I asked him if I had at any time violated the pledge I made him before we left Nauvoo, (of standing by him as a friend) he assured me I had not; this to me is a source of satisfaction.

Nov. 6th. We are now running for the Cape De Verde Islands and expect to be there in 2 or 3 days; we expect to touch there and send letters. We have had a remarkable passage thus far; no severe storms nor calms, and fair winds mostly. The officers say it is the most remarkable one they ever knew, and they frankly give it as their opinion, that it is in answer to the prayers of the Mormons they have on board.

We have thus far been treated with great kindness by officers, passengers and crew.—The captain is a frank open-hearted man, but I expect he has no bump of reverence, and has hardly seen the inside of a meeting house in his life. He has thus far given us no privilege of preaching on the Sabbath, but religious controversies are common every day with passengers and crew. The sailors are rather a wild set, but still there is some hope. Doctor Winslow is quite a gentleman, and I should think a man of skill in his profession, but rather skeptical in his religious views. He converses with us very freely on religious topics, and on the whole thinks our religion a pretty good one. His wife is a lady of refinement and taste and I think an excellent woman; is very familiar and free in conversation, they have three very pretty children, Charles is the oldest, four years old, Lizzy his sister is two years and a half old. The other is an infant. They have a large terrapin or land tortoise on board, he was brought from the Galapagos Islands in the same ship. Children if you look on the atlas I sent you by Brother Young, you will see them on the equator west of Quito, this tortoise is very docile and strong, he measures forty-four inches in circumference. In pleasant weather these two children will get on to his shell and ride him about deck; it is an odd sight, and I think it would please you. They have an Irish maid of about thirty. She is a Catholic. Mr. Lincoln and wife are the other passengers, he is a carpenter. They are Baptists, and perhaps may be Mormons yet. They are quite liberal in sentiment, and think the church ought to enjoy the gifts now as well as anciently. They were all very kind to Brother Hanks and daily sent him nice cakes, &c. As to our health, Brothers Rogers and Grouard were some sea sick at first, but now their appetites are good. As for myself I never

er knew what sea sickness was. When in Nauvoo, I weighed 156 pounds. At Winchester I weighed 159 pounds. At New Bedford I weighed 174, and have been on the gain ever since. Surely the Lord is with us, for we are favored at his hand. My mind has been buoyed above desponding feelings far beyond my expectations. We have a little room to ourselves and can pray, sing, read and talk when we please, and time glides away pleasantly.—As I expect the children have received the atlas from Brother B. Young ere this—I will give them some lessons on it. We expect to stop, or as sailors call it touch, at one of the Cape De Verde Islands, called the Isle of Sal, in English it would be Isle of Salt. We expect to get salt there to salt fish with; then we shall touch at Bonavista, there we expect to get oranges, pine apples, raisins, figs, grapes and wine. These are in latitude 17 north, and longitude 25 west: look on the map of Africa and you will find them.

From there we shall steer a south course till we make or see the Isle of Tristan de Acunha, this is in south latitude 38, west longitude 130. Then we shall steer for the Cape of Good Hope; then for the Islands of St. Pauls and Amsterdam. These are in east longitude 88, south latitude 39, here we expect to catch the fish to use our salt on; there are innumerable multitudes of them around these Islands, and the captain says they are extremely fat, and more delicious than Salmon. Here we expect to feast ourselves, as you know I am fond of fish; we expect to be there in January.

Answer the questions:—What season of the year will it be there then? Where will the sun be at noon? When the sun is just setting with us there, what time will it be with you then?

After we leave there, we shall steer for Van Diemens Island, South Cape. From there we shall make the N. W. point of New Zealand. from there to Otaheite or Tahiti. When we get there, how much shall we lack of having circumnavigated the globe, and after the sun sets with you, how high will it be with us?

Nov. 9. We made the Isle of Sal this morning about 3 o'clock, by moon light; it is called low land, and so it is in comparison with the rest; but this is higher than the mountains about Winchester; and a view from the sea looks like a ridge of snow drifts, for it is very broken, and the peaks very sharp, (it is barren and waste, no vegetation on it. What few inhabitants there are yet there, live by selling salt. We are now sailing pretty close to it, and it looks pleasant to see land again, even in

this rugged situation, after being deprived of the privilege for a month. We have made a mistake in the island, it is St. Nicholas's; we are now so near to a town that we can see the houses and the vessels at anchor; we expect to send a boat on shore in a few minutes. If there is a chance to send the letters from there we will, if not, I will write some more on the way to St. Jagoes

Nov. 10. I went on shore in the boat yesterday, the island is quite different to what it appears at first; quite fruitful; a plenty of oranges, plantains, bananas, melons, gooves, popogars, &c. &c. The inhabitants are Portugees, about half black; there are some English among them, they are quite friendly.—The Doctor, with his little son, Charles, were with us. He is a very delicate, fine looking fellow; there were a multitude of people on the shore when we landed; they were overjoyed to see little Charles, the dark ladies took him up, hugged and kissed him, till he was frightened and began to cry, but they gave him a variety of fruit, and sweet cake to pacify him. I was quite amused at the fun. Children, when I saw this nice fruit, so plenty and cheap, I wished I could buy a basket of it and give you, but the ocean rolls between us, and how long it will continue to, the Lord only knows; but he may preserve us till we all meet again in this life, in health and strength, is the continual prayer of your unworthy father.

There is a brig, the Susan of Salem, lying here, bound to Surinam, the Captain offers to take our letters and send them from there the first opportunity; it is rather a round about way, but I think I will send them. The brig is to take a load of live cattle from this island. I dont know whether I have said any thing about your writing; I wish you to write as soon you receive this; I wish to know all about the situation of the Church. You know they were threatening to drive all away when we left.—Write to Tahiti, to the care of the American Consul; also to the care of Nathaniel Cary, jr., New Bedford.

ADISON PRATT.

EAGLE CREEK,
Benton County, June 22, 1844. }

Pursuant to previous arrangements, the elders of the Church of Jesus Christ of Latter Day Saints, met in conference, when A. O. Smoot was chosen to preside, and Joseph Mount secretary.

Elders present:—A. O. Smoot, Joseph Younger, David P. Raney, Wm. L. Cutler, W. P. Vance, Hiram D. Bugs, John W. Greerson, Wm. Camp, Joseph Mount, A. F. Young.

The conference was then opened by prayer, after which elder Joseph Younger addressed the people in an able manner, setting forth the principles of the gospel of Jesus Christ, followed by elder Smoot, on the advancement of the church in the knowledge of the truth.

The conference adjourned until 2 o'clock, in the afternoon.

Conference convened pursuant to appointment, when elder Raney addressed the meeting on the keeping of the commandments, and the order of baptisms; after which elder Smoot spoke at large on the effect produced by keeping the commandments.

Conference adjourned till next day at 8 o'clock.

Met pursuant to adjournment.

The conference proceeded to organize a branch consisting of 17 members, to be called the Eagle Creek branch. Robert C. Petty was chosen to preside, and was ordained an elder; Seth Velie, priest; and B. B. Barnett teacher.

At 10 o'clock the congregation was addressed by elder Mount, on the restitution of all things, as spoken of by the prophets and apostles; after which a recess of 30 minutes was given, when elder Smoot preached on the coming forth of the Book of Mormon, showing that such a work must necessarily come forth in fulfilment of the ancient prophecies; after which four were added to the church by baptism.

After a short recess, the remainder of the evening was spent by administering the sacrament of the Lord's Supper, and appropriate remarks by the several elders present.

A. O. SMOOT, Pres.

JOSEPH MOUNT, Clerk.

CHICAGO, Ill., May 27, 1844.

A general conference of the Church of Jesus Christ of Latter Day Saints, met according to previous notice, in the City Council room, Chapman's buildings, Chicago, May 24th and 25th, 1844.

Present, 11 elders.

The meeting was called to order by elder Samuel Shaw, when elder A. Cordon was appointed president, and James Burgess, clerk.

The meeting was opened by prayer by the president, after which a hymn was sung, "The Spirit of God like a fire is burning."

The president then stated the object of the meeting and presented the truths of the Church of God, as they were really taught, believed, and practised by the Latter Day Saints.

The branch of the church in Chicago was represented, comprising 22 members, four elders, three priests and one deacon.

The conference then proceeded to withdraw the hand of fellowship from six individuals, to wit: Samuel Nickbucker and wife, ——— Hasty and wife, Abraham Beeman and ——— Vanseccles.

Hasty and wife, and Beeman have been to Nauvoo, and have denied the faith and returned to this place. It will be unnecessary perhaps to state every particular, suffice it to say that the conference went off well; addresses were delivered by elders Cordon, Burgess, Terry, Nixon, &c., with much good feeling and energy. Prejudice was allayed to some extent, and the hearts of the people were open to investigate our views, and doctrines; political and religious. I would just say that the people in Chicago are aroused; though the strong band of prejudice was fast upon them, the tie is now broken. One has been baptized, and I have no doubt but many will embrace the truth.— Joseph's views and measures are liked very much, though many are opposed to the man; but let our motto be "the best measures flow from the best men." We have conversed with all that came in our way, read to them the Prophet's Views, and the generality of the people are in favor of them. We feel in good spirits, and are determined to go ahead; preaching liberty to the captive, and opening the prisons to them that are bound.

A. CORDON, Pres.

JAMES BURGESS, Clerk.

DIED—In this city on the 30th ult., Elder SAMUEL H. SMITH, aged 36 years.

The exit of this worthy man, so soon after the horrible butchery of his brothers, Joseph and Hyrum in Carthage jail, is a matter of deep solemnity to the family, as well as a remediless loss to all. If ever there lived a good man upon the earth, Samuel H. Smith was that person; in fact he was too good for this generation, and the infinite wisdom of Jehovah seems to have been exerted in this instance of taking him. "to remove him from the evils to come." The highest point in the faith of the Latter Day Saints, is, that they know where they are going after death, and what they will do, and this gives a consolation more glorious than all the fame, honors and wealth, which the world has been able to heap upon her votaries or ever can; and so, when a faithful saint dies, like this, our lamented brother, calm, faithful and easy, all Israel whispers, as expectants of the same favor, "let me die the death of the righteous, and let my last end be like his."

His labors in the church from first to late,

carrying glad tidings to the eastern cities; and finally his steadfastness as one of the *witnesses* to the Book of Mormon, and many saintly traits

of virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity, shall be given of him hereafter, as a man of God.

POETRY.

For the Times and Seasons.

BY MISS ELIZA R. SNOW.

TO ELDER JOHN TAYLOR.

Thou Chieftain of Zion! henceforward thy name
Will be class'd with the martyrs and share in their fame;
Thro' ages eternal, of thee will be said,
'WITH THE GREATEST OF PROPHETS HE SUFFER'D AND
BLED.'

When the shafts of injustice were pointed at HIM—
When the cup of his suff'ring was fill'd to the brim—
When his innocent blood was inhumanly shed,
You shar'd his afflictions and with him you BLED.

When around you like hailstones, the rifle balls flew—
When the passage of death open'd wide to your view—
When the prophet's freed spirit, thro' martyrdom fled,
In your gore you lay weltring—with martyrs you BLED.

All the SCARS from your WOUNDS, like the trophies of yore
Shall be ensigns of honor till you are no more;
And by all generations, of thee shall be said
'WITH THE BEST OF THE PROPHETS, IN PRISON HE BLED.'
July 27, 1844.

JOSEPH SMITH.

TUNE—Star in the East.

Praise to the man who commun'd with Jehovah,
Jesus' anointed "that Prophet and Seer,"
Blessed to open the last dispensation;—
Kings shall extol him, and nations revere.

CHORUS—Hail to the Prophet, ascended to heaven,
Traitors and tyrants now fight him in vain,
Mingling with Gods, he can plan for his
brethren,
Death cannot conquer the hero again.

Praise to his mem'ry, he died as a martyr;
Honor'd and blest be his ever great name;
Long shall his blood, which was shed by assassins,

Stain Illinois, while the earth lauds his fame.

CHORUS—Hail to the Prophet, &c.

Great is his glory, and endless his priesthood,
Ever and ever the keys he will hold;
Faithful and true he will enter his kingdom,
Crown'd in the midst of the prophets of old.

CHORUS—Hail to the Prophet, &c.

SACRIFICE brings forth the blessings of heaven;
Earth must atone for the blood of that man!
Wake up the world for the conflict of justice,
Millions shall know "brother Joseph" again.

CHORUS—Hail to the Prophet, &c.

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attention.

TIMES AND SEASONS.

"Truth will prevail."

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CITY OF NAUVOO, ILL. AUG. 15, 1844.

[Whole No. 99.]

HISTORY OF JOSEPH SMITH.

(Continued.)

Previous to the 20th of March, I received the four following revelations, besides the work of translating.

Revelation given March 1832. The order given of the Lord, to Enoch, for the purpose of establishing the poor.

The Lord spake unto Enoch, saying, Hearken unto me saith the Lord your God, who are ordained unto the high priesthood of my church, who have assembled yourselves together, and listen to the counsel of him who has ordained you from on high, who shall speak in your ears the words of wisdom, that salvation may be unto you in that thing which you have presented before me, saith the Lord God: for verily I say unto you, the time has come, and is now at hand, and behold, and lo, it must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people, both in this place and in the land of Zion, or in other words the city of Enoch, for a permanent and everlasting establishment and order unto my church to advance the cause which ye have espoused, to the salvation of man, and to the glory of your Father who is in heaven, that you may be equal in the bands of heavenly things, yea and earthly things also, for the obtaining of heavenly things; for if ye are not equal in earthly things, ye cannot be equal in obtaining heavenly things: for if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you.

And now, verily thus saith the Lord, it is expedient that all things be done unto my glory, that ye should, who are joined together in this order; or in other words, let my servant Ahasdah, and my servant Gazelam, or Enoch, and my servant Pelagoram, sit in council with the saints which are in Zion: otherwise satan seeketh to turn their hearts away from the truth, that they become blinded, and understand not the things which are prepared for them: wherefore a commandment I give unto you, to prepare and organize yourselves by a bond or everlasting covenant that cannot be broken.

And he who breaketh it shall lose his office and standing in the church, and shall be delivered over to the buffetings of satan until the day of redemption. Behold this is the preparation wherewith I prepare you, and the founda-

tion, and the ensample, which I give unto you whereby you may accomplish the commandments which are given you, that through my providence, notwithstanding the tribulation which shall descend upon you, that the church may stand independent above all other creatures beneath the celestial world, that you may come up unto the crown prepared for you, and be made rulers over many kingdoms, saith the Lord God, the Holy One of Zion, who hath established the foundations of Adam-ondi-Ahman; who hath appointed Michael, your prince, and established his feet, and set him upon high; and given unto him the keys of salvation under the counsel and direction of the Holy One, who is without beginning of days or end of life.

Verily, verily I say unto you, ye are little children, and ye have not as yet understood how great blessings the Father has in his own hands, and prepared for you; and ye cannot bear all things now, nevertheless be of good cheer, for I will lead you along: the kingdom is yours and the blessings thereof are yours; and the riches of eternity are yours; and he who receiveth all things, with thankfulness, shall be made glorious, and the things of this earth shall be added unto him, even an hundred fold, yea more: wherefore do the things which I have commanded you, saith your Redeemer, even the Son Ahman, who prepareth all things before he taketh you; for ye are the church of the first born, and he will take you up in the cloud, and appoint every man his portion. And he that is a faithful and wise steward shall inherit all things: Amen.

Revelation given March, 1832.

Verily I say unto you, that it is my will that my servant Jared Carter should go again into the eastern countries, from place to place, and from city to city, in the power of the ordination wherewith he has been ordained, proclaiming glad tidings of great joy, even the everlasting gospel, and I will send upon him the Comforter which shall teach him the truth and the way whither he shall go; and inasmuch as he is faithful I will crown him again with sheaves: wherefore let your heart be glad my servant Jared Carter, and fear not saith your Lord, even Jesus Christ: Amen.

Revelation given March, 1832.

Verily, thus saith the Lord, unto you my servant Stephen Burnett, go ye, go ye, into the world, and preach the gospel to every creature

that cometh under the sound of your voice, and inasmuch as you desire a companion I will give unto you my servant Eden Smith; wherefore go ye and preach my gospel, whether to the north or to the south; to the east or to the west; it mattereth not, for ye cannot go amiss; therefore declare the things which ye have heard and verily believe, and know to be true. Behold this is the will of him who hath called you, your Redeemer, even Jesus Christ: Amen.

Revelation given March, 1832.

Verily, verily I say unto you my servant Frederick G. Williams, listen to the voice of him who speaketh, to the word of the Lord your God, and hearken to the calling wherewith you are called, even to be a high priest in my church, and a counsellor unto my servant Joseph Smith, jr. unto whom I have given the keys of the kingdom, which belongeth always unto the presidency of the high priesthood; therefore, verily I acknowledge him and will bless him, and also thee, inasmuch as thou art faithful in council, in the office which I have appointed unto you, in prayer always vocally, and in thy heart, in public and in private; also in thy ministry in proclaiming the gospel in the land of the living, and among thy brethren: and in doing these things thou wilt do the greatest good unto thy fellow beings, and will promote the glory of him who is your Lord:—wherefore, be faithful, stand in the office which I have appointed unto you, succor the weak, lift up the hands which hang down, and strengthen the feeble knees: and if thou art faithful unto the end thou shalt have a crown of immortality and eternal life in the mansions which I have prepared in the house of my Father. Behold, and lo, these are the words of Alpha and Omega, even Jesus Christ: Amen.

I received a letter from the brethren who went up to the land of Zion, stating that they had arrived at Independence, Missouri, in good health and spirits, with a printing press and a store of goods. They also sent me the prospectus for the monthly paper agreeably to the instructions of the full conference; it read as follows:

"THE EVENING AND MORNING STAR,
WILL BE PUBLISHED AT
Independence, Jackson County, State of Missouri.

As the forerunner of the night of the end, and the messenger of the day of redemption, the Star will borrow its light from sacred sources, and be devoted to the revelations of God as made known to his servants by the Holy Ghost, at sundry times since the creation of man, but more especially in these last days, for the restoration of the house of Israel. We re-

joice much because God has been so mindful of his promise, as again to send into this world the Holy Ghost, whereby we are enabled to know the right way to holiness; and, furthermore, to prove all doctrines, whether they be of God or of man: for there can be but one, as Christ and the Father are one. All of us know, or ought to, that our heavenly Father, out of all the peoples which he had planted on the earth, chose but one people to whom he gave his laws, his revelations and his commandments, and this was Jacob his chosen and Israel his elect. All know too, or might, that for disobedience, or not keeping his commandments to do them, God had this people carried away captive into all countries, and scattered among all nations, but promised that he would gather them and bring them again unto their own lands: then the land should yet yield its increase, and at that time he would take away the stony heart and give them a heart of flesh, and write his law in it, that all might know him from the least of them to the greatest of them: so that the knowledge of him might fill the whole earth, as the waters cover the sea. At which time it shall no more be said, the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whether he had driven them. And it shall come to pass in the last days, the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law and the word of the Lord from Jerusalem. And it shall come to pass in that day, the Lord shall set his hand again, the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

Seeing these things so plainly foretold, we have great confidence in declaring to all flesh, that, not only the day but the hour is at hand for all to be fulfilled: when the earth shall be transfigured, and return to the same beauty and goodness, as at the morn of creation; when the righteous shall rise, and flow together, to inherit the earth, until the children of Israel be-

come as numerous as the stars in the sky, or the sand upon the sea shore—Wherefore we beseech all that have ears to hear, or eyes to see, to beware for God, at all times, when he was about to visit the children of men for their wickedness, hath sent angels, or prophets, to warn them of what was about to take place. As before the flood he sent Enoch and Noah: before the destruction of Sodom and Gomorrah, two angels; before he took Israel out of Egypt, Moses and Aaron, and so down to the coming of our Savior; and can less be expected before the great day of the Lord? Will God neglect to blow the trumpet in Zion, and sound an alarm in his holy mountain; or refuse to pour out his Spirit upon all flesh that will serve him in truth, before the wicked shall be turned into hell, with all the nations that forget him? No; heaven and earth shall pass away but not a jot or tittle of his word shall ever fail. Therefore, in the fear of him, and to spread the truth among all nations, kindreds, tongues and people, this paper is sent forth, that a wicked world may know that Jesus Christ, the Redeemer who shall come to Zion, will soon appear unto them who look for him, the second time without sin unto salvation, to make a full end of all nations whither he hath driven Israel; but will not make a full end of him, because he cometh to make restitution of all things which he hath spoken by the mouths of all his holy prophets since the world began.

The Book of Mormon, having already gone to world, being the fulness of the gospel to the Gentiles according to the promises of old, we know that the blessing of Joseph is near at hand. For his glory, the firstling of his bullock, and his horns the horns of unicorns: with them he shall push the people together from the ends of the earth, to the place of the name of the Lord of hosts, the mount of Zion: for in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering over all people, and the vail that is spread over all nations: wherefore it is now made known and published to the world, by the authority of the beloved Savior, that the gathering of the house of Israel hath commenced upon the land of Zion; and that the church which is called the church of Christ, is an ensign to all nations, that the children of God are returning from their long dispersion, to possess the land of their inheritance, and reign with Christ a thousand years, while satan is bound.

We know there are many lying spirits abroad

in the earth, to withstand the truth and deceive the people, but he cannot be called a disciple of the humble Jesus who doth not know the language of God from the language of man. The Savior declares: He that will not believe my words, will not believe me, that I am; and he that will not believe me, will not believe the Father which sent me. For behold, I am the Father, I am the light, and the life, and the truth of the world. Come unto me, O ye Gentiles, and I will show unto you the greater things, the knowledge which is hid up because of unbelief. Come unto me O ye house of Israel, and it shall be made manifest unto you, how great things the Father hath laid up for you from the foundation of the world; and I hath not come unto you, because of unbelief. Behold, when ye shall rend that vail of unbelief which doth cause you to remain in your awful state of wickedness and hardness of heart, and blindness of mind, then shall the great and marvelous things which have been hid up from the foundation of the world from you; yea, when ye shall call upon the Father in my name, with a broken heart and a contrite spirit, then shall ye know that the Father hath remembered the covenant which he made unto your fathers, O house of Israel; and then shall my revelations which I have caused to be written by my servant John, be unfolded in the eyes of all the people. Remember when ye see these things, ye shall know that the time is at hand that they shall be made manifest in very deed; and those endowed with power from on high shall do miracles by faith, and signs shall follow them that believe, until the Son of man cometh in the clouds of heaven with power and great glory.

To a man of God who looks upon the world as it now is, with nation against nation; kingdom against kingdom; rumor against rumor; revolution against revolution; war against war; robber against robber; persecutor against persecutor; sharper against sharper; society against society; sect against sect; and one against another over the face of the earth; the fear of judgment will rest upon him, and while he is silent as heaven, he will hear the groans of eternity over the corruption of the world, and, with a thrill of compassion which might jar the earth from the sides to the center, he will watch the angels receive the great command—Go reap down the earth!

The Evening and the Morning Star, besides the secret of the Lord, which is now with them that fear him, and the everlasting gospel, which must go to all nations, before the Holy One shall stand upon the mount of

Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion, to destroy the wicked with the brightness of his coming—will also contain whatever of truth or information that can benefit the saints of God temporally as well as spiritually, in these last days, whether in prose or poetry, without interfering with politics, broils, or the gainsayings of the world. While some may say this paper is opposed to all combinations under whatever plausible character, others will know, that it is for an eternal union whose maker and supporter is God; thus all must be as they are, inasmuch as they that plow iniquity, and sow wickedness reap the same—but wisdom is justified of her children.

From this press also, may be expected as soon as wisdom directs, many sacred records, which have slept for ages.

☞ *Terms.*—The Star will be issued monthly on a royal sheet quarto, at one dollar a year, till it shall be deemed proper to publish it oftener. (A supplement will be published weekly, if required, containing the advertisements of Jackson county, &c.) Letters to the editor must be paid—and subscriptions in specie or United States' bills.

W. W. PHELPS.

February, 1832.

FEBRUARY, 22, 1832.

According to previous calculations, we now began to make preparations to visit the brethren who had removed to the land of Missouri. Before going to Hiram to live with father Johnson, my wife had taken two children, (twins) of John Murdock, to bring up. She received them when only nine days old; they were now nearly eleven months. I would remark that nothing important had occurred since I came to reside in father Johnson's house in Hiram; I had held meetings on the Sabbaths and evenings, and baptized a number. Father Johnson's son, Olmsted Johnson, came home on a visit, during which I told him if he did not obey the gospel, the spirit he was of would lead him to destruction; and then he went away, he would never return or see his father again. He went to the southern states and Mexico;—on his return took sick and died in Virginia. In addition to the apostate Booth, Simonds Rider Eli Johnson, Edward Johnson and John Johnson, jr. had apostatized.

On the 25th of March, the twins before mentioned, which had been sick of the measles for some time, caused us to be broke of our rest in taking care of them, especially my wife. In the evening I told her she had better retire to rest with one of the children, and I would

watch with the sickest child. In the night she told me I had better lay down on the trundle bed, and I did so, and was soon after awake by her screaming *murder!* when I found myself going out of the door, in the hands of about a dozen men; some of whose hands were in my hair, and some hold of my shirt, drawers and limbs. The foot of the trundle bed was towards the door, leaving only room enough for the door to swing. My wife heard a gentle tapping on the windows which she then took no particular notice of, (but which was unquestionably designed for ascertaining whether we were all asleep,) and soon after the mob burst open the door and surrounded the bed in an instant, and, as I said, the first I knew I was going out of the door in the hands of an infuriated mob. I made a desperate struggle, as I was forced out, to extricate myself, but only cleared one leg, with which I made a pass at one man, and he fell on the door steps. I was immediately confined again; and they swore by God, they would kill me if I did not be still, which quieted me. As they passed around the house with me, the fellow that I kicked came to me and thrust his hand into my face, all covered with blood, (for I hit him on the nose,) and with an exulting horse laugh, muttered: "*ge, gee, God damn ye, I'll fix ye.*"

They then seized me by the throat, and held on till I lost my breath. After I came to, as they passed along with me, about thirty rods from the house, I saw elder Rigdon stretched out on the ground, whither they had dragged him by the heels. I supposed he was dead.

I began to plead with them, saying: you will have mercy and spare my life, I hope. To which they replied: "*God damn ye, call on yer God for help, we'll show ye no mercy;*" and the people began to show themselves in every direction: one coming from the orchard had a plank, and I expected they would kill me, and carry me off on the plank. They then turned to the right, and went on about thirty rods further; about sixty rods from the house, and thirty from where I saw elder Rigdon; into the meadow, where they stopped, and one said: "*Simonds, Simonds*" (meaning I supposed Simonds Rider,) "*pull up his drawers, pull up his drawers, he will take cold.*" Another replied: "*a'nt ye going to kill 'im? a'nt ye going to kill 'im?*" when a group of mobbers collected a little way off and said: "*Simonds, Simonds, come here;*" and Simonds charged those who had hold of me to keep me from touching the ground, (as they had done all the time) lest I should get a spring upon them. They went and held a council, and as I could occasionally overhear a word, I supposed it was to know

whither it was best to kill me. They returned after a while, when I learned that they had concluded not to kill me but pound and scratch me well, tear off my shirt and drawers, and leave me naked, one cried, 'Simonds, Simonds, where's the tar bucket?' 'I don't know' answered one, 'where 'tis, Eli's left it.' They ran back and fetched the bucket of tar, when one exclaimed, 'God damn it, let us tar up his mouth;' and they tried to force the tar-paddle into my mouth; I twisted my head around, so that they could not; and they cried out: '*God damn ye, hold up yer head and let us gice ye some tar.*'— They then tried to force a vial into my mouth, and broke it in my teeth. All my clothes were torn off me except my shirt collar; and one man fell on me and scratched my body with his nails like a mad cat, and then muttered out:— '*God damn ye, that's the way the Holy Ghost falls on folks.*'

They then left me, and I attempted to rise, but fell again; I pulled the tar away from my lips, &c. so that I could breathe more freely, and after a while I began to recover, and raised myself up, when I saw two lights. I made my way towards one of them, and found it was father Johnsons.' When I had came to the door, I was naked, and the tar made me look as though I had been covered with blood, and when my wife saw me she thought I was all mashed to pieces, and fainted. During the affray abroad, the sisters of the neighborhood had collected at my room. I called for a blanket, they threw me one and shut the door; I wrapped it around me and went in.

In the mean time, brother John Poorman heard an out cry across the corn field, and running that way met father Johnson, who had been fastened in his house at the commencement of the assault, by having his door barred by the mob, but on calling to his wife to bring his gun, saying, he would blow a hole through the door, the mob fled, and father Johnsons seizing a club ran after the party that had elder Rigdon, and knocked one man, and raised his club to lever another, exclaiming: '*what are you doing here?*' when they left elder Rigdon and turned upon father Johnson, who, turning to run towards his own house met brother Poorman coming out of the cornfield; each supposing the other to be a mobber, an encounter ensued, and Poorman gave Johnsons a severe blow on the left shouleer with a stick or stone, which brought him to the ground. Poorman ran immediately towards father Johnsons,' and arriving while I was waiting for the blanket, exclaimed: 'I'm afraid I've killed him.' Killed who? asked one; when Poorman hastily rela-

ted the circumstances of the rencounter near the corn field, and went into the shed and hid himself. Father Johnson soon recovered so as to come to the house, when the whole mystery was quickly solved concerning the difficulty between him and Poorman, who, on learning the facts, joyfully came from his hiding place.

My friends spent the night in scraping and removing the tar, and washing and cleansing my body; so that by morning I was ready to be clothed again. This being Sabbath morning, the people assembled for meeting at the usual hour of worship, and among those came also the mobbers; viz: Simonds Rider, a Campbellite preacher, and leader of the mob; one McClellie, son of a Campbellite minister; and Pelatiah Allen, Esq. who gave the mob a barrel of whiskey to raise their spirits; and many others. With my flesh all scarified and defaced, I preached to the congregation as usual, and in the afternoon of the same day baptized three individuals.

The next morning I went to see elder Rigdon, and found him crazy, and his head highly inflamed, for they had dragged him by his heels, and those too, so high from the earth he could not raise his head from the rough frozen surface, which lacerated it exceedingly; and when he saw me he called to his wife to bring him his razor. She asked him what he wanted of it? and he replied to kill me. Sister Rigdon left the room, and he asked me to bring his razor; I asked him what he wanted of it, and he replied he wanted to kill his wife, and he continued delirious some days. The feathers which were used with the tar on this occasion, the mob took out of elder Rigdon's house. After they had seized him, and dragged him out, one of the banditti returned to get some pillows; when the women shut him in and kept him some time.

(To be Continued.)

CONFERENCE MINUTES.

Continuation of last April's Conference.

The president having arrived; the choir sung a hymn. Elder A. Lyman offered prayer.

The president then arose and called the attention of the congregation upon the subjects which were contemplated in the fore part of the conference. As the wind blows very hard, it will be hardly possible for me to make you all hear unless there is profound attention. It is of the greatest importance, and the most solemn of any that can occupy our attention, and that is, the subject of the dead; on the decease of our brother Follett, who was crushed to death

in a well, I have been requested to speak by his friends and relatives, and inasmuch as there are a great many in this congregation who live in this city, as well as elsewhere, and who have lost friends, I feel disposed to speak on the subject in general, and offer you my ideas so far as I have ability, and so far as I shall be inspired by the Holy Spirit to dwell on this subject. I want your prayers and faith, the instruction of Almighty God and the gift of the Holy Ghost, that I may set forth things that are true, that can easily be comprehended, and shall carry the testimony to your hearts; pray that the Lord may strengthen my lungs, stay the winds and let the prayers of the saints to heaven appear, that it may enter into the ear of the Lord of Sabaoth; for the effectual prayers of righteous men availeth much, and I verily believe that your prayers shall be heard before I enter into the investigation fully of the subject that is laying before me. Before entering fully into the investigation, I wish to pave the way: I will make a few preliminaries, in order that you may understand the subject when I come to it. I do not calculate to please your ears with superfluity of words or oratory, or with much learning; but I calculate to edify you with the simple truths from heaven. In the first place, I wish to go back to the beginning of creation; there is the starting point, in order to be fully acquainted with the mind, purposes, decrees, &c. of the great Eloheim, that sits in yonder heavens, it is necessary for us to have an understanding of God himself in the beginning. If we start right, it is easy to go right all the time; but if we start wrong, it is a hard matter to get right. There are a very few beings in the world who understand rightly the character of God. They do not comprehend any thing, that which is past, or that which is to come; and consequently, but little above the brute beast. If a man learns nothing more than to eat, drink, sleep, and does not comprehend any of the designs of God, the beast comprehends the same thing; it eats, drinks, sleeps, knows nothing more; yet knows as much as we, unless WE are able to comprehend by the inspiration of Almighty God. I want to go back to the beginning, and so lift your minds into a more lofty sphere, a more exalted understanding; that what the human mind generally understands. I want to ask this congregation, every man, woman and child, to answer the question in their own heart, what kind of a being is God? ask yourselves. I again repeat the question, what kind of a being is God? Does any man or woman know? have any of you seen him, heard him, communed with

him? Here is the question that will peradventure from this time henceforth, occupy your attention. The apostle says this is eternal life, to know God and Jesus Christ, whom he has sent. If any man enquire what kind of a being is God, if he will search diligently his own heart, if the declaration of the apostle be true, he will realize that he has not eternal life, there can be eternal life on no other principle. My first object is, to find out the character of the only wise and true God, and if I should be the man to comprehend God, and explain or convey the principles to your hearts so that the spirit seals it upon you, let every man and woman henceforth put their hand on their mouth and never say any thing against the man of God again; but if I fail, it becomes my duty to renounce all my pretensions to revelations, inspirations, &c., and if all are pretensions to God, they will all be as bad off as I am at any rate. There is not a man but would breathe out an anathema, if they knew I was a false prophet; and some would feel authorized to take away my life. If any man is authorized to take away my life, who says I am a false teacher; then upon the same principle am I authorized to take away the life of every false teacher, and where would be the end of blood, and who would not be the sufferer. But no man is authorized to take away life in consequence of their religion; which all laws and governments ought to tolerate, right or wrong. If I show verily, that I have the truth of God, and show that ninety-nine out of a hundred are false teachers, while they pretend to hold the keys of God, and to kill them because they are false teachers, it would deluge the whole world with blood. I want you all to know God, to be familiar with him, and if I can bring you to him, all persecutions against me will cease; you will know that I am his servant, for I speak as one having authority.—What sort of a being was God in the beginning? Open your ears and hear all ye ends of the earth; for I am going to prove it to you by the Bible, and I am going to tell you the designs of God to the human race, and why he interferes with the affairs of man.

First, God himself, who sits enthroned in yonder heavens, is a man like unto one of yourselves, that is the great secret. If the veil was rent to-day, and the great God, who holds this world in its orbit, and upholds all things by his power; if you were to see him to-day, you would see him in all the person, image and very form as a man; for Adam was created in the very fashion and image of God; Adam received instruction, walked, talked and

conversed with him, as one man talks and communes with another.

In order to understand the subject of the dead, for the consolation of those who mourn for the loss of their friends, it is necessary they should understand the character and being of God, for I am going to tell you how God came to be God. We have imagined that God was God from all eternity. These are incomprehensible ideas to some, but they are the simple and first principles of the gospel, to know for a certainty the character of God, that we may converse with him as one man with another, and that God himself; the Father of us all dwelt on an earth the same as Jesus Christ himself did, and I will show it from the Bible. I wish I had the trump of an arch angel, I could tell the story in such a manner that persecution would cease forever; what did Jesus say? (mark it elder Rigdon:) Jesus said, as the Father hath power in himself, even so hath the Son power; to do what? why what the Father did, that answer is obvious; in a manner to lay down his body and take it up again. Jesus what are you going to do? To lay down my life, as my Father did, and take it up again.—If you do not believe it, you do not believe the Bible; the scriptures say it, and I defy all the learning and wisdom, all the combined powers of earth and hell together, to refute it. Here then is eternal life, to know the only wise and true God. You have got to learn how to be Gods yourselves; to be kings and priests to God, the same as all Gods have done; by going from a small degree to another, from grace to grace, from exaltation to exaltation, until you are able to sit in glory as doth those who sit enthroned in everlasting power; and I want you to know that God in the last days, while certain individuals are proclaiming his name, is not trifling with you or me; it is the first principles of consolation. How consoling to the mourner, when they are called to part with a husband, wife, father, mother, child or dear relative, to know, that although the earthly tabernacle shall be dissolved, that they shall rise in immortal glory, not to sorrow, suffer or die any more, but they shall be heirs of God and joint heirs with Jesus Christ. What is it? to inherit the same glory, the same power and the same exaltation, until you ascend the throne of eternal power the same as those who are gone before. What did Jesus do? why I do the things I saw my Father do when worlds came rolling into existence. I saw my Father work out his kingdom with fear and trembling, and I must do the same; and when I get my kingdom I shall present it to my Father, so that he obtains kingdom upon kingdom, and it will

exalt his glory, so that Jesus treads in his tracks to inherit what God did before; it is plain beyond disputation, and you thus learn some of the first principles of the gospel, about which so much hath been said. When you climb a ladder, you must begin at the bottom and go on until you learn the last principle; it will be a great while before you have learned the last. It is not all to be comprehended in this world; it is a great thing to learn salvation beyond the grave. I suppose I am not allowed to go into an investigation of any thing that is not contained in the Bible, and I think there are so many wise men here, who would put me to death for treason; so I shall turn commentator to-day; I shall comment on the very first Hebrew word in the Bible; I will make a comment on the very first sentence of the history of creation in the Bible, *Berosheit*. I want to analyze the word; *baith*, in, by, through, in, and every thing else. *Rosh*, the head. *Sheit*, grammatical termination. When the inspired man wrote it, he did not put the *baith* there. A man, a Jew without any authority, thought it too bad to begin to talk about the *head*. It read first, 'The head one of the Gods brought forth the Gods,' that is the true meaning of the words. *Baurau*, signifies to bring forth. If you do not believe it, you do not believe the learned man of God. No man can learn you more than what I have told you. Thus the head God brought forth the Gods in the grand council. I will simplify it in the English language. Oh ye lawyers! ye doctors! who have persecuted me; I want to let you know that the Holy Ghost knows something as well as you do. The head God called together the Gods, and set in grand council. The grand counsellors sat in yonder heavens, and contemplated the creation of the worlds that were created at that time. When I say doctors and lawyers, I mean the doctors and lawyers of the scripture. I have done so hitherto, to let the lawyers flutter, and every body laugh at them. Some learned doctor might take a notion to say, the scriptures say thus and so, and are not to be altered, and I am going to show you an error. I have an old book of the New Testament in the Hebrew, Latin, German and Greek. I have been reading the German and find it to be the most correct, and it corresponds nearest to the revelations I have given for the last fourteen years. It tells about Jaehoboy the son of Zebedee; it means Jacob; in the English New Testament it is James.—Now if Jacob had the keys, you might talk about James through all eternity, and never get the keys. In the 21st verse of the 4th chapter of Mathew, it gives the word Jacob instead of James. How can we escape the damnation of

hell except God reveal to us; men bind us with chains; Latin says *Jachabod* means Jacob;—Hebrew says it means Jacob; Greek says Jacob; German says Jacob. I thank God I have got this book, and thank him more for the gift of the Holy Ghost. I have got the oldest book in the world, but I have got the oldest book in my heart. I have all the four testaments, come here ye learned men, and read if you can. I should not have introduced this testimony were it not to back up the word *Rosh*, the head, Father of the Gods. I should not have brought it up only to show that I am right. When we begin to learn in this way, we begin to learn the only true God, and what kind of a being we have got to worship. When we know how to come to him, he begins to unfold the heavens to us and tell us all about it. When we are ready to come to him, he is ready to come to us. Now I ask all the learned men who hear me, why the learned men who are preaching salvation say, that God created the heavens and the earth out of nothing, and the reason is they are unlearned; they account it blasphemy to contradict the idea, they will call you a fool.—I know more than all the world put together, and the Holy Ghost within me comprehends more than all the world, and I will associate with it. The word *create* came from the word *bauraa*; it does not mean so; it means to organize; the same as a man would organize a ship. Hence we infer that God had materials to organize the world out of chaos; chaotic matter, which is element, and in which dwells all the glory. Element had an existence from the time he had. The pure principles of element, are principles that can never be destroyed. They may be organized and re-organized; but not destroyed.

I have another subject to dwell upon and it is impossible for me to say much, but I shall just touch upon them; for time will not permit me to say all; so I must come to the resurrection of the dead, the soul, the mind of man, the immortal spirit. All men say God created it in the beginning. The very idea lessens man in my estimation; I do not believe the doctrine, I know better. Hear it all ye ends of the world, for God has told me so. I will make a man appear a fool before I get through, if you don't believe it. I am going to tell of things more noble—we say that God himself is a self existing God; who told you so? it is correct enough, but how did it get into your heads? Who told you that man did not exist in like manner upon the same principles? (refers to the old Bible,) how does it read in the Hebrew? It don't say so in the Hebrew, it says God made man out of the earth, and put into him Adam's spirit, and

so became a living body.

The mind of man is as immortal as God himself. I know that my testimony is true, hence when I talk to these mourners; what have they lost, they are only separated from their bodies for a short season; their spirits existed co-equal with God, and they now exist in a place where they converse together, the same as we do on the earth. Is it logic to say that a spirit is immortal, and yet have a beginning? Because if a spirit have a beginning it will have an end; good logic. I want to reason more on the spirit of man, for I am dwelling on the body of man, on the subject of the dead. I take my ring from my finger and liken it unto the mind of man, the immortal spirit, because it has no beginning. Suppose you cut it in two; but as the Lord lives there would be an end.—All the fools, learned and wise men, from the beginning of creation, who say that man had a beginning, proves that he must have an end and then the doctrine of annihilation would be true. But, if I am right I might with boldness proclaim from the house tops, that God never did have power to create the spirit of man at all. God himself could not create himself; intelligence exists upon a self existent principle, it is a spirit from age to age, and there is no creation about it. All the spirits that God ever sent into the world are susceptible of enlargement. The first principles of man are self existent with God; that God himself finds himself in the midst of spirits and glory, because he was greater, and because he saw proper to institute laws, whereby the rest could have a privilege to advance like himself, that they might have one glory upon another, in all that knowledge, power, and glory, &c., in order to save the world of spirits. I know that when I tell you these words of eternal life, that are given to me, I know you taste it and I know you believe it. You say honey is sweet and so do I. I can also taste the spirit of eternal life; I know it is good, and when I tell you of these things, that were given me by inspiration of the Holy Spirit, you are bound to receive it as sweet, and I rejoice more and more.

I want to talk more of the relation of man to God. I will open your eyes in relation to your dead; all things whatsoever God of his infinite wisdom has seen proper to reveal to us, while we are dwelling in mortality, in regard to our mortal bodies, are revealed to us in the abstract and independent of affinity of this mortal tabernacle; but are revealed to us as if we had no bodies at all, and those revelations which will save our dead will save our bodies; and God reveals them to us in view of no eternal dissolution of the body; hence the responsibility, the

awful responsibility, that rests upon us in relation to our dead: for all the spirits who have not obeyed the gospel in the flesh, must either obey the gospel or be damned. Solemn thought, dreadful thought. Is there nothing to be done; no salvation for our fathers and friends who have died and not obeyed the decrees of the Son of Man? Would to God that I had forty days and nights to tell you all, I would let you know that I am not a fallen prophet. What kind of characters are those who can be saved although their bodies are decaying in the grave? When his commandments teach us, it is in view of eternity. The greatest responsibility in this world that God has laid upon us, is to seek after our dead.—The apostle says, they without us cannot be made perfect. Now I will speak of them:—I say to you Paul, you cannot be perfect without us: it is necessary that those who are gone before, and those who come after us should have salvation in common with us, and thus hath God made it obligatory to man. Hence God said he should send Elijah, &c.; I have a declaration to make as to the provisions which God hath made to suit the conditions of man; made from before the foundation of the world. What has Jesus said? All sins and all blasphemies, every transgression, except one, that man can be guilty of, there is a salvation for him either in this world, or the world to come. Hence God hath made a provision, that every spirit in the eternal world can be ferreted out and saved, unless he has committed that unpardonable sin, which can not be remitted to him. That God has wrought out a salvation for all men, unless they have committed a certain sin. Every man who has got a friend in in the eternal world can save him unless he has committed the unpardonable sin, and so you can see how far you can be a savior. A man can not commit the unpardonable sin after the dissolution of the body, and there is a way possible for escape. Knowledge saves a man, and in the world of spirits a man cannot be exalted but by knowledge; so long as a man will not give heed to the commandments, he must abide without salvation. A man is his own tormentor, and is his own condemner: hence the saying they shall go into the lake that burns with fire and brimstone. The torment of the mind of man is as exquisite as a lake burning with fire and brimstone—so is the torment of man. I know the scriptures; I understand them. I said no man can commit the unpardonable sin after the dissolution of the body, but they must do it in this world: hence the salvation of Jesus Christ was wrought out for all men in order to triumph over the devil:

for if it did not catch him in one place, it would in another, for he stood up as a Savior.

The contention in heaven was, Jesus said there would be certain souls that would not be saved, and the devil said he could save them all; the grand council gave in for Jesus Christ: so the devil rebelled against God and fell, and all who put up their heads for him. All sins shall be forgiven except the sin against the Holy Ghost: after a man has sinned against the Holy Ghost there is no repentance for him, he has got to say that the sun does not shine, while he sees it, he has got to deny Jesus Christ when the heavens were open to him, and from that time they begin to be enemies, like many of the apostates of the church of Jesus Christ of Latter day Saints. When a man begins to be an enemy, he hunts me. They seek to kill me; they thirst for my blood; they never cease. He has the same spirit that they had who crucified the Lord of Life: the same spirit that sins against the Holy Ghost. You cannot bring them to repentance. Awful is the consequence. I advise all of you to be careful what you do, you may by and bye find out that you have been deceived. Stay yourselves, do not give way. You may find out that some one has laid a snare for you. Be cautious; await! when you find a spirit that wants bloodshed, murder, the same is not of God, but is of the devil. Out of the abundance of the heart man speaketh. The man that tells you words of life, is the man that can save you. I warn you against all evil characters, who sin against the Holy Ghost, for there is no redemption for them in this world, or in the world to come.

I can enter into the mysteries; I can enter largely into the eternal worlds: for Jesus said, in my father's house there are many mansions, &c. There is one glory of the sun, another glory of the moon, and another glory of the stars, &c. We have reason to have the greatest hope and consolations for our dead, for we have aided them in the first principles; for we have seen them walk in our midst, and seen them sink asleep in the arms of Jesus. And hence is the glory of the sun. You mourners have occasion to rejoice; (speaking of the death of Elder King Follett,) for your husband is gone to wait until the resurrection; and your expectations and hope are far above what man can conceive: for why has God revealed it to us? I am authorised to say by the authority of the Holy Ghost, that you have no occasion to fear, for he is gone to the home of the just. Don't mourn: don't weep. I know it by the testimony of the Holy Ghost that is within me. Rejoice O Israel! your friends shall triumph gloriously, while their murderers

shall welter for ages. I say this for the benefit of strangers. I have a father, brothers, and friends who are gone to a world of spirits. They are only absent for a moment; they are in the spirit, and when we depart we shall hail our mothers, fathers, friends, and all whom we love.—There will be no fear of mobs, &c., but all will be an eternity of felicity. Mothers you shall have your children, for they shall have eternal life; for their debt is paid, there is no damnation awaits them, for they are in the spirit.—As the child dies, so shall it rise from the dead and be forever living in the learning of God, it shall be the child, the same as it was before it died out of your arms. Children dwell and exercise power in the same form as they laid them down. The baptism of water without the baptism of fire and the Holy Ghost attending it is of no use; they are necessary. He must be born of water and the spirit in order to get into the kingdom of God.

In the German, the text bears me out the same as the revelations which I have given for the last fourteen years. I have the testimony to put in their teeth; my testimony has been true all the time. You will find it in the declaration of John the Baptist, (reads from the German), John says I baptize you with water, but when Jesus comes, who has the power, he shall administer the baptism of fire, and the Holy Ghost. Great God! where is now all the sectarian world! and if this testimony is true, they are all damned as clearly as anathema can do it. I know the text is true. I call upon all you Germans, who know that it is true, to say aye, (loud shouts of aye.) Alexander Campbell, how are you going to save them with water alone? for John said his baptism was nothing without the baptism of Jesus Christ. There is one God, one Father, one Jesus, one hope of our calling, one baptism—all these three baptisms only make one. I have the truth and am at the defiance of the world to contradict me, if they can. I have now preached a little Latin, a little Hebrew, Greek and German, and I have fulfilled all.—I am not so big a fool as many have taken me to be. The Germans know that I read the German correct.

Hear it all ye ends of the earth—all ye sinners, repent! repent! turn to God, for your religion won't save you, and you will be damned; I do not say how long; but those who sin against the Holy Ghost cannot be forgiven in this world, or in the world to come; they shall die the second death; as they concoct scenes of bloodshed in this world so they shall rise to that resurrection, which is as the lake of fire and brimstone: some shall rise to the everlasting

burning of God, and some shall rise to the damnation of their own filthiness—as exquisite as the lake of fire and brimstone.

I have intended my remarks to all; both rich and poor, bond and free, great and small. I have no enmity against any man. I love you all. I am your best friend, and if persons miss their mark, it is their own fault. If I reprove a man and he hates me, he is a fool, for I love all men, especially these my brethren and sisters. I rejoice in bearing the testimony of my aged friends. You never knew my heart; no man knows my history; I cannot tell it. I shall never undertake it; if I had not experienced what I have, I should not have known myself. I never did harm any man since I have been born in the world. My voice is always for peace, I cannot lie down until all my work is finished. I never think any evil, nor any thing to the harm of my fellow man.—When I am called at the trumpet of the ark-angel, and weighed in the balance, you will all know me then. I add no more. God bless you all. Amen.

The choir sung a hymn at half past 5 o'clock and dismissed with a benediction.

(To be continued.)

TIMES AND SEASONS.

CITY OF NAUVOO,

THURSDAY, AUG. 15, 1844.

THE NEXT PRESIDENT.

A laudable respect for the wise course pointed out to us, as a church and people, by our late venerable, and distinguished fellow servant, and president of said church, *Joseph Smith*, who was our candidate for the presidential chair of the United States, but who was inhumanly murdered by a portion of the powers that exist in this land, would say to us, if nothing more, *beware how you vote for a Chief Magistrate of this government!* As a people we have exercised the elective franchise, heretofore, as far as we could, for our own good, and the best interest of the nation, but what have we gained? *Nothing* is the simple answer as touching any redress or redemption in consequence of our banishment without just cause or provocation, from the "Independent Republic of Missouri," at an immense sacrifice of land and property; and the land purchased of the general government.

It would seem from all past experience in our case, that partizans and politicians, while they love our votes, they hate our influence and prosperity, and therefore, after they have ob-

tained their aims and ends, leave us among the missing,—perfectly contented to chuckle over the subterfuge of having used us as a passport to honor, profit, fame and wealth for their own gracious benefit, and then shove us aside to *guess our way* to respectability, competency, privilege and even a moderate share of morality—clandestinely acting the “Levite,” that we may drag out and draw along a *scriptural* existence in exile, among what is highly lauded to the nations of the earth, as a great, *mighty free people*.—THE ASYLUM OF THE OPPRESSED!!

Such conduct manifested to us as a people, is cruel, unjust, and oppressive; and, as not one of the candidates now before the nation for the high office of Chief Magistrate, has given us a pledge, that if he be elected to that exalted station, he will use all honorable means, constitutionally, lawfully, physically and forcibly to grant us redress and redemption for all wrongs: and as *our* candidate for this high office, has been butchered in cold blood, for aught we know to the contrary, to prevent him from being elected, and the murderers running at large with impunity; and as we are not abolitionists and will not go against one half the interests of the nation—what shall we do as honest and consistent men? Shall we honor the “views of the powers and policy of the government,” as published by the now *martyred Gen. Joseph Smith*? WE WILL. Therefore let every man of our faith be left free to choose and act for himself, but as a people we will honor the opinions and wisdom of our *martyred General*; and, as a matter of propriety, we cannot vote for, or support a candidate for the presidency, till we find a man who will pledge himself to carry out *Gen. Smith’s view, of the powers and policy of the government* as he published them. Patriotism and integrity demand this course from every true Latter day Saint. *Unus pro omnium*.

A WORD TO THE WISE.

In order to have the saints understand their duty and the requirements of the Lord, we have thought it advisable to publish the following revelation concerning *tithing*: and after this we think the saints will not want to know what their duty is: He that runs may read, and a fool need not err.

REVELATION,

Given at Far West, July 8th, 1838, in answer to the question: O Lord shew unto thy servants how much thou requirest of the propertice of thy people for a tithing?

Verily thus saith the Lord, I require all their surplus property to be put into the hands of the Bishop of my church of Zion, for the building of mine house, and for the laying the foun-

dation of Zion, and for the priesthood, and for the debts of the presidency of my church; and this shall be the beginning of the tithing of my people: And after that, those who have thus been tithed, shall pay one tenth of all their interest annually, and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord.

Verily I say unto you, it shall come to pass, that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments, may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you: and this shall be an ensample unto all the stakes of Zion: even so, Amen.

AN EPISTLE OF THE TWELVE.

To the Church of Jesus Christ of Latter Day Saints, in Nauvoo and all the world... GREETING.

BELOVED BRETHREN:—Forasmuch as the Saints have been called to suffer deep affliction and persecution, and also to mourn the loss of our beloved Prophet and also our Patriarch, who have suffered a cruel martyrdom for the testimony of Jesus, having voluntarily yielded themselves to cruel murderers who had sworn to take their lives, and thus like good shepherds have laid down their lives for the sheep, therefore it becomes necessary for us to address you at this time on several important subjects.

You are now without a prophet present with you in the flesh to guide you; but you are not without apostles, who hold the keys of power to seal on earth that which shall be sealed in heaven, and to preside over all the affairs of the church in all the world; being still under the direction of the same God, and being dictated by the same spirit, having the same manifestations of the Holy Ghost to dictate all the affairs of the church in all the world, to build up the kingdom upon the foundation that the prophet Joseph has laid, who still holds the keys of this last dispensation, and will hold them to all eternity, as a king and priest unto the most high God, ministering in heaven, on earth, or among the spirits of the departed dead, as seemeth good to him who sent him.

Let no man presume for a moment that his place will be filled by another; for, *remember he stands in his own place*, and always will; and the Twelve Apostles of this dispensation stand in their own place and always will, both in time and in eternity, to minister, preside and regulate the affairs of the whole church.

How vain are the imaginations of the children of men, to presume for a moment that the slaughter of one, two or a hundred of the leaders of this church could destroy an organization, so perfect in itself and so harmoniously arranged that it will stand while one member of it is left alive upon the earth. Brethren be not alarmed, for if the Twelve should be taken away still there are powers and offices in existence which will bear the kingdom of God triumphantly victorious in all the world. This church may have prophets many, and apostles many, but they are all to stand in due time in their proper organization, under the direction of those who hold the keys.

On the subject of the gathering, let it be distinctly understood that the City of Nauvoo and the Temple of our Lord are to continue to be built up according to the pattern which has been commenced, and which has progressed with such rapidity thus far.

The city must be built up and supported by the gathering of those who have capital, and are willing to lay it out for the erection of every branch of industry and manufacture, which is necessary for the employment and support of the poor, or of those who depend wholly on their labor; while farmers who have capital must come on and purchase farms in the adjoining country, and improve and cultivate the same.—In this way all may enjoy plenty, and our infant city may grow and flourish, and be strengthened an hundred fold; and unless this is done, it is impossible for the gathering to progress, because those who have no other dependence cannot live together without industry and employment.

Therefore, let capitalists hasten here; and they may be assured we have nerves, sinews, fingers, skill and ingenuity sufficient in our midst to carry on all the necessary branches of industry.

The Temple must be completed by a regular system of tithing, according to the commandments of the Lord, which he has given as a law unto this church, by the mouth of his servant Joseph.

Therefore, as soon as the Twelve have proceeded to a full and complete organization of the branches abroad, let every member proceed immediately to tithe himself or herself, a tenth of all their property and money, and pay it into the hands of the Twelve; or into the hands of such Bishops as have been, or shall be appointed by them to receive the same, for the building of the Temple or the support of the priesthood, according to the scriptures, and the revelations of God; and then let them continue to pay in a tenth of their income from that time forth, for this is a

law unto this church as much binding on their conscience as any other law or ordinance. And let this law or ordinance be henceforth taught to all who present themselves for admission into this church, that they may know the sacrifice and tithing which the Lord requires, and perform it; or else not curse the church with a mock membership as many have done heretofore. This will furnish a steady public fund for all sacred purposes, and save the leaders from constant debt and embarrassment, and the members can then employ the remainder of their capital in every branch of enterprise, industry, and charity, as seemeth them good; only holding themselves in readiness to be advised in such manner as shall be for the good of themselves and the whole society; and thus all things can move in harmony, and for the general benefit and satisfaction of all concerned.

The United States and adjoining provinces will be immediately organized by the Twelve into proper districts, in a similar manner as they have already done in England and Scotland, and high priests will be appointed over each district, to preside over the same, and to call quarterly conferences for the regulation and representation of the branches included in the same, and for the furtherance of the gospel; and also to take measures for a yearly representation in a general conference. This will save the trouble and confusion of the running to and fro of elders; detect false doctrine and false teachers, and make every elder abroad accountable to the conference in which he may happen to labor.—Bishops will also be appointed in the larger branches, to attend to the management of the temporal funds, such as tythings, and funds for the poor, according to the revelations of God, and to be judges in Israel.

The gospel in its fulness and purity, must now roll forth through every neighborhood of this wide-spread country, and to all the world; and millions will awake to its truths and obey its precepts; and the kingdoms of this world will become the kingdoms of our Lord and of his Christ.

As rulers and people have taken counsel together against the Lord; and against his anointed, and have murdered him who would have reformed and saved the nation, it is not wisdom for the Saints to have any thing to do with politics, voting, or president-making, at present.—None of the candidates who are now before the public for that high office, have manifested any disposition or intention to redress wrong or restore right, liberty or law; and therefore, we unto him who gives countenance to corruption, or partakes of murder, robbery or other cruel deeds.

Let us then stand aloof from all their corrupt men and measures, and wait, at least, till a man is found, who, if elected, will carry out the enlarged principles, universal freedom, and equal rights and protection, expressed in the views of our beloved prophet and martyr, General JOSEPH SMITH.

We do not, however, offer this political advice as binding on the consciences of others; we are perfectly willing that every member of this church should use their own freedom in all political matters; but we give it as our own rule of action, and for the benefit of those who may choose to profit by it.

Now, dear brethren, to conclude our present communication, we would exhort you in the name of the Lord Jesus Christ, to be humble and faithful before God, and before all the people, and give no occasion for any man to speak evil of you; but preach the gospel in its simplicity and purity, and practice righteousness, and seek to establish the influence of truth, peace and love among mankind, and in so doing the Lord will bless you, and make you a blessing to all people.

— You may expect to hear from us again.

BRIGHAM YOUNG,
President of the Twelve.

Naucoo, August 15th, 1844.

MAGNA EST VERITAS, ET PRÆ-
VALEBIT.

We use the foregoing caption, because, in the first place, it is appropriate, and in the second, the piece to which we mean to apply it, carries out the prediction, that "truth is mighty and will prevail." Slander and mobocracy, are twins, and, for the sake of displaying their charms to a lovesick world, we can but ask a wide spread, and faithful perusal, by press and people, of the following touching remarks of a correspondent in the "Philadelphia Sun."—The writer understands his subject and tells the truth: and the gay world, religious world, and world of mankind, may speculate on Mormonism what they will, the die is cast, the deed is done, and, like he that sits on the white horse, with a bow in his hand, *that cause, "goes forth conquering and to conquer!"*

JOSEPH SMITH, MAYOR OF NAUCOO,
MURDERED.

"The intelligence of this heart sickening event, coming to us as it did, from that polluted source, the St. Louis papers, was looked upon as incredible, not because there were wanting a sufficient number of incarnate fiends in Missouri, ready and willing to commit such an act; but because it was deemed impossible that the more sober minded people of Illinois, could

harbor among them, demons of so black a die, as they must be, who murdered Joseph and Hyrum Smith.

Subsequent intelligence received from other sources, confirm the truth of the diabolical act, and puts the matter beyond dispute, that these men have been murdered—aye, cowardly murdered, after having surrendered themselves up as prisoners to the protection of the laws.

I refer to the whole letter of Gov. Ford, as contained in the United States Gazette of Saturday, the 13th instant, to satisfy the reader, that in the case of the Smiths, there has been an act not merely of illegal butchery, but a complication of the foulest treachery, the most cowardly assassination, the most unexampled atrocity. No event that has taken place since our country has had an independent existence, seems to be so horrible in all its phases as this.

The papers of St. Louis, Warsaw, and of this city, with a few exceptions, have resorted to every subterfuge to justify the butchery of these innocent men, who had resigned themselves unresistingly and confidently to the protection of the law, under the pledge of the highest authority in the State. In the *INQUIRER* of this city of the 9th inst., (a paper that has given us for some time past, a daily dish of abuse of the Mormons,) I find the following:

"One of the Mormons attempted to escape from prison, when a general confusion ensued around the Jail; Joe and his Mormon fellow-prisoners it seems, had provided themselves with pistols, and commenced firing upon the guard within." The same paper says, "he then attempted to escape from the window, when a hundred balls entered his body, and he fell a lifeless corpse."

Now had there been any of these pretended circumstances of extenuation which the *INQUIRER* and other papers so greedily pick up and publish they might chuckle over their murdered victims, and rejoice at the consummation of their long meditated purposes. But the truth has been told, and shall be told, however disagreeable it may be to some slanderous editors to hear it.

And what are the facts of the case? The Cincinnati Gazette states that "a mob disguised in dress, and painted black in their faces, rushed into the jail, shot Hyrum dead, and killed Joe." This statement is fully corroborated by the Warsaw Signal extra, of June 29 as copied by the United States Gazette of Saturday. Not a particle of evidence is there, that either of the prisoners had arms in their possession, or that they made the least resistance. Joe was it appears leaning or sitting upon a window when

he was shot; he fell from it exclaiming, "my God! my God!" and died upon reaching the ground. He was afterwards stabbed in the breast by apparently a young man, who as he stabbed, said with demoniac fury, "take that."

The Inquirer, after contributing its efforts to bring about these appalling murders by publishing every lie that has been promulgated against the Mormons, cries out "Horrible! we can scarce credit the account," but in the next paper published on the 9th, the editor has evidently got rid of his horror, and with about as much complacency and self-satisfaction as an anaconda exhibits by licking his chops after breakfasting on a tiger, he says: "We presume the Mormons will now find another prophet, who will assume Joe Smith's functions."

It is not for the writer of these remarks to predict what the Mormons will do under their present circumstances. But a very little acquaintance with the history of past ages, will bear him out in the assertion, that since the time of the Arabian Mahomet, there never were circumstances in the history of a religious sect, so propitious to the establishment and wide spread increase of its votaries, as there are now exhibited in the history of the Mormon sect. The manner and circumstances of Mr. Smith's death, have invested his cause with a dignity, and have infused an element of success, greater than its most devoted friends could have anticipated.

There wants nothing but a deep conviction of the TRUTH of the Mormon doctrine to animate a dozen of Smith's adherents to set out on a mission from the scene of their prophet's martyrdom, and effects of the most astounding character in the religious world must necessarily follow.

Nauvoo and Carthage will become the Mecca and Medina of the Mormon Prophet, and thousands of devotees may be drawn to make holy pilgrimages to the scenes of the prophet's labors and of his death.

But what shall be said of the *Saturday Courier*? of this city, a paper which has to its motto, in staring capitals, "*neutral in Politics and Religion*." Can any of the numerous readers of the *Courier* have failed to notice the undying enmity of the editor of that paper towards the Mormons or Latter Day Saints? The *Courier's* strange kind of neutrality has been exhibited towards this sect, "which is every where spoken against," for the last seven years. The next number of that paper, will most likely, with much grimace in humble imitation of the Inquirer, head a paragraph respecting Joseph Smith's murder, with the words, "Horrible!! we can scarce credit the

account," but before this is done, I would recommend the editor to re-peruse the *pleasant* article in the *Courier* of the 19th of June, headed "Peppering a Mormon," in which with such evident malignant satisfaction and delight he describes an attempt by a mob to murder by *strangulation* a Mormon Preacher in Hagerstown, which attempt failed by the timely escape of the Preacher, and not by any effort on the part of the authorities; or of the citizens present to prevent it.

The *Courier* should for the sake of truth and consistency, strike its flag of *neutrality* in RELIGION, while it wages a war of extermination against the Mormons; the only sect in Christendom, who in this nineteenth century can exhibit the irresistible evidence of martyrdom, in support of its cause.

The newspapers throughout our land, with very few exceptions, and these, to their honor be it said, not professing *neutrality in Religion*, have given their tacit consent for the adoption of Lynch Law; if they have not openly advocated it, so far as the Mormons are concerned; now, when they find the seeds they have sown are beginning to spring up in a plentiful harvest of blood, affect to be astonished, and cry out, "horrible!! we can scarce credit the account."

The writer of these remarks regrets his inability to give a biographical sketch of Joseph Smith, the Mayor of Nauvoo. But the world will not long wait for the biography of a man whose actions in life have ranked him among the truly great; and whose death of martyrdom for the religion he taught will consecrate his character and prolong the effect of his labors to succeeding generations.

Not long after the massacre of the Mormons in Missouri, the writer of this sketch had the pleasure of seeing and of becoming acquainted with Joseph Smith, while he was on a visit to this city. Although he then endured bodily affliction, and great mental suffering, owing to the great privations he had undergone, and the slaughter of many of his friends, yet he appeared calm and dignified in his deportment, and perfectly resigned to the calamitous events which had befallen him. In person Mr. Smith was taller than the ordinary size of men, well formed and with commanding aspect. His countenance was free, open and pre-possessing, no one could discover any thing in his face but love and kindness and charity towards all his fellow creatures. He was easy of access to all that sought his acquaintance, and in a remarkable degree unassuming. A short acquaintance with Mr. Smith was sufficient to convince the most skeptical of his inability to do any dishonorable or immoral act, much less to

commit these high and horrible crimes with which he has been frequently charged, and as frequently proved to be innocent.

After his return from the dungeons of Missouri, Mr. Smith repaired to Washington, and in a respectful manner laid his grievances and those of his sect before the President and Congress. Instead of obtaining redress from the representatives of the people for the lands and property of his friends, which had been confiscated by the people of Missouri, he and his brethren received only insult and additional injury.

He subsequently bent his way, under apparently happier auspices, to Illinois, in search of a place, where he and those of his profession might live in peace, and be permitted to worship his God in their own way, and where none might molest or make them afraid. He selected a beautiful site for a city, on the banks of the Mississippi, and having purchased the land, he invited his followers to join him. Hundreds of thousands, became proselytes to the faith he professed, hard sufferings had already given his preachers an astonishing success, and multitudes flocked to Nauvoo as to a place of refuge, and commenced building the city.

And what has been the result? In a spot where *eight or nine years* ago the feet of—man seldom trod, where the panther and the bear had roamed without meeting a human face, there are now congregated upwards of ten thousand souls. An increase like this, probably unparalleled in the United States, and certainly was never exhibited in any other country.

But a greater honor to this city and its founder remains to be mentioned—Within this city there is more order, more personal security, more public virtue, more industry and fewer instances of crime prevailing, than in any town of its size in the world.

And who has been the centre of attraction of such a population? What master spirit has brought these thousands together from far different countries—with habits of life and modes of thinking exceeding dissimilar, embracing, heretofore, systems of faith entirely discordant? The whole world will answer, it was Joseph Smith, a man everywhere spoken against, a man who was stigmatized with the epithets of liar, thief, robber, traitor, and even murderer, by those very men, who in all their conduct towards him and his people, from first to last have convinced the world that they were trying to attach to him names which more properly belonged to themselves. A man who by his death of *martyrdom* will multiply his followers

by hundreds, and perpetuate his name to the latest generations.

In the process of time the city was incorporated by a special act of the Legislature of Illinois; and at an election subsequently held, in pursuance of the act of incorporation, Joseph Smith was, without opposition, elected Mayor; which office he held up to the time of his MURDER, giving entire satisfaction to nine-tenths of the population of Nauvoo.

Such was the man whom the public press throughout the country has incessantly traduced and villified. It has maddened the brain and embittered the bosoms of millions of the American people against an innocent man, an unoffending religious sect, that sect too of our own nation and kindred.

But fanaticism has done its worst with Joseph and Hyrum Smith, and although no Mormon myself, (never having been a dozen times in their churches.) I would much rather take Joseph Smith's chance for happiness in that undiscovered country whither he has been so untimely hastened, than that of any of his traducers.

Joseph and Hyrum Smith, while living were the heads of a numerous and increasing sect.—By their deaths they become canonized; and the influence of their opinions, whether for good or for evil, has received a powerful if not an irresistible impetus. Mormonism has just commenced its career. It will date its greatest triumphs from the MASSACRE AT CARTHAGE PRISON.

And the time is not far distant, when the murderers of Joseph Smith, and those who have incited to murder, will be held as execrable, and their names only remembered with infamy, while a monument reaching to the clouds will point the pilgrim and way farer to the sepulchre of the great FOUNDER OF NAUVOO, and tell to succeeding ages, the deeds of one of whom it may be truly said, he was a father to the fatherless, and a friend to the widow in her affliction.

J. L.

ANCIENT RUINS IN TEXAS.

We have been informed by a gentleman who has traversed a large portion of the Indian country of northern Texas, the country lying between Santa Fe and the Pacific, that there are vestiges of ancient cities and ruined castles or temples on the Rio Puerco and on the Colorado of the West. He says, that on one of the branches of the Rio Puerco, a few days travel from Santa Fe, there is an immense pile of ruins that appears to belong to an ancient temple. Portions of the walls are still standing, consisting of huge blocks of limestone regularly

hewn and laid in cement. The building occupies an extent of more than an acre. It is two or three stories high, has no roof, but contains many rooms, generally of a square form, without windows and the lower rooms are so dark and gloomy that they resemble caverns rather than apartments of an edifice built for a human habitation. Our informant was unable to describe the style of architecture, but he believes it could not have been erected by Spaniards or Europeans, as the stones are much worn by the rains, and indicate that the building has stood several hundred years. From his description, we are induced to believe that it resembles the ruins of Palenque or Otulun. He says that there are many similar ruins on the Colorado of the West, which empties into the California sea. In one of the vallies of the California traversed by this river, and about four hundred miles from its mouth, there is a large temple still standing its walls and spires presenting scarcely any trace of dilapidation, and were it

not for want of a roof it might still be rendered habitable. Near it, scattered along the declivity of a mountain, are the ruins of what has been once a large aqueduct, part of which however is in the solid rock still visible. Neither the Indians residing in the vicinity, nor the oldest Spanish settlers of the nearest settlements, can give any account of the origin of these buildings. They merely know that they have stood there from the early periods to which their traditions extend. The antiquarian who is desirous to trace the Aztec or Toltec races in their emigrations from the northern regions or America, may find in these ancient edifices many subjects of curious speculation.

[Texas Telegraph.]

Henry Elliot, of Cincinnati, will cease to act in his office, as elder in the church of Jesus Christ of Latter Day Saints. By order of the Twelve. W. RICHARDS, Clerk.

POETRY.

For the Times and Seasons.

TO DR. WILLARD RICHARDS.

A word to THE FAVOR'D "two minutes in jail,"
When the fury of men, and the vengeance of hell,
Sent a shower of balls, like a shower of hail,—
And the mightiest prophets but breathed—"FAREWELL!"

When the answer was silent—to "what shall I do?"
When there brother Taylor lay weltering in gore;
When the heralds of death rush'd the broad way to view,
And horribly glanc'd—YOU'RE THE LAST OF THE FOUR!

O tell it ye saints, while eternities add,
Where the righteous are joy'd, or the evil alarm'd,
That amid all the carnage at Carthage, so bad,
His body, as VEIL'D by the Lord, was unharm'd!

Ah! error's a phantom, but truth is a rod—
Hence, onward these tidings shall pass round the globe,
That RICHARDS was "mark'd" with the martyrs of God,
Yet spar'd without even a hole in his robe!

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EDITOR AND PROPRIETOR.

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TIMES AND SEASONS.

"Truth will prevail."

[Vol. V. No. 16.]

CITY OF NAUVOO, ILL. SEPT. 2, 1844.

[Whole No. 100.]

HISTORY OF JOSEPH SMITH.

(Continued.)

During the mob, one of the twins received a severe cold, and continued to grow worse till Friday, and died. The mobbers were composed of various religious parties, but mostly Campbellites, Methodists and Baptists, who continued to molest and menace father Johnson's house for a long time. Elder Rigdon removed to Kirtland with his family, then sick with the measles, the following Wednesday, and, on account of the mob he went to Chardon on Saturday, April first. Sunday, April second, I started for Missouri, in company with Newel K. Whitney, Peter Whitmer, and Jesse Gauze, to fulfil the revelation. Not wishing to go by Kirtland, as another mob existed in that neighborhood, (and indeed, the spirit of mobocracy was very prevalent through the region of country at the time,) brother George Pitkin took us in his waggon, by the most expeditious route to Warren, where we arrived the same day, and were there joined by elder Rigdon, who left Chardon in the morning; and proceeding onward; we arrived at Wellsville the next day, and the day following at Stubenville, where we left the waggon; and on Wednesday the fifth of April, we took passage on board a steam packet for Wheeling, Virginia; where we purchased a lot of paper for the press in Zion, then in care of W. W. Phelps.

After we left Hiram, fearing for the safety of my family, on account of the mob, I wrote to my wife, (in connection with bishop Whitney,) to have her go to Kirtland and tarry with his family till our return. She went to Kirtland, to brother Whitney's, and sister Whitney's aunt Sarah Smith, (who was then living with her,) inquired of her niece if my wife was going to stay there; and, on being answered in the affirmative, said she should go away, for there was not room enough for both of them; accordingly sister Whitney invited my wife to leave, which she did immediately; having enjoyed about two hours visit. She then went to brother Reynolds Cahoon's, and father Smith's, and doctor Williams', where I found her, very disconsolate on my return.

From Wheeling we took passage on board the steamer Trenton. While at the dock, during the night, the boat was twice on fire, burning the whole width of the boat through into the cabin, but with so little damage the boat went on in the morning; and when we arrived at Cincinnati, some of the mob which had follow-

ed us all the way round, left us, and we arrived at Louisville the same night; Captain Brittle offered us protection on board of his boat, and gave us supper and breakfast gratuitously. At Louisville, we were joined by elder Titus Billings, who was journeying with a company of saints from Kirtland to Zion, and we took passage on the steamer Charleston for St. Louis, where we parted with brother Billings and company, and by stage arrived at Independence, Missouri, on the twenty-fourth of April, a distance of about three hundred miles from St. Louis. We found the brethren generally enjoying health and faith, and extremely glad to welcome us among them.

On the 26th, I called a general council of the church, and was acknowledged as the president of the high priesthood, according to a previous ordination at a conference of high priests, elders and members, held at Amherst, Ohio, on the 25th of January, 1832. The right hand of fellowship was given to me by the bishop, Edward Partridge, in behalf of the church. The scene was solemn, impressive, and delightful.—During the intermission, a difficulty or hardness which had existed between bishop Partridge and elder Rigdon, was amicably settled, and when we came together in the afternoon, all hearts seemed to rejoice, and I received the following: *Revelation given April, 1832, showing the order given to Enoch, and the church in his day.*

Verily, verily I say unto you, my servants, that inasmuch as you have forgiven one another your trespasses, even so I the Lord forgive you; nevertheless there are those among you who have sinned exceedingly; yea, even all of you have sinned, but verily I say unto you, beware from henceforth and refrain from sin lest sore judgments fall upon your heads: for unto whom much is given much is required; and he who sins against the greater light shall receive the greater condemnation. Ye call upon my name for revelations, and I give them unto you; and inasmuch as ye keep not my sayings which I give unto you, ye become transgressors, and justice and judgment is the penalty which is affixed unto my law: therefore, what I say unto one I say unto all, watch, for the adversary spreadeth his dominions and darkness reigneth: and the anger of God kindleth against the inhabitants of the earth; and none doeth good, for all have gone out of the way.

And now verily I say unto you, I the Lord will not lay any sin to your charge: go you

ways and sin no more; but unto that soul who sinneth shall the former sins return, saith the Lord your God.

And again, I say unto you, I give unto you a new commandment, that you may understand my will concerning you; or, in other words, I give unto you directions how you may act before me, that it may turn to you for your salvation. I the Lord am bound when ye do what I say, but when ye do not what I say, ye have no promise.

Therefore, verily I say unto you, that it is expedient for my servant Alam and Ahashdah, Mahalaleel and Pelagoram, and my servant Gazelam, and Morah, and Olihah, and Shalemanasseh, and Mehemson, be bound together by a bond and covenant that cannot be broken by transgression except judgment shall immediately follow, in your several stewardships, to manage the affairs of the poor, and all things pertaining to the bishopric both in the land of Zion and in the land of Shinehah, for I have consecrated the land of Shinehah in mine own due time for the benefit of the saints of the Most High, and for a stake to Zion: for Zion must increase in beauty, & in holiness: her borders must be enlarged; her stakes must be strengthened: yea, verily I say unto you, Zion must arise and put on her beautiful garments: therefore I give unto you this commandment, that ye bind yourselves by this covenant, and it shall be done according to the laws of the Lord. Behold here is wisdom, also, in me, for your good. And you are to be equal, or in other words, you are to have equal claims on the properties,⁹ for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just: and all this for the benefit of the church of the living God, that every man may improve upon his talent, that every man may gain other talents; yea, even an hundred fold, to be cast into the Lord's storehouse, to become the common property of the whole church, every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God.

This order I have appointed to be an everlasting order unto you and unto your successors, inasmuch as you sin not: and the soul that sins against this covenant, and hardeneth his heart against it, shall be dealt with according to the laws of my church, and shall be delivered over to the buffetings of satan until the day of redemption.

And now verily I say unto you, and this is wisdom, make unto yourselves friends with the mammon of unrighteousness, and they will not destroy you. Leave judgment alone with me,

for it is mine and I will repay. Peace be with you; my blessings continue with you, for even yet the kingdom is yours, and shall be forever if you fall not from your steadfastness; even so:—Amen.

On the 27th, we transacted considerable business for the salvation of the saints who were settling among a ferocious set of mobbers, like lambs among wolves. It was my endeavor to so organize the church, that the brethren might eventually be independent of every incumbrance beneath the celestial kingdom, by bonds and covenants of mutual friendship, and mutual love.

On the 28th and 29th, I visited the brethren above Big Blue river, in Kaw township, twelve miles west of Independence, and received a welcome only known by brethren and sisters united as one in the same faith, and by the same baptism, and supported by the same Lord. The Colesville branch, in particular, rejoiced as the ancient saints did with Paul. It is good to rejoice with the people of God. On the 30th, I returned to Independence, and again sat in council with the brethren and received the following:

Revelation given April, 1832.

Verily thus saith the Lord, in addition to the laws of the church concerning women and children, those who belong to the church, who have lost their husbands or fathers: women have claim on their husbands for their maintainance until their husbands are taken; and if they are not found transgressors they shall have fellowship in the church, and if they are not faithful, they shall not have fellowship in the church; yet they may remain upon their inheritances according to the laws of the land.

All children have claim upon their parents for their maintainance until they are of age; and after that they have claim upon the church; or, in other words upon the Lord's storehouse, if their parents have not wherewith to give them inheritances. And the storehouse shall be kept by the consecrations of the church, that widows and orphans shall be provided for, as also the poor: Amen.

Our council was continued on the first of May, when it was ordered that three thousand copies of the book of Commandments be printed the first edition; that William W. Phelps, Oliver Cowdery and John Whitmer be appointed to review and prepare such revelations as shall be deemed proper for publication, for the press, and print them as soon as possible at Independence, Missouri; "published by W. W. Phelps, & Co." It was also ordered that W. W. Phelps correct and print the hymns which had been

selected by Emma Smith, in fulfillment of the revelation.

Arrangements were also made for supplying the saints with stores in Missouri and Ohio, which with a few exceptions, was hailed with joy by the brethren. Before we left Independence, elder Rigdon preached two most powerful discourses, which, so far as outward appearance is concerned, gave great satisfaction to the people.

On the 6th of May I gave the parting hand to the brethren in Independence, and in company with brothers Rigdon and Whitney, commenced a return to Kirtland, by stage to St. Louis, from thence to Vincennes, Indiana; and from thence to New Albany, near the falls of the Ohio river. Before we arrived at the latter place, the horses became frightened, and while going at full speed bishop Whitney attempted to jump out of the coach, but having his coat fast, caught his foot in the wheel and had his leg and foot broken in several places; at the same time I jumped out unhurt, and we put up at Mr. Porter's public house, in Greenville, for four weeks, while elder Rigdon went directly forward to Kirtland. During all this time, brother Whitney lost not a meal of vituals or a night's sleep, and doctor Porter, our landlord's brother, who attended him, said it was a d——d pity we had not got some Mormon there, they can set broken bones or do any thing else. I tarried with brother Whitney and administered to him till he was able to be moved. While at this place I frequently walked out in the woods, where I saw several fresh graves; and one day when I rose from the dinner table, I walked directly to the door and commenced vomiting most profusely. I raised large quantities of blood and poisonous matter, and so great were the muscular contortions of my system, that my jaw was dislocated in a few moments. This I succeeded in replacing with my own hands, and made my way to brother Whitney, (who was on the bed) as speedily as possible; he laid his hands on me and administered in the name of the Lord, and I was healed in an instant, although the effect of the poison had been so powerful, as to cause much of the hair to become loosened from my head.—Thanks be to my heavenly Father for his interference in my behalf at this critical moment, in the name of Jesus Christ, Amen.

Brother Whitney had not had his foot moved from the bed for near four weeks, when I went into his room, after a walk in the grove, and told him if *he would agree* to start for home in the morning, we would take a waggon to the river, about four miles, and there would be a ferry boat in waiting which would take us

quickly across, where we would find a hack which would take us directly to the landing, where we should find a boat, in waiting, and we will be going up the river before 10 o'clock, and have a prosperous journey home. He took courage and told me he would go. We started next morning and found every thing as I had told him, for we were passing rapidly up the river before 10 o'clock, and landing at Wells-ville, took stage coach to Chardon, from thence in a waggon to Kirtland, where we arrived some time in June, and I found my wife as before mentioned.

As soon as I could arrange my affairs, I recommenced the translation of the scriptures, and thus I spent most of the summer. In July we received the first number of the 'Evening and Morning Star,' which was a joyous treat to the saints. Delightful, indeed, was it, to contemplate, that the little band of brethren had become so large, and grown so strong, in so short a space as to be able to issue a paper of their own, which contained not only some of the revelations, but other information also,—which would gratify and enlighten the humble enquirer after truth.

So embittered was the public mind against the truth, that the press universally had been arrayed against us; and although many newspapers published the prospectus of our new paper, yet it appeared to have been done more to calumniate the editor, than give publicity to the sheet. Editors thought to do us harm, while the saints rejoiced that they could do nothing against the truth, but for it.

The following are extracts from the 'Evening and Morning Star,' Independence, Missouri, June 1832, first number.

"TO MAN.

With the help of God, the first number of the Evening and Morning Star, comes to the world for the objects specified in its prospectus, which was published last winter. That we should now recapitulate some of its leading objects and briefly add a few remarks, will naturally be expected; and we cheerfully do so, that this generation may know, that the Star comes in these last days as the friend of man, to persuade him to turn to God and live, before the great and terrible day of the Lord sweeps the earth of its wickedness. That it comes not only as the messenger of truth, to bring the revelations and commandments of God which have been, but to publish those that God gives now, as in days of old, for he is the same God yesterday, to-day and forever; and, if, after he was taken up, as mentioned in the first chapter of Acts, he through the Holy Ghost had given

commandments unto the apostles whom he had chosen, what possible reason is there to suppose that he would neglect to do likewise now—before he comes in his glory; before he gathers his elect, (the house of Israel; see Isaiah, 45: 4;) and even before John the revelator must prophesy again before my peoples, and nations, and tongues, and kings? (see Rev. 10.) We know of no reason in the Bible. That it comes as the harbinger of peace and good will to them that serve the Lord with a determination to have a part in the first resurrection, and finally become kings and priests to God, the Father, in the celestial kingdom, where God and Christ is, and where they will be for eternity; and where will be also, the general assembly of the first born, the church of Enoch, who walked with God and built up Zion in the first days, which Zion and Enoch the Lord translated to paradise before the flood; but Isaiah says: Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring AGAIN ZION. That it comes according to the will of God. From those who are not ashamed to take upon them the name of Christ, and walk lowly in the valley of humiliation, and let the solemnities of eternity rest upon them: knowing that the great day of the Lord will soon usher in the Sabbath of creation, for the rest of the saints: that the Savior may reign his thousand years of peace upon the earth, while satan is bound. That it comes in meekness and mercy to all mankind that they may do works meet for repentance and be saved in the first resurrection, and afterwards dwell with the spirits of just men made perfect in the celestial kingdom, which transcends the glory of the terrestrial as much as the terrestrial transcends the telestial, or the telestial transcends the prison of the imperfect. That it comes to bring good tidings of great joy to all people, but more especially the house of Israel scattered abroad, that the day of their redemption is near, for the Lord hath set his hand again the second time to restore them to the land of their inheritance; ready to receive the Savior in the clouds of heaven. That it comes to show that the ensign is now set up, unto which all nations shall come, and worship the Lord, the God of Jacob, acceptably. That it comes when war, and the plague or pestilence, as it is called, are sweeping their thousands and tens of thousands, to show that the day of tribulation spoken, of by our Savior, are nigh at hand, even at the doors. That it comes to repeat the great caution of Paul: Beware lest any spoil you, (the disciples of Christ,) through

philosophy and vain deceit, after the traditions of men and the rudiments of the world. That it comes to prepare the way of the Lord, that when he comes he may have a holy people ready to receive him. That it comes to show that no man can be too good to be saved, but that many may be too bad. That it comes to declare that goodness consists in doing good, not merely in preaching it. That it comes to show that all men's religion is vain without charity. That it comes to open the way for Zion to arise and put on her beautiful garments and become the glory of the earth, that her land may be joined, or married, (according to the known translation of Isaiah,) to Jerusalem again and they be one as they were in the days of Peleg. Thus it comes.

Man, being created but little below the angels, only wants to know for himself, and not by another, that, by obeying the commands of his Creator, he can rise again, after death, in the flesh, and reign with Christ a thousand years on the earth, without sin; be changed in the twinkling of an eye, and become a king and a priest to God in eternity—to forsake his sins, and say: Lord I am thine! The first words of which we have account, that Jesus Christ spake concerning the things of eternal life were: Suffer it to be so now: For thus it becometh us to fulfill all righteousness. Then he was baptized: and truly, if it became the Savior of the world, holy as he was, to be baptized in the meridian of time, to fulfill all righteousness, how much more necessary is it for man, to be baptized upon the very eve of the Sabbath of creation, to be saved? Let the heart answer the head, that the body may save the soul. As this paper is devoted to the great concerns of eternal things and the gathering of the saints, it will leave politics, the gain-saying of the world, and many other matters, for their proper channels, endeavoring by all means to set an example before the world, which, when followed, will lead our fellow men to the gates of glory, where the wicked cease from troubling, and where the weary will find rest. There may be errors both in us and in the paper, we readily admit, and we mean to grow better, till, from little children, we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, which we pray may be the happy lot of thousands, before he comes with the hundred forty and four thousand that are without guile.

W. W. PHELPS.

June, 1832."

TO THE CHURCH OF CHRIST ABROAD IN THE EARTH.

It is the duty of the church of Christ, in Zion, to stand as an ensign to all nations, that the Lord hath set his hand the second time to restore the house of Israel to the lands of their inheritance, &c., and it behooves the members of this church, to manifest before the world by a godly walk; by a noble example, as well as by sterling precept; by prudence in living; by plainness in dress; by industry; by economy; by faith and works, and above all, by solemnity, humility and patience, that this is a day of warning and not a day of many words.

This being the order in Zion, how much more necessary is it, that the churches of Christ, which have not yet come up to this land, should show the world, by well ordered conduct in all things, that they are the children of the living God? It is all-important and the salvation of many souls depends upon their faultless example. They will therefore, knowing that the Lord will suddenly come to his temple, do their part in preparing the way, by observing the Sabbath day, and keep it holy; by teaching their children the gospel and learning them to pray; by avoiding extremes in all matters; by shunning every appearance of evil; by studying to be approved, and doing unto others, as they would have others do unto them; by bearing trouble and persecution patiently, without a murmur, knowing that Michael, the arch angel, when contending with the devil, he disputed about the body of Moser, durst not bring against him a railing accusation, but said, the Lord rebuke thee. They will not only set an example worthy of imitation, but they will let their light so shine as that others, seeing, may go and do likewise. Example is the great thing that defies the world with all its vain glory; by letting their moderation be known unto all men, both in dress and in living; in words and in deeds; in watching and in praying; in love and in labor, and in works as well as in faith, they preach the world a lecture, they set the enquirer a sample, and teach all christendom a lesson, that studied preaching and pulpit eloquence have failed to accomplish."

CONFERENCE MINUTES.

Minutes of a conference held in Gerry, Chautauqua county, N. Y., July, 27th, 1844.

Conference convened pursuant to appointment, and organized by calling elder Joshua Holman to the chair, and appointing elder Rowland Cobb, clerk.

After singing and prayer, the chairman pro-

ceeded to state in a brief manner the object for which the conference was called. A branch of the Church of Jesus Christ of Latter Day Saints was organized in this place, called the Gerry branch, consisting of twenty members. Elder Rowland Cobb was chosen to preside over the branch, and S. Stephens was appointed clerk.

Brother F. Williams represented the branch at Charlotte Centre, consisting of ten members—one elder and one priest.

A discourse was delivered by elder Tyler, on the first principles of the gospel, to an attentive congregation.

Adjourned till 10 o'clock, A. M., July, 28.

Met pursuant to adjournment and opened by singing and prayer. Elder Whipple addressed the assembly on the subject of the kingdom being taken from the Jews and given to the Gentiles, and the great work of the last days, &c.

Brothers F. Williams and Asa Horton were ordained elders, and the conference adjourned.

JOSHUA HOLMAN.

Chairman.

ROWLAND COBB, Clerk.

Minutes of a Conference of the Church of Jesus Christ of Latter-day Saints, held in Southfield centre, Oakland county, Michigan, on the 9th 10th and 11th of Aug. 1844.

Pursuant to previous appointment, conference met at 4 o'clock P. M. called to order by elder G. Savage; and elder William Burton chosen President pro tem—elder M. Serrine being absent—and elder Wm. Van Avery clerk.

Conference was opened by singing and prayer, by the president, after which he made some remarks respecting the business of the conference, and gave liberty for others.

Elder G. Savage made some very appropriate remarks on the death of the prophet and patriarch, and was followed by other elders. After the usual solemnities Conference adjourned until to-morrow, at 11 o'clock.

Conference met pursuant to adjournment; elder Serrine being present, took the chair. — Singing and prayer by elder G. Savage. Elder Merely delivered a discourse from Matthew, 28th chapter, 19 and 20th verses, from which he set forth the first principles of the gospel in a very able manner, showing the necessity of obeying all the ordinances of God's house.

Conference adjourned for one hour and a half.

Conference convened; singing and prayer, by elder D. Hickey. The number of different quorums were then called for.

High Priests—M. Serrine and ——— Stoddard.

Seventies—G. Savage, Wm. Burton, L. Mallory and ——— Merely.

Fourteen elders, two priests and one deacon.

The different branches were then represented.

Franklin branch by elder J. M. Wait, 34 members, one high priest, five elders, one priest, one teacher and one deacon.

Livonia branch by elder David Wood, 16 members, one elder, one priest, one teacher, and one deacon.

Superior branch by elder M. Serrine, 16 members and one teacher.

Brownstown branch by elder G. Savage, 19 members, one elder and one teacher.

Redford branch by Levi M. Rendall, 14 members, two elders, one priest and one deacon.

Southfield branch by R. Hogle, eight members, one elder and one priest.

Avon branch by elder D. Hickey, 14 members, 2 elders, 1 priest.

Pleasant Valley branch by elder B. Searls, 26 members, three elders and one priest.

Lapier branch by brother Lathrop, 11 members.

Cedar branch by M. Serrine, 13 members, one priest and one teacher.

Waterford branch by M. Serrine, 12 members, one elder and one teacher.

Pine Run branch by elder S. Mallory, nine members, one elder and one teacher.

Rose branch by B. Searls, nine members, one priest and one teacher.

Hillsdale branch by M. Serrine, six members, one elder and one priest.

About 40 members in the above branches not represented.

Elders Peter Van Avery, jr. and Martin Sprague were called to labor in the county of St. Clair, J. M. Wait in Siwassee, G. Savage in Oakland and Macomb counties.

The following brethren were then nominated for ordination:

Brother Lathrop and Wm. Walworth to the office of elders.

Aurora Burnes and Wm. Survis to the office of priests.

It was then motioned and seconded, that elder Wm. Burton preach Joseph's and Hyrum's funeral sermon, on the Sabbath at 11 o'clock.

Conference adjourned until to-morrow, at half past ten o'clock, A. M.

Conference met according to appointment and after the usual solemnities, elder Burton delivered a lengthy discourse from Revelations 14th chapter, 12th and 13th verses, giving a

brief sketch of the rise and progress of the church from the time it was organized; also the life and sufferings of the prophet and patriarch, from the time they were called to the ministry, until they were assassinated and suffered martyrdom for the cause of truth. A deep solemnity rested upon the congregation.

Conference adjourned for one hour.

During intermission, two were added to the church by baptism.

Conference convened; after the throne of grace was addressed, a discourse was delivered by elder Savage on the subject of faith; after which the confirmation of those that were baptized, blessing of children and sacrament was administered.

A minister of the Christian order then arose desiring the privilege of addressing the congregation a few moments; he then stated he came there for the purpose of hearing for himself concerning our principles, and said he must confess he had heard the truth, and inasmuch as he had embraced error, he was willing to exchange it for truth any time, and as an honest man before God, he exhorted the congregation to obey the gospel if they wished to be saved in the kingdom of God.

It was then motioned and seconded, that the minutes of this conference be sent to the Times and Seasons for publication.

Conference then adjourned until the first Friday in November next, at Oakland Town, Oakland county, four miles north of Rochester.

WM. BURTON, } Pres't
M. SERRINE. }

WM. VAN AVERY, Clerk.

COMMUNICATIONS.

A MIRROR FOR THE SAINTS TO LOOK IN TO SEE THEMSELVES.

"How oft would I have gathered you as a hen gathereth her chickens under her wings, but ye would not."

These words were addressed to the inhabitants of Jerusalem by our Lord and Savior, intimating that if they had been willing to hearken to him and to the prophets who were before him, they might have remained in the quiet possession and enjoyment of their city and temple, and national rights and liberties. But because they would not hearken, they should be scattered, their temple destroyed, and their city and country left desolate.

But we have quoted them in order to apply them to the saints in this age.

O ye Latter day Saints! How oft would the Lord have gathered you, but you would not.—The fact is, if the saints had been willing to

hearken to counsel, and to give heed to the commandments and revelations of God as published among them from time to time, Nauvoo would now have contained a hundred and fifty thousand souls; with industrious work shops of every description, manufacturing every article for home use and comfort, and supplying the whole western states with every thing useful which ingenuity could invent, or skill and industry execute, from a cambric needle or a pin, up to a steam engine; while Hancock and half a dozen other counties would have been filled with a hundred and fifty thousand more of industrious and flourishing farmers, stock raisers, wool growers, etc. etc.; while the state legislature would have been filled with our wise men, to make just laws; and the executive chair with a man who would have administered them in equity and justice, for the benefit and protection of all. Every foot of vacant land would have been cultivated like Eden, and a hundred thousand outlaws, murderers, mobbers, and traitors, would have found it impossible to have disturbed our peace, or broke up the government of the country; and those who were opposed to peace, order and civilization, would have had their money for their lands, and would long since have been travelling to Texas, California, Oregon, or the lower regions of his satanic majesty's dominions.

O ye Latter Day Saints, how oft would I have gathered you, but *you would not*.

What is the reason you would not be gathered as a hen gathereth her chickens under her wings? I answer; covetousness and unbelief. Ye have chosen your own ways, and have never been willing to hearken to the prophets and servants whom God has sent unto you; 'Rising early and sending them.' The instructions have been given you all the day long, to sell off your lands and property, and to gather up your money and substance, and come up and purchase lands and farms and establish all the various branches of industry, both in town and country, and to make your purchases and establish your settlements according to counsel; so to act in unison, and thus be able to withstand persecution and every evil work.

We will now proceed to show in a few instances how this has been fulfilled.

An elder by the name of J. M., residing in Ohio, professes great zeal and faith, and made mighty promises what he would do with his money. He accordingly sold and prepared for removal. He had about ten thousand dollars in ready money, which he divided chiefly among his children who were great enemies to the truth, and as I was informed, let the re-

mainder out at interest to some worldling in his own state, and then came on to Missouri, with great zeal to keep the commandments of God; but was driven out. Query; How many mobbers would that ten thousand dollars have purchased out, in a new country where land was cheap?

Old elder B., of Genessee Flats, owned about eight thousand dollars worth of land and mills. He promised much, but finally instead of fulfilling, I believe he divided a part to his unbelieving children, and trusted out a good store of the rest; and then came on and was driven out of Missouri.

There is Captain J., an elder who runs a sloop from Sing Sing to New York, said to be worth some thousands, who has great zeal for the commandments; and who has known and testified to the truth for some seven years past. This man runs his sloop still; and his money has never purchased a farm or erected a work shop in Zion. *'How oft would I have gathered you but you WOULD NOT.'*

There was a brother W., of New York who joined the church and came out west; but he kept his gold and silver locked up for years instead of laying it out in some branch of industry to employ the poor. He was doubtless the person referred to in the scripture, who did not put his money to use because *'he was afraid.'*

One comes here and goes away to St. Louis Burlington, Peoria, Chicago or some other place, and lays out his means because he thinks there is a greater prospect of gain; another goes to a newer country where he thinks to get better or cheaper land; another pays his money out, or lends it to some scoundrel, because he has not sufficient confidence in the church to deal with them. A woman comes here and keeps her money sewed up in her stays, instead of entering into business with it.

Another comes here and looks about him a while, and then takes his money and goes back to England, or to Philadelphia, or wherever he came from, for fear he should spend it here in doing good.

Another goes away by himself and buys a farm, where he neither enjoys society nor protection.

Thus the poor go unemployed, and are scattered to and fro over the earth, to seek to earn a morsel of bread; while the city of Nauvoo languishes in poverty, the Temple is not built, business is at a stand, and the saints of the Most High are few in number, have but little means, and are persecuted, robbed, killed and destroyed all the day long.

The foregoing are only a few samples out of the thousands which are known to transpire

among the members of this church whose boast is: that they have prophets, apostles and revelators to guide them, while the sectarians have not. Nor are the rich alone to blame in these matters; for many of the poor either step on the road, or come here and go away again, as they say through poverty or necessity. But if they are not prospered abroad, they excuse themselves because they have no means to settle here; and if they are prospered, then they are doing so well that they think that they had better stay where they can do the best;—and they are led on by worldly schemes, and by drunkenness and whoredom, till they care nothing for the Lord, or his saints. Scores and hundreds of young ladies come here, or start to come, and either on their way, or after they arrive, are led away and corrupted; and are finally made servants or wives to some unbelieving rascal who fears not God or regards man; and others still more wicked and unfortunate, lose their character entirely, in St. Louis, Warsaw, or some other place, where they are placed in houses of ill fame and made merchandize of, for fear lest they should come to Nauvao and be deluded; while thousands on thousands stay for years in their native land and profess all the while to believe that God has commanded the church to come together.

Again, many who do come and stay here among the saints, come more with a view of being helped to a living, while they pray, and sing, and tattle, and hear and tell news, than of entering into the strict rules of persevering industry and economy, in order to procure the comforts of life.

Again; merchants, lawyers, doctors, mechanics, and others who are not of our faith, and only here in our midst for speculation, or something worse, are supported; and even made rich while our real friends are neglected, and compelled to seek employment and support in other and distant towns.

Many persons are here who stand still, and are in a great measure idle, who do not take half the pains to establish themselves in business, which they would be willing to do in St. Louis, in Lowell, in Salem, or in Boston.

What is the result of all these operations and proceedings? The answer is obvious. Our city is impoverished, and many go hungry and destitute. Our people are scattered and not prepared to defend their freedom and their rights. Mobs prowl around us, and overpower us, and vex and murder at pleasure, and we are in danger of being scattered and driven.

Then a general murmur commences from these same covetous, unbelieving and disobedient saints.

They say, it cannot be that God has called us together to suffer hunger and poverty without the means of support, and why, (if this is his work,) does he not defend us from our enemies, and give us peace and plenty. Thus God and his servants have to bear the blame for all the consequences of their disobedience and neglect; while they scatter from the rest like wild quails, or pheasants; and crying as they go: 'the work of the Lord has failed, and the revelations of his prophets are falsified.'

O ye Latter Day Saints! how oft would Jesus have gathered you as a hen gathereth her chickens under her wings, but ye would not.

So much for those who would not.

But there are thousands who would be gathered under the wing of the Almighty, and who have strove from the beginning to keep his commandments and to be counselled by his servants.

What shall we say to them?

We say dear brethren and sisters; you have suffered much, because of false brethren and traitors, and the hypocrite and the covetous.—But, persevere without discouragement; for God Almighty will gather you under his wing; and Jesus will lead you and deliver you from all trouble and wipe all tears from your eyes. Therefore, be of good cheer; and endure in faithfulness unto the end.

As to the church at large, at home and abroad, if they will now repent of all these evils, and come together as the heart of one man; and be governed by counsel, and seek to employ themselves and each other, and to support and build up in perfect union, according to the plan of heaven; they shall be saved; and no power shall scatter or destroy them; but if not, behold your house is left unto you desolate, and the kingdom of God shall come with power for the deliverance of those who will do these things.

I am as ever, your affectionate
and humble servant, who loves
you so well that he dares tell
you the truth, P. P. PRATT.

TO THE SAINTS.

Whereas Elders James J. Strang and Aaron Smith have been circulating a "revelation," (falsely called) purporting to have been received by Joseph Smith on the 18th of June, 1844; and through the influence of which they have attempted and are attempting to establish a state, called Vorec, in Wisconsin Territory, thereby leading the saints astray: therefore, the said James J. Strang and Aaron Smith are cut off from the church of Jesus Christ of Latter-day Saints, this 26th day of August, 1844.

By order of the Council of the Twelve.

W. RICHARDS, Clerk.

TIMES AND SEASONS.

CITY OF NAUVOO,

SEPTEMBER 2, 1844.

Great excitement prevails throughout the world to know "who shall be the successor of Joseph Smith?"

In reply, we say, be patient, *be patient* a little, till the proper time comes, and we will tell you all. "Great wheels move slow." At present, we can say that a special conference of the church was held in Nauvoo on the 8th ult., and it was carried *without a dissenting voice*, that the "Twelve" should preside over the whole church, and when any alteration in the presidency shall be required, seasonable notice will be given; and the elders abroad, will best exhibit their wisdom to all men, by remaining silent on those things they are ignorant of.—Bishops Whitney and Miller have been appointed trustees, to manage the financial concerns of the church, and will soon enter on the duties of their calling.

EXTERMINATION.

From the Boston Investigator.

LIBERality OF A PRIEST.—The last Jonesboro (Tennessee) Whig, edited by the Rev. Mr. Brownlow, contains the following editorial expression:—

"Our opinion is, that there is to be no peace in this vast country, till the *Mormons and Catholics* are exterminated."

The above is extracted for a *text*, without an idea of abridging the freedom of thought, or freedom of the press: for the *Deist* and the *Priest* exhibit in *words* what they would be ashamed of in *deeds*. The Hottentots of Africa; the Cannibals of the islands of the sea, the wild Arabs of the desert, the Pirates of the ocean, or wild Indians of the mountains, have never, to our knowledge, settled down on the deadly conclusion to '*exterminate*' their *neighbors*, but a CHRISTIAN PRIEST AND A LIBERAL DEIST HAVE!

To take the text as a whole, as the fair position of the author; 'there is to be no peace in this vast country, till the *Mormons and Catholics* are exterminated!'—which is rather a *vast* calculation, allowing each term to express what it *means*, and *mean* what it expresses. '*This vast country*,' about comprises the habitable globe, and in nearly all places where there is people, there are '*Mormons and Catholics*,' as well as priests in Jonesboro, or Deists in Boston. Again, 'in this vast country,' among all

nations, 'the *Mormons and Catholics*' are a constituent part of the community, government, and greater or lesser power, with as many natural rights, privileges, immunities and claims, on earth and in heaven, as the classical dictator of Tennessee, or the pontifical free-thinker of Massachusetts; and who, as a righteous judge, ought to say to Moses; blot out *Amalek*? Has the powers that be, set up a negro-driving priest of the south, and a speculating Yankee of the north, as Aaron and Hor, to bolster up public opinion, and utterly put the remembrance of *Mormons and Catholics* from under heaven?

But this is not all. The absence of one thing often substitutes another, and, as there 'is to be no more peace,' till this priestly prophecy is fulfilled, *war*, calamitous *WAR!* must be prosecuted by the whole Protestant world, against the '*Mormons and Catholics*' till their blood, booty and utter '*extermination*' whitens a peace; pure as the crystal fountains of the untrodden valley, or gushing spring of the mountains. Really we, that is the '*Mormons and Catholics*' of the enlightened nineteenth century, have '*fallen on evil times*,' for the *great men* of the south, and the *wise men* of the north, have taken counsel together to *war* for the whole world, and we must be '*exterminated*,' or kiss the priest's toe, and black the Deist's boots.

There is certainly a good deal of old fashioned religion embraced in the limits of our text: i.e. if the priest of Jonesboro is that prophet spoken of as being raised up among his brethren, which, every soul that would not hear him, should be cut off from among the people; and that the patriotic, philanthropic infidel, (pardon the expression, it only means trusting in *fidelity*), of Boston, is the spirit of Elias, to turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest the Lord comes and smites the whole earth with a curse! There is, too, an immense *appearance* of the milk of human kindness, and charity for the honor and glory of christianity, and the reason and wisdom of free-thinking, couched in the manly idea of '*exterminating*' the '*Mormons and Catholics*'—by *universal war!* It savors so much of the millennium; the instruction of Jesus, and the prayers of pious, praying men! It must be that we, i.e. the '*Mormons and Catholics*,' have waked up on the wrong planet, for the pious and pompous of the north and south, of this boasted '*asylum of the oppressed*' of all nations, have decided that we have no right here in '*this vast country*,' and must be '*extermina-*

led by the vengeance of war! We should like to ascertain what the great crowned heads of the kingdoms of the world think of universal war; universal extermination; universal priesthood, and universal power of the lesser priesthood! America is waking up in wonders, and we sincerely hope the people will follow one of the old prophet's advice: *Consider your ways!*

EXECUTIONS—THE GUILLOTINE.

The London Quarterly Review contains an elaborate but interesting article upon the systemized murders of the Guillotine, the origin of the barbarous instrument, and other matters connected with this most terrible feature in the history of the French Revolution. The Guillotine, it appears, was not originally designed with any view to what turned out to be its most important characteristic—the great number of victims it could execute in a short space of time—but this bloody instrument was at first proposed on a combined principle of justice and mercy, the inventor contending, that hanging was a lingering and cruel punishment, while death by decapitation must be immediate.

After giving much information in relation to this sanguinary machine, the writer of the article, speaking of the position it occupies in France, says, that the Guillotine remained in performance, in the celebrated *Place de la Revolution*, until June 8th 1794, when the inhabitants of the streets through which the sufferers had to pass, being weary of the heart-rending sight, resolved that the cruel instrument should be removed to the *Place St. Antoine*, in front of the ruins of the Bastille. It stood in this new position, however, but five days, the shop keepers not liking their new neighbor, and having in those brief five days, executed ninety-six persons, it was removed to the *Barriere du Trone*, where it stood from the 9th of June, to the fall of Robespierre, 27th of July, 1794.

In the forty-nine days, in which it is said to have stood at the *Barriere du Trone*, it despatched 1270 persons of both sexes, and of all ages and ranks, and it became necessary to build a kind of *sanguioduct* to carry off the stream of blood; and on the very day when Robespierre fell—even when the slightest interruption would have sufficed to have stopped the fatal procession—forty-nine persons passed to the place of execution! On the 27th of July, at about half past three in the afternoon, just as this last batch of victims were about to leave the Conciergerie, a considerable commotion in the town took place, caused by the revolt against Robespierre.

Here an event occurred which reflected great credit upon Sanson, the chief executioner. He was conducting the prisoners, but observing the disturbance, and seeing Fauquier, the Accusateur Public, passing the court where the prisoners were ascending the fatal carts, on his way to dinner, he ventured to stop Fauquier, and represented to him that there were rumors of a commotion, suggesting whether it would not be prudent to postpone the execution, at least until the morning; Fauquier roughly replied that the law must take its course. He went to dinner, and the forty-nine victims went to the scaffold—whither, in due time he followed them.

The next day the Guillotine was removed back to the scene of its longest triumphs—the *Place de la Revolution*—where on the 28th of July, it avenged humanity on Robespierre and twenty-one of his followers; the next day sixty-nine; and the day after, thirty more of his associates. The writer in the Quarterly justly adds that, though France is naturally anxious to forget these Revolutionary horrors, it behooves the rest of Europe to remember and meditate upon them.

REFLECTIONS.

The above extract is taken from an exchange paper as a matter of historical vengeance. In fact, such specimens of the cruelty and corruptions of men serve as monuments, raised over the degeneracy, ambition and folly of past generations, for the reflection, contemplation and solemn warning of virtuous people.

In good cooking various articles are used to prepare a palatable repast for the appetite of man. Salt, pepper, spice, vinegar, catsup, cassia, and many other seasonables, make up the dish to please the taste; and thus have we brought in the Guillotine as a variation of death to please the vanity and wrath of man.

There is a consequence and a power attached to death, that man, poor weak man, has never fathomed. He, to-be-sure, has sought out many inventions; circumnavigated the globe; brought down the lightning from the clouds, and soared above them in balloons—but he cannot cope with death. From the morning that Cain, in his ambitious thirst for power, without prudence, and humility, shed the innocent blood of his brother Abel, the spirit of the evil one has rambled forth among mankind to destroy life. The opposition to life has marched even handed with the anxiety to perpetuate it. Yea, more so; for when all flesh had corrupted its way on the earth, the Lord himself sent in the floods and made a whole-

sole business of the whole earth, and all that had life, save what was in Noah's Ark, died.—By the time the saints have spent as much time in the next world, as they live in this, they will have learned that death is a person, and occupies a conspicuous place among the damned. Hell is a person too, and death, hell and the devil must fill the three lower kingdoms. It is written in Isaiah: 'We have made a covenant with death, and with hell are we at an agreement; when the overflowing scourge shall pass through, it shall not come upon us; for we have made lies our refuge, and under falsehood have we hid ourselves. Therefore thus saith the Lord God; Behold me establish in Zion a stone, a tried stone, a precious corner, a fountain well founded, that on account of unbelief shall be hastened.'

Again, while this foundation is hastening to prostrate the designs of wicked men, death, hell and the devil, we read in the revelations of St. John as follows: 'And when he had opened the fourth seal, I heard the voice of the fourth beast say, come and see. And I looked, and behold a pale horse: and his name that sat on him was Death, and hell followed with him. And power was given unto them over a fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.'

But enough on this point. The great idea is, to show how many horrible modes of destroying life have been invented by the cunning, malice, and wisdom of men, in the various periods of time; stoning, crucifying, frying in pans, boiling in oil, and beheading; were among the many modes of olden times; as popular as the Guillotine, scaffold, drawing in quarters, burning at the stake, and inquisition, among christians; or faggots, pine knots, stuck into the flesh and burnt, throwing the tomahawk and scalping, among savages. They are all awful, and bespeak degradation of soul, and a lack of pure religion. To incarcerate men in prison, through ambition and wrath; or to hang them in chains; or banish them among beasts on desert islands; or to cast them into dens of lions; or to plunge them into furnaces, heated seven times hotter than they were wont to be; or to skin them alive—show such an insatiable thirst for revenge, and display of power over life; that good men cannot endure it:—it will require a God to judge such enormous crimes, an eternity for the punishment, and a case hardened devil to inflict it!

Modern times, by the invention of gun powder and fire arms, have made the exit of life more speedy. It will be noticed among the

most ferocious of the latter day mobs, that swords and gun powder, are the dernier resort to destroy one another; and, perhaps, since there is a consumption decreed upon the whole earth, this method will be the mildest one allowed among the wicked, till all the plagues are poured out and death is taken out of the world. Cowper says:

'Variety's the spice of life,
That gives it all its flavor.'

And, when candid men meditate upon the horrid modes of destroying life, invented by tyrants, they can exclaim:

Jealousy's the bane of life
That gives it all its trouble!

Were it not for the glorious hope of a hereafter, what would bethe consolation of the Lord's noblemen? Ah! says the apostle, 'if in this life we only have hope, we are of all men most miserable; eat, drink and be merry, for tomorrow we die!' There is a something in the inner man, which reaches beyond death; and like the ancients, we can exclaim: 'Awake, awake, Deborah; awake, awake, utter a song; arise, Barak, and lead thy captivity captive thou son of Abinoam.'

It seems cruel, excessive, and soul dejecting to let wicked and corrupt men, use power, unto the death and destruction of so many millions as frequently are murdered, butchered, imprisoned, and otherwise inhumanly treated for their religion; or for the sake of glutting the desire of despots; or for the gratification of an ignorant mob; but when the patient spirit of Jesus lifts up the imagination and we view in visions what must shortly come to pass upon all the ungodly, we can pray like Hannah of old: 'My heart rejoiceth in the Lord; mine horn is exalted in the Lord: my mouth is enlarged over mine enemies: because I rejoice in thy salvation. There is none holy as the Lord; for there is none beside thee; neither is there any rock like our God. Talk no more so exceedingly proudly; let not arrogancy come out of your mouth; for the Lord is a God of knowledge, and by him actions are weighed. The bows of the mighty men are broken, and they that stumble are girded with strength. They that were full have hired out themselves for bread; and they that were hungry ceased: so that the barren hath borne seven; and she that hath many children is waxed feeble. The Lord killeth and maketh alive; he bringeth down to the grave, and bringeth up. The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up. He raised up the poor out of the dust, and lifteth up the beggar from the dunghill, and set them among princes, and to make

them inherit the throne of glory: for the pillars of the earth are the Lord's, and he hath set the world upon them. He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail. The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them; the Lord shall judge the ends of the earth; and he shall give strength unto his King, and exalt the horn of his anointed.'

In conclusion, our extract on the Guillotine, and our remarks on modes of murder, have perhaps exceeded the space which they should have occupied, but what is the use of curtail- ing a subject of such immense magnitude?— Were it not that there is a day coming when the nations of the earth shall learn war no more, and when death shall be swallowed up in victory, we should not have had moral courage to have written on such a painful theme. The Lord, however, having made a wholesale business of slaying the wicked several times when they became 'too plenty,' has promised that they shall be hurnt up, root and branch, in the last days: Therefore 'let Israel rejoice in him that made him; let the children of Zion be joyful in their King. Let them praise his name in the dance: let them sing praises unto him with timbrel and harp. For the Lord taketh pleasure in his people: he will beautify the meek with salvation. Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two edged sword in their hand;— To execute vengeance upon the heathen, and punishments upon the people; To bind their kings with chains, and their nobles with fetters of iron; To execute upon them the judgment written: this honor have all his saints.— Praise ye the Lord.'

This will be glory enough for one world, and joy enough for those who have waded in blood to bliss. *Then* and only *THEN* will the saints understand what death is; and what the *power* is, of him that conquers all, in this world and the world to come.

"A FOOL'S BOLT IS SOON SHOT."

The following *very* sage selection, by some wise-acre of Massachusetts, appeared in a late 'Boston Bee':

A FALSE MORMON PROPHECY.—*Mr Editor:*— In the Book of Mormon, second edition, commencing on page 526, occurs a prophecy; in the course of which the Prophet Smith is brought into view, and the following prediction is made concerning him:—

'But behold the life of my servant shall be in my hand; therefore they shall not hurt him;

although he shall be marred because of them. Yet I will heal him; for I will show unto them that my wisdom is greater than the cunning of the devil.'

Happening to be familiar with Mormon books I thought I would transcribe the above passage for publication, in order to show how it squares with the violent death of Smith.

AN OBSERVER.

This 'marring' which was to take place before he brought the words of the book forth to the Gentiles, happened near the hill Cumorah, when *Joseph Smith was knocked down with a handspike*, and afterwards *healed almost instantly!* The second time he was *marred*, can be seen by reading the 'Times and Seasons' of August 15th, 1844; when his *flesh was scratched off*, and he tarred and [feathered. He was again healed instantly, fulfilling the prophecy twice. But lest the uncircumcised Philistines should triumph, we wish that 'An Observer' would read the following paragraph in the 6th chapter of the first book of Nephi, page 54, in said Book of Mormon. 'Come ye near unto me; I have not spoken in secret from the beginning: from the time that it was declared, have I spoken; and the Lord God and his spirit hath sent me. And thus saith the Lord, the Redeemer, the holy One (Jesus Christ) of Israel; I have sent him; [Joseph Smith] the Lord thy God who teacheth thee to profit; who leadeth thee by the way thou shouldst go, has done it. O that thou [the Gentiles] hadst hearkened to my commandments, then had thy peace been as a river, and righteousness as the waves of the sea: thy seed also had been as the sand: the offspring of thy bowels like the gravel thereof:— his name [Joseph Smith's] should not have been cut off, nor destroyed from before me.'

Perhaps Isaiah in the 48th chapter and other places, might have mentioned the fact that his name was 'cut off.' Read and reflect, for there are more true prophecies in the Bible and Book of Mormon, than the sects and sinners ever dreamed of. Remember that.

THE WINE CUP OF FURY.

There is a solemn idea contained in the command of the Lord to Jeremiah: 'To take the wine cup of his fury at his hand, and cause all the nations to whom I send thee, to drink it.' This awful command has yet to be executed, 'for the slain of the Lord' has never been 'from one end of the earth to the other.' If this generation is not the one for the inhabitants of the earth 'to drink and be drunken, and spue and fall to rise no more;' let some divinely authenticated servant of the Lord say when it will be, for it must come.

On reflection, we think Pollock's words for Death, in his 'Course of Time,' comes very near a reality. He says:

"Earth's cup

Is poisoned: her renown most infamous;
Her gold, seem as it may, is really dust;
Her titles, slanderous names; her praise reproach;

Her strength, an idiot's boast; her wisdom, blind;
Her gain, eternal loss; her hope, a dream;
Her love, her friendship, enmity with God;
Her promises, a lie; her smile, a harlot's;
Her beauty, paint, and rotten within; her pleasures,

Deadly assassins masked; her laughter, grief;
Her breasts, the sting of Death; her total sum,
Her all, most utter vanity; and all
Her lovers mad; insane most grievously;
And most insane, because they know it not."

TEN VIRGINS,

And five of them were wise, and five foolish:
Mat. 25; 2.

So much is said about stakes of Zion, recently, that a few words of Revelation on the subject may suffice. On the 235 page of the old book of Doctrine and Covenants, (366 in the new) we read as follows:

"Verily, I say unto you, notwithstanding their sins my howels are filled with compassion towards them: I will not utterly cast them off; and in the day of wrath I will remember mercy. I have sworn, and the decree hath gone forth by a former commandment which I have given unto you, that I would let fall the sword of mine indignation in the behalf of my people; and even as I have said, shall it come to pass. Mine indignation is soon to be poured out without measure upon all nations, and this will I do when the cup of their iniquity is full. And in that day, all who are found upon the watch tower, or in other words, all mine Israel shall be saved. And they that have been scattered shall be gathered: and all they who have mourned shall be comforted; and all they who have given their lives for my name shall be crowned. Therefore, let your hearts be comforted concerning Zion; for all flesh is in mine hands: be still, and know that I am God. Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build up the waste places of Zion. And all these things that the prophets might be fulfilled. And behold, there is none other place appointed than that which I have appointed; neither shall

there be any other place appointed than that which I have appointed for the work of the gathering of my saints, until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains, or the strength of Zion."

Now, brethren, the word of the Lord is plain, no more 'places of gathering, will he appointed of the Lord, till there is *'no more room'* in Zion; and should the wicked scatter the saints ever so far and wide from their inheritance, yet, when Jacob begins to go up to the house of the Lord, and to the God of Israel, *they will come home*. The wise virgins will have oil enough in their lamps to see the 'way marks,' and walk in the old paths. Glory to God who giveth us the victory through Jesus Christ our Lord, by adhering to his commandments, as given by Joseph Smith, his servant the seer.

PRELIMINARIES FOR RELIGION.

In 1835, there was published in London, a 'Book of the Denominations.' This publication, of about 700 pages, contains an account of nearly sixty different sects, all serving God under various creeds, ceremonies and expectations. Truly was it said, *'when the shepherd is smitten the sheep will scatter.'* To obviate the objection, however, so often made to revelations, as believed by the Latter Day Saints, we have thought it advisable to make an extract from the writer's preliminary remarks. It is not all gold that shines, neither is every pile of rubbish destitute of jewels: By proving contraries, truth often manifests itself so clearly that he that runs may read, and he that reads may understand.

Now to the extract:—

"For eighteen centuries it has been the singular fate of christianity to attach to itself, and yet to seerate from each other, those who have professed to embrace it as a revelation from heaven. Its promulgation has been uniformly marked by this two-fold character of unity and division. The most violent zealots for opposite or different opinions, have yet ranged themselves under the common standard of the faith; they have all strenuously adhered to the name of their founder, while they have strangely used that name as the watchword of dissension and persecution. So remarkably has this anomalous exhibition of the Christian religion prevailed, that there has scarcely been a moment during its progress in which its friends, because they were its friends, have not been the opponents of each other. Thus the odium of engendering strife, and every uncharitable and

antisocial feeling in the human bosom, has been fixed, not upon any particular sect, church, or denomination, but upon the gospel itself; and superficial objectors have inferred, that *because professing Christians in all ages and of all parties have been the persecutors of each other, that Christianity is nothing more than a mischievous delusion, designed to impose upon the credulity, and to awaken into active energy the worst passions, of mankind.*

The preliminary duty of the author of a work like the present, unquestionably, is to meet and refute a conclusion so utterly unsupported by the facts from which it is ostensibly derived.

Assuming the facts to be true, can it indeed be shown, that Christianity is in the slightest degree responsible for the conflicting opinions and persecuting animosities, which have so unhappily disgraced its disciples and tarnished its glory?

A notion has very generally prevailed, that a revelation from heaven ought to be so clear, distinct and luminous, as to render uniformity of sentiment on the subject of its discoveries the almost necessary consequence of its promulgation. This notion as applied to Christianity has operated very differently upon different minds. It has induced infidelity in one class and intolerance in the other. The sceptic waits for the perfect agreement of all Christians, before he will admit their religion to be divine; the bigot contends that among true Christians this agreement is indispensable, that the most trifling departure from his own opinions, which are of course the only opinions founded in truth, is a mark of heresy; in the suppression of which, he suffers himself to be hurried into all the extravagances of remorseless persecution. The favorite position of both is, that diversity of sentiment regarding the contents of alleged divine revelation is fatal to its pretensions; perhaps the only point in which the infidel and the zealot are agreed, the practical influence of which is to make one the enemy of himself, and the other the enemy of all mankind. As a subtle and dangerous fallacy it deserves exposure; and for this, a very little sagacity will suffice: those who maintain it, are perhaps hardly aware of its legitimate consequences, any more than they are prepared to detect the sophism on which it is founded. It has not probably occurred to them, that this, their strongest argument for two of the worst things in the world, infidelity and bigotry, is subversive of not only revealed, but of natural religion. If every thing assuming the character of a revelation from heaven is to be reject-

ted simply on the ground of the differences and contrarieties of opinion, which may prevail among its advocates, then there is nothing true, nothing divine, in the universe. For what is there in the whole range of philosophy that has not occasioned disputation, and divided the most acute and sagacious reasoners? Uniformity is, and ever has been confined within the narrow limits of self-evident truths and mathematical demonstrations. There are no duplicates in human nature, no classes where individuals possess an exact resemblance. It is not therefore possible, unless the capacities of different minds could be equalized, and their circumstances rendered precisely similar, that they should entertain identical opinions, and contemplate under the same aspects, and with the same convictions, the doctrine which they believe to be true. Universal concert and perfect agreement are utterly unknown in this world of ignorance, prejudice and passion, where a thousand influences conspire to obscure the most glorious truths, and to diminish the force of the most powerful arguments.

SPECIAL MEETING.

On the 8th of August, 1844, at a special meeting of the Church of Jesus Christ of Latter Day Saints, convened at the stand in the city of Nauvoo, PRESIDENT BRIGHAM YOUNG called the audience to order, and arranged the several quorums according to their standing, and the rules of the church. The meeting had been previously called, as stated, to choose a guardian, or trustee for said church.

Elder Phelps opened the meeting by prayer, and President Young then proceeded to speak, and gave his views of the present situation of the church, now that the prophet and patriarch were taken from our midst by the wickedness of our enemies. For the first time since he became a member of the church; a servant of God, a messenger to the nations in the nineteenth century; for the first time in the kingdom of God, the Twelve Apostles of the Lamb, chosen by revelation, in this last dispensation of the gospel for the winding up scene, present themselves before the saints, to stand in their lot according to appointment. While the prophet lived, we all walked by 'sight'; he is taken from us and we must now walk by 'faith.' After he had explained matters so satisfactorily that every saint could see that Elijah's mantle had truly fallen upon the 'Twelve,' he asked the saints what they wanted. Do you want a guardian, a prophet, a spokesman, or what do you want? If you want any of these officers, signify it by raising the right hand. Not a hand was raised.

He then gave the saints his views of what the Lord wanted. Here are the 'Twelve,' appointed by the finger of God, who hold the keys of the priesthood, and the authority to set in order and regulate the church in all the world. Here is elder Amasa Lyman and elder Sidney Rigdon; they were councillors in the first presidency, and they are councillors to the Twelve still; if they keep their places; but if either wishes to act as 'spokesman' for the prophet Joseph, he must go behind the veil where Joseph is. He continued his remarks nearly an hour, opening by the spirit of God, the eyes, ears and hearts of the saints to the subject before them, and to their duty and the glory of God.

ELDER AMASA LYMAN followed, and fully accorded with the instructions and views of elder Young. I have been at the back of the prophet Joseph, and I shall be at the back of the 'Twelve.' There is no need of choosing a guardian or head, the apostles have the power, as they had anciently, and this is the power that turns the key and will bear off the kingdom of God in all the world, triumphantly; and I shall help them obtain that glory, that eye hath not seen, ear hath not heard, and the heart of man hath not conceived. His remarks were continued in the full fruition of the spirit, that whispers: union is strength, and peace is joy.

ELDER PHELPS spoke next, and continued the same spirit and feeling, having known many of the elders for fourteen years, and had seen them take their lives in their hands, without purse or script, in summer and in winter,—through good and through evil report, for the salvation of souls, and for the benefit of Zion, without the hope of reward; save pleasing God, and obeying his commandments;—had seen them harness for war when wicked men sought their lives and endeavored to destroy their wives and children; and at all times they were willing to act by counsel; they will do it now; this lake of fires does not seem so pleasant without indiercting good; and the elders who have stood on the right and left of our departed prophet, knowing the authority and power of the priesthood, will honor it.—Elder Rigdon must know how he obtained his endowment, or what he has; for he has not received all, only a small part. Let him and the whole of Israel rejoice this day, for if they rear that Temple and are faithful, they shall all be endowed, (men and women,) as God will, till they can save themselves and their progenitors, as well as secure their posterity.—*Fear not concerning a prophet; Joseph held the*

keys in this world, and holds them in the world to come, and counsels for you now. I understand the revelations, and know that in them all things are written concerning the Twelve.

ELDER P. P. PRATT said what had been said, was well said, and went into the merits of the subject, with his usual animation. Says he, I know we can all live happy if we deal with honest men: I do not like the practice when any one is sick or in difficulty, to run to a doctor or a lawyer: run to the very worst men to be cured, or helped out of difficulty! Let me die a natural death, and suffer wrong rather than hire a doctor to kill me, or a lawyer to fleece me and leave me to the beggarly elements of the world. As to merchants, I say nothing of them; you know what I mean.

ELDER YOUNG again resumed; I do not ask this audience to take my counsel; act for yourselves: if elder Rigdon is your choice manifest it: if the Twelve be the men to counsel you to finish the great work laid out by our departed prophet, say so; and do not break your covenant by murmuring hereafter. When the whole subject was properly explained and understood, and counsellor Rigdon refused to have his name voted for as a spokesman or guardian, the question was put, all in favor of supporting the Twelve in their calling, (every quorum, man and woman,) signify it by the uplifted hand; and the vote was unanimous, no hand being raised in the negative. The next vote was that the Twelve should select and appoint two bishops to act as trustees for the church, according to law. This vote was unanimous also. Another unanimous vote was passed to use every exertion to forward the building of the Temple, and to strengthen the hands of the committee. The revelation in relation to tithing was referred to, and the manifestation of every saint seemed to be, *we will do as the Lord hath commanded*; and the assembly was dismissed with the blessings of the Lord.

☞ The Twelve would invite the brethren abroad, in obedience to the commandments of the Lord, to gather to Nauvoo, with their means to help build up the city, and complete the Temple, which is now going forward faster than it has at any time since it commenced. Beware of the speculations about the prophet! Believe no tales on the subject: Time will tell who are the friends of Joseph Smith, who laid down his life for his brethren. We have no new commandments, but beseech the brethren to honor and obey the old ones. *For whosoever the case is, there will the eagles be gathered together.* More in the next.

BRIGHAM YOUNG,

Sept. 2, 1844.

Pres. of the Twelve.

NOTICE.

Fellowship was, last evening, withdrawn from Elders by the Counsel of the Twelve, and on Sunday next the Sidney Rigdon, James Emmet, and Zachariah Wilson, matter will be laid before the church for their action.

POETRY.

For the Times and Seasons.

CRY OF THE MARTYRS.

BY P. P. PRATT.

Hark!—the sound of many voices mingling
Their feeble cries like the groans of myriads
Of expiring insects, ascends the skies
In solemn music. While the wide expanse
Of Heavens' courts re-echoes with the sound;
As strains, tho' mournful, sad, and solemn are
Powerful and mighty, and dignified,
And grand, and sublime: and fill all heaven,
As the sound of many waters; or as
The voice of a great thunder; rending the
Skies; startling the angels; and penetrating
The hearts of the Gods: thrilling every nerve
And kindling the flame of justice in each
Holy bosom.—And whose voices are these?

They are the voices of ancient martyrs
Who were slain for the witness of Jesus;
And for the word of their testimony.
Yes—crucified, beheaded, sawn asunder,
Burned, torn by wild beasts; betrayed, shot,
Hung, boiled, roasted, imprisoned, starved, and
Tortured in ten thousand nameless ways.

And who, so cruel, or so hard in heart
As to afflict these blessed martyrs thus?
Perchance some demon from the courts of Hell
In human form arrayed, alone performed it?
Or if by human aid it must have been
Some low degraded heathen—cannibal,
Trained from his youth to feed on human flesh.
Or tell me, where such wretches could be found?
Alas, I blush to own the truth, and yet
Myself a man. These were their PRAYING FRIENDS;
Their fathers, mothers, brothers, sisters, sons,
And neighbors. Ah, too oft their fellow Christians,
In name, but not in spirit. Yes, pious

Priests, and praying friends, too oft betrayed them.
But how could these in conscience kill such men,
And all for their religion and their faith:
Ah, this, (themselves the judge) they never did.
They first accused them, charged with various
Crimes, belied and slandered; then, for justice
Cried: and thus destroyed them, in holy zeal for God;
And vainly thought to do him service.

But hark.—That piercing cry still tingles in
My ears, and fills my very heart with grief.
What are their words that burn, with might and power
To pain both heaven and earth and all that hear?

"How long, O Lord! holy and true, dost thou
Not judge and avenge our blood on them that
Dwell on this earth?"

Are these the awful words? And what reply
Is given by the avenging heavens?

BE PATIENT—O ye martyred souls and wait
Till your fellow servants who are to be
Killed in like manner shall be fulfilled.

Wait—till Missouri's plains are soaked in blood
Of innocence, and the souls of Latter day Saints
Mingle their cries with yours for vengeance on
The earth. Wait, till the plains of Illinois,
And the walls of Carthage, are soaked with
The blood of martyred prophets, whose cries
Ascend to heaven for vengeance on a mob.

Wait—till the last vestige of civil and
Religious liberty shall expire in
The bosom of a boasting nation, whose
Rulers mock the cries of justice,
And laugh at the prayers of the oppressed.
Wait till then; but wait no longer.—You have
The answer.

A SONNET ON LIGHT.

BY W. W. PHELPS.

I saw the moon-light on the water,
Like diamond gems, or burnished gold;
I saw the brilliants on a woman,
All queenly tipt in sparkling pride—

I saw the shining orbs of heaven,
As aided by a telescope,

With light o'er light, AD INFINITUM,
All glittering on each other's spheres—

But not a ray was half so brilliant
As when, o'er chaos, God exclaim'd:
BE LIGHT! and light, pure light, came shinning
On earth—without a sun or moon.

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"Truth will prevail."

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CITY OF NAUVOO, ILL. SEPT. 15, 1844.

[Whole No. 101.]

HISTORY OF JOSEPH SMITH.

(Continued.)

COMMON SCHOOLS.

The disciples should lose no time in preparing schools for their children, that they may be taught as is pleasing unto the Lord, and brought up in the ways of holiness. Those appointed to select and prepare books for the use of schools, will attend to that subject as soon as more weighty matters are finished. But the parents and guardians in the Church of Christ need not wait—it is all important that children, to become good should be taught so. Moses, while delivering the words of the Lord to the congregation of Israel, the parents, says, And these words which I command thee this day, shall be in thy heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes.—If it were necessary then to teach their children diligently, how much more necessary is it now, when the Church of Christ is to be an ensign, yea, even a sample to the world, for good? A word to the wise ought to be sufficient, for children soon become men and women. Yes, they are they that must follow us, and perform the duties which, not only appertain to this world, but to the second coming of the Savior, even preparing for the Sabbath of creation, and for eternity.

"The Star Office is situated within twelve miles of the west line of the state of Missouri; which at present is the western limits of the United States, and about 120 miles west of any press in the state, in about 39 degrees of north latitude, and about 17 1-2 degrees of west longitude; two and a half miles south of Missouri river; 280 miles by land, or 500 by water, west of St. Louis; nearly 1200 miles west of Washington; 1300 miles from New York, and more than 1500 miles from Boston."

In August we were again delighted to receive the Star. The following is extracted from the second number.

THE ELDERS IN THE LAND OF ZION, TO THE CHURCH OF CHRIST SCATTERED ABROAD.

Brethren, we think it proper [to give you some general information respecting the present state of the church in Zion, and also the

work of the gathering. Notwithstanding that nearly all christendom doubt the propriety of receiving revelations for the government of the church of Christ in this age, and generally adopt the scriptures of the Old and New Testament as the only rule of faith and practice, yet we believe, from the scriptures of truth, that to every church in the past ages, which the Lord recognized to be his, he gave revelations wisely calculated to govern them in the peculiar situation and circumstances under which they were placed, and to enable them by authority to do the peculiar work which they were to perform. The Bible contains revelations given at different times to different people, under different circumstances, as will be seen by editorial articles in this paper. The old world was destroyed for rejecting the revelations of God, given to them through Noah. The Israelites were destroyed in the wilderness for despising the revelations given to them through Moses; and Christ said that the world, in the days of the apostles, should be condemned for not receiving the word of God through them: thus we see that the judgments of God in the past ages have come upon the people, not so much for neglecting the revelations given to their forefathers, as for rejecting those given immediately to themselves. Of the blessings of heaven it may be said, they have always rested upon the heads of those to whom they were promised: Therefore, seeing that it not only was, but as long as God remains the same, always will be the privilege of the true church to receive revelations, containing blessings and cursings, peculiarly adapted to itself as a church. We conclude that it is a mistaken notion that the scriptures of the Old and New Testament are the only rule of faith and practice; nevertheless, inasmuch as the precepts and examples contained in them are truly applicable to us under our particular circumstances, we are bound to be governed by them; and we also can receive much benefit from such prophecies as point out the events that shall take place in our day and age: of these there are many, both in the Old and New Testament. They speak plainly of great things that shall be accomplished in the last days;—such as preaching of the everlasting gospel to all nations; the gathering of the elect from the four winds of heaven; the building up of Zion and Jerusalem, or the ingathering of the rem-

nants of Jacob, and the planting them in the lands of their fathers' inheritance: the necessary preparation to meet the Savior at his second coming, with all his saints to dwell with them in the millennium reign. And now, who, with the Bible in his hand, can suppose that these great and marvellous works can be accomplished by the church without more revelations from the Lord? We cannot, for we worship the God of Israel, in whom there is neither variableness nor shadow of turning;—consequently as in days of old, so in these last days, he has given us revelations by which we may know how to organize the Church of Christ, and by his authority to perform the work which he has enjoined upon us. And now brethren, if we wish for blessings upon this church, we must walk humble before the Lord, and observe to keep all his commandments. Notwithstanding the work of the gathering will be accomplished, we believe, in a speedy manner, yet the Lord has commanded that it shall not be done in haste, nor by flight, but that all things shall be prepared before you; and for this purpose he has made it the duty of the bishop or agent in the land of Zion to make known, from time to time, the privileges of the land, to the conferences, which may determine and make known how many can be accommodated. And the saints will remember that the bishop in the land of Zion, will not receive any, as wise stewards, without they bring a recommend from the bishop in Ohio, or from three elders. The elders therefore, will be careful and not recommend and send up churches to this place, without first receiving information from the bishop in Ohio, or in the land of Zion, that they can be accommodated when they arrive, so as to be settled without confusion, which would produce pestilence. Therefore, if a church is desirous to come to the land of Zion, we would recommend, that first, by letter or otherwise, they make known their desires and their situation to the bishop in Ohio or in the land of Zion, and receive information from them before they start. Brethren will perceive as well as we, that where churches of fifty or a hundred souls each, are coming to the land of Zion from different parts of the nation, and, as soon will be the case, from different nations, without a knowledge of each other, they would, when they arrive, be in a state of confusion, and labor under many disadvantages which might be avoided by strictly observing the rules and regulations of the church. Moreover by being in haste, and forcing the sale of property, unreasonable sacrifices have been made, and al-

though this is a day of sacrifice and tithing, yet to make lavish and unreasonable sacrifices is not well pleasing in the sight of the Lord.

It is about one year since the work of the gathering commenced, in which time between three and four hundred have arrived here and are mostly located upon their inheritances, and are generally in good health and spirits and are doing well. The expense of journeying and settling here, together with the establishing of a printing office and store, have probably exceeded the expectations of our brethren abroad, and although Zion, according to the prophets, is to become like Eden or the garden of the Lord, yet, at present it is as it were but a wilderness and desert, and the disadvantages of settling in a new country, you know, are many and great: Therefore, prudence would dictate at present the churches abroad, come not up to Zion, until preparations can be made for them, and they receive information as above. The prospect for crops in this region of country, is, at present, tolerable good, but calls for provisions will undoubtedly be considerable, for besides the emigration of the whites, the government of the United States is settling the Indians, (or remnants of Joseph) immediately to the west, and they must be fed.

Brethren, we drop the above remarks for your benefit, until you can have the revelations to peruse for yourselves, which will be published as soon as they can be consistently.—Although the Lord has said, that it is his business to provide for his saints in these last days, yet, remember he is not bound so to do, unless we observe his sayings and keep them.

TO THE ELDERS OF THE CHURCH OF CHRIST, WHO PREACH GOOD TIDINGS TO THE WORLD.

Brethren, as stars of the ensign which is now set up for the benefit of all nations, you are to enlighten the world; you are to prepare the way for the people to come up to Zion; you are to instruct men how to receive the fulness of the gospel, and the everlasting covenants, even them that were from the beginning; you are to carry the ARK of SAFETY before the wondering multitudes, without fear, entreating and beseeching all men to be saved; you are to set an example of meekness and humility before saints and sinners, as did the Savior; and when reviled you are not to revile again; you are to reason with men as in days of old, to bear patiently and answer as the spirit of truth shall direct, allowing all credit for every item of good. You are to walk in the valley of humility and pray for the salvation of all; yes, you are to pray for your enemies; and warn in

compassion, without threatening the wicked with judgments which are to be poured upon the world hereafter. You have no right to take the judgments, which fell upon the ungodly before the flood, and pour them upon the head of this generation; you have no authority to use the judgments which God sent upon Pharaoh in Egypt, to terrify the inhabitants of America, neither have you any direction by commandment, to collect the calamities of six thousand years, and paint them upon the curtain of these last days to scare mankind to repentance; nor you are to preach the gospel, which is the power of God unto salvation, even glad tidings of great joy unto all people.

Again, you are not to take the blessings of an individual, or of a church, from the days of Enoch to the days of the apostles, and place them upon an individual or a church, in these last days; but you are to teach all men that they are to be judged according to their works: For, if God is the same yesterday, to-day and forever, his reward is always with him, and his revelations and blessings, and judgments, before the flood, were fitted for that people and that time; in the days of Abraham, for that man and that time; in the days of Moses, for that man and that time; in the days of David, for that man and that time; in the days of Paul, for that man and that time; and now, for this generation and thistime. You therefore, must reason from the Bible and the Book of Mormon, with great care and not pervert the meaning of God's sacred word. If our heavenly Father saw fit to destroy Sodom and Gomorrah for their wickedness, Nineveh for its abomination, and Jerusalem for a transgression of his commandments, what have their destructions to do with the salvation of the world now? The Lord says vengeance is mine, and I will repay. Teach all men to trust in God and not in man, and do works meet for repentance. Again, teach all men that God is a God of the living and not of the dead. Finally, whatever you do, do it with an eye single to the glory of God. You are the light of the world in matters of pure religion, and many souls may be required at your hands. Let the idea not leave you, that, not only the eyes of the world, but the eyes of the angels and of God are upon you.

FOREIGN NEWS.

It is a day of strange appearances. Every thing indicates something more than meets the eye. Every nation is opening events which astonish mankind: Even the heart of man begins to melt at the prospect before it. The unquenchable thirst for news; the continuity of

emigration; the wars and rumors of wars, with many, other signs of the distress of nations, from the old world—as it is called across the ocean—whispers so loud to the understanding, that he that runs may read the label on the eastern sky: The end is nigh. France is filled with a spirit of rebellion, and when the cholera was sweeping its thousands, mobs were collecting to slay their tens of thousands. While the hospitals were crowded with the sick, and the groans of the dying filled the air, the fashionable French were holding cholera balls and dancing at the judgments of the Almighty.—In England, where an anxious multitude have been waiting for a reformation in government; for years, disappointment is destruction. The house of lords has rejected the Reform bill, and the proud hearted Englishman says—Reform or Revolution! No stop there: for the sound comes across the Atlantic. Reform or ruin!—All the kingdoms of the east seem to be preparing to act the part allotted to them, when the Lord rebukes the nations. As on a morning of some great festival, the church bell, the cannon, the small arms, the music, and the cheers of the multitude, arouse all to what is going on, and thunder to man: Behold the day! so also earthquakes, wars and rumors of wars, the distress of nations, the constant tide of emigration to the west, the wide spreading ravages of the cholera morbus, and the joy of the saints of God as they come out of Babylon, alarms the world, and whispers to every mortal, watch ye, for the time is at hand for the second coming of Jesus Christ, the Redeemer of Israel, with peace on earth and good will to man. Watch the signs of his coming, that ye be not deceived.

In connexion with the Star, we publish a weekly paper entitled the *UPPER MISSOURI ADVERTISER*. It will contain sketches of the news of the day, politics, advertisements, and whatever tends to promote the interest of the great west.

Independence, July, 1832.

From the N. Y. Prophet.

"MAGNA EST VERITAS ET PREVALEBIT."

"Though all the winds of doctrine were let loose upon the earth, so truth be in the field, we do injuriously by licensing and prohibiting to mis-doubt her strength. Let her and falsehood grapple."—MILTON.

The distinguishing characteristic of the age, in political and religious matters, is a tendency to Ultraism. In the language of an eminent writer, "men seem to see now as the"

never saw before, in extent as well as in clearness of visions. We are almost ready to persuade ourselves the experience of the past is of little value to us; that the change of circumstances is so great, that what was wisdom once is no longer such; that the political or religious systems which we now rear on the ruins of the old ones, must ever endure as the monuments of our superior wisdom. Gibbon informs us that it was while viewing the ruins of ancient Rome, that he first formed the idea of that gigantic work, to which he devoted so large a portion of his life; a work replete with instruction from the dead in our dangers and our duties he thought that history was philosophy teaching by example: and indeed it is so.

We may gaze with speechless admiration upon the monuments which fallen nations have left of their glory, on the Ionic elegance of the temples of Apollo at Miletus, and Diana at Ephesus, the Doric grandeur and sublimity of the temple of Theseus at Athens, what are these confessed standards of excellence in the fine arts, compared with the price at which they were purchased—the price of liberty?—Where are Athens and Rome? These once glorious republics have become blended with the chaos of the past; they live only in our memories; their downfall may be traced to their departure from those virtues which were the foundation stones of their strength. Who will look for one moment at modern Rome, where he may see the ruins even of the ancient city? What is true of nations is equally true of the people of God, if they depart from his counsels, their destruction is sure, and God leaves them to rear their own systems upon a heterogeneous mass of error and truth, which they vainly suppose are decided improvements of his plan of salvation, and must eventually supersede it. But who I ask, that is not thoroughly imbued with the common spirit of ultraism and innovation, will regard for a moment, the religious systems of man, when he may behold in all its native simplicity and dignity, the plan of salvation as devised by Almighty God?

Like the early christians, the Latter-day Saints are charged by the priests of the day, with being innovators, a charge which they indignantly disdain, and which is truly farcical, considering the source from whence it emanates; from those miserably flimsy pretenders to christianity, who wield an influence decidedly inimical to her extension, and indeed hostile to her very existence, for while the avowed infidel attempts openly, but fruitlessly, to sap the foundation upon which rests Christ's

Church. These with the more specious appearance of friendship and zeal for her doctrine, wage war not merely with her enemies, but covertly with christianity herself. These pseudo friends in the persons of ministers and church members, have taken her under their insidious protection, only to dishonor her at their leisure, and use what advantages they have acquired by faithless and hollow professions, to give an air of probability to the plausible mischiefs which they have prepared against her, and to plunder her by stealth of some of her fairest distinctions, so that we are wholly unable to recognize her in the painted, patched, and disfigured garb in which they have arrayed her.

It was once said by Talleyrand, of a celebrated physician, that he knew a little of every thing, *even of medicine*. But it may not be said of these persons, with all their professions, that they have embraced even the first principles of the doctrine of Christ. I write with warmth but with no roots of bitterness in my heart; I write with the solemn conviction of my responsibility as one who has embraced the truth in the love of it, and in view of the august tribunal before which all men must one day appear. Oh! that God would inspire me with wisdom from on high, to present truth in such plainness that some wayward wanderer in the wilds of error may fall in love with her who is coming up out of the wilderness, leaning on the arm of her beloved. Any person but tolerably conversant with the annals of history, must know that there is no principle which is so directly opposed to the tastes and views of the formalist or profligate, as revelation from God; a principle which God's people have always held, and for which martyrs have died in every age—a principle (this fact none dare dispute) which has always distinguished the people of God in the days of their obedience and prosperity. When men have rejected revelation, and hewn out for themselves cisterns, broken cisterns, which can hold no water; then it is that God has left them in their flagrant wickedness, to all the distraction of division and uncertainty, to the worse than Cimmerian darkness of an enslaved mind.—Thus it was with the Jews; they killed the prophets which were among them, and God left them to their own ways: and immediately they divided into different sects, Herodians, Pharisees, Saducees, Samaritans, and others, just like the sects of the present day, without any bond of union, all of them utterly destitute of a knowledge of God; their natural inclinations and blindness led them to place

false constructions upon the prophecies, and of course they did not know when they were fulfilled. They declared if they had lived in the days of their fathers, they would not have killed the prophets, but evinced the utter futility of their professions, by slaying those whom God had sent among them. The mystery of the whole was they were destitute of revelation which God intended, but for the wickedness of man, should always remain in the church—Lo! the fulness of time had come, and God spake as he did in the morning of creation, "Let there be light," and there was light. The Messiah had come, but Oh! how humbly, how directly the reverse from the common expectation; the Jews had rejected the prophets, and they knew him not.

Who will say that prophets are not necessary? Who will say that revelation is unnecessary? Jesus went forth (preceded by John, who worked no miracle) and established his church on the foundation of apostles and prophets, he himself being the chief corner stone. Ephesians ii 20. And he gave to this church spiritual gifts, which were to continue in the church so long as she remained in an organized form. Eph., iv., 1 Cor. xii. And for this church he prayed just previous to his betrayal, when he knew that he must soon leave them, "Neither pray I for these alone; but for them also which shall believe on me through their word. That they all may be one; as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. How different all this is from the religion of the present day; even the very foundation is taken away, and most of the gifts, and so far from praying for a union which the gospel contemplates, and for which Jesus prayed as an evidence to the world of the divinity of his mission, the religionists of the present day, when talking with the Mormons, delight to call to mind and expatiate on the advantages of division in the christian church; the fact of division they are too often reminded of by the jeers of the skeptic, and the failure of their much loved projects, and to cancel their confusion, they have taxed their inventive powers, to construct some kind of a robe to hide its hideous deformity. How preposterous to tell us of its advantages. Allowing that some benefit might arise from discussion, can they at all compare with the more serious side of the tapestry—garments dipped in blood, the groans of the wounded and the dying—the broad and constantly swelling ranks of infidelity, embracing the brightest and most promising portion of the world, and last, not least, that spirit of big-

otry and persecution which is as savage as the tiger, and as cruel and relentless as the grave—I ask where is the grin? and echo answers where? How any one can for a moment suppose after having studied the New Testament, that any church not organized according to the pattern there laid down by the great Head of the church, can be the true one, it is difficult to conceive, unless their creed be "credo quia impossibile." The pigmy form, dissonant spirit, repulsive aspect, and incongruous teachings, of the present churches, prove to any person with a cast of mind ordinarily reflective, that they are the growth of any other than an apostolic age. It is impossible to convince the world that that decrepid form without dignity or grace, characterized by a certainty of disposition, wholesale denunciation, and a spirit of falsehood and murderous persecution, is the pure, peaceful, transferring, religion of Him who spake as man never spake.

It is most certainly obvious that there has been a wide departure from the simplicity of primitive christianity. This apostasy has been foretold in the days of the apostles. 1 Tim. iv. 2 Tim. ii, iii., &c.

At the close of the sixteenth century, such men as Luther, Calvin, Knox, and Melancthon, awoke from their profound slumbers, heartily sick of the corruptions and mummeries of Papacy, and were hailed by thousands of the sons and daughters of oppression and superstition, as the auspicious omens of a brighter and happier day. They discarded, to be sure, many of the follies of the system of religion from which they had just emerged, but after all, theirs was a partial reformation—they were still in Babylon—their highest aims seem to be but to mend the old system; and prove that time to the present day, at different periods, such men as Wesley Murray, Edwards, Campbell, have arisen from some cause or another, and have become the projectors of new editions of christianity, so that the religious world has become a Babel of conflicting faiths; and the skeptic points triumphantly to the opposing sects, as an unanswerable argument in favor of his assertion that the Bible affords ample ground on which to rear superstructures of faith wide as the poles asunder, and therefore cannot have emanated from God.

Christianity as it fell from the lips of Jesus Christ and his apostles, is now treated as if it had at length been discovered to be fictitious; not only by infidel and the unthinking, but by the various denominations of modern Christians themselves. From the days in which Christ said the kingdom of Heaven suffereth

violence and the violent take it by force, men have been aware of the miserable inefficiency of their faith, yet no one seems to have looked with a longing, lingering desire towards God for a restoration of the faith once delivered to the saints, the great mass have been willing to hear and teach for doctrines the commandments of men. No never had the voice of man been heard for centuries proclaiming the apostolic faith, until God saw fit, to send forth into his vineyard, a youth, with the bloom of boyhood upon his cheek, uninitiated in the mysteries of controversies, totally unacquainted with the erudition of the schools, one who loved truth and the approbation of his God, better than the praise of man. He was the son of an indigent man, depending entirely upon manual labor for his subsistence. Under these circumstances he went forth gifted with that wisdom which comes from God only, which all the machinations of his enemies were not able to gainsay or resist. All the eloquence of the most gifted pulpit orators were not able to gainsay or resist. All the eloquence of the most gifted pulpit orators; all the arguments of the most profound reasoners; the whole host of historians, logicians and polemics, have been unable to detect a single departure from the scriptures, in the religion which he promulgated. The wicked falsehoods of catch-penny tracts, pamphlets and newspaper effusions, which have been widely and industriously circulated; the foul calumnies of perfidious hypocrites who have been excommunicated from her bosom; the almost incredible labors and unparalleled self-denial and truculent persecution to which her ministry has been subjected, all, ALL, have not been able to prevent the most rapid and astonishing progress of primitive christianity, that has been known since Jesus dwelt among men. Already has she a foothold in various parts of the United States, the Canadas, Nova Scotia, England, Scotland, Ireland, Wales, and the islands of the sea, &c., and this church who was looked upon as contemptible, is now formidable in numbers, and a Daniel predicted the little stone shall fill the whole earth. This gospel of the kingdom must first be preached among all nations, then shall the end come.

Who, I ask most solemnly, who, but the most sceptical, cannot recognize the hand of God in all this?

In the prosecution of their holy work, the saints of God are obliged to contend with not only the almost invincible force of educational prejudices, pre-conceived and long established opinions, but also with the greatest and foulest flood of falsehood that was ever put in circulation by satan himself, mendaciorum loquacissi-

mus and all his host. It is almost, if not quite, beyond the range of language to exaggerate here, my heart grows warm as I write upon this subject, and I wonder that the red hot bolts of Heaven's condign vengeance have not been visited upon them. I shudder for the people of this generation, who have aided in this nefarious work, by the suppression of truth or otherwise, when I call to mind that there is a day of terrible retribution at hand, when all men shall stand at the judgment seat of Christ, to be judged according to the deeds done in the body. Then will the hollow-hearted professor of religion know that there is a God of justice, then will the minister of religion, and the mercenary editor, (both grand engines in these deeds) forget their ill-gotten gain, they will forget utterly their meagre short lived triumphs over truth and its faithful advocates; and they, the asperity of whose invective against the Saints of the Last Days, nothing could abate, will be crowned with shame, the numerous, mournful train, will be obliged, sadly indeed, to drink to the very dregs, the bitter portion of the chalice which they have prepared for themselves. The fair escutcheon of our country has been polluted, the constitution has become virtually illegible, and many of the brave sons of Columbia, have been degraded to the condition of serfs. Oh! God of our fathers, speed, oh! speed the day, when the hand of injustice shall be removed from thy people, and the glorious era of universal and everlasting righteousness shall be ushered in. The blood of the martyrs of Jesus, yea, prophets, patriarchs and saints, has crimsoned this fair land, may it ever be a memorial before thee of their undying faithfulness in thy cause. It is very common for religionists to suppose that the Latter-day Saints cannot be a good people, because they are so severely persecuted. "But Christ says, 'If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you—the servant is no greater than his lord.'" And again—"They that live godly in Christ Jesus shall suffer persecution." The religion of Jesus never did and never will become so fashionable as to shield its adherents from persecution: it is only when it is mixed up with the fooleries of men, and diluted down to their taste, that it receives the adulation of the multitude. If the people of God were to be loved by the world in any age, ("I speak reverently, my heart trembles while I write,)

does not the language of our Lord attribute to him a very strange way of speaking, and something of a deceptive manner?" The dreadful fires which followed the early disciples seem to have been rekindled, and the ministers of the Latter-day Saints have and do now ask themselves the question on entering their fields of labor, have I grace and strength to suffer for the gospel as they suffered. I am acquainted with elders of this church, who, even in this age of illumination and toleration, have assisted to perform the last task of sepulture to forty of their brethren at one time, who died noble martyrs for the "faith once delivered to the saints." Thousands of men, helpless women and young children, have been forcibly ejected from their peaceful homes; in an inclement season of the year, and no virtuous indignation, no, Christian sympathy was aroused in their favor; yet with all their sorrows, the Latter day Saints would not exchange their faith for any other, for the value of the universe; they know in whom they have believed, and that deliverance shall eventually be theirs.

In the New York Sun of the 16th ult., I noticed among some flippant remarks on Joseph Smith the beloved Prophet; an assertion that he was a heartless, unfeeling aspirant, a man without a redeeming quality; it appears to me that such a libellous assertion, must have proceeded from very narrow or wilfully distorted views. A mere cursory glance at that noble man's life, ought to cover with shame the man's face who can be guilty of such bare-faced falsehood. If such had been his character, would he have invariably stood between his people and death in all their persecutions?— Was he ever assailed by temptation to swerve from the path of the just? if so, it must have been during the late troubles at Nauvoo. To a man of acute sensibility, of warm and generous feelings as was he, it must have been painful to tear himself from his people, the partner of his choice and his children. Assassination he knew was almost inevitable, he saw the grave fast opening before him and was he unappalled? He was. Overwhelmed as a man of selfish ambition must have been, he stood firm a practised declaration, that his was that high order of moral responsibility and benevolence to which extraordinary minds alone are attributable. He laid down his life like a good shepherd for the sheep, the damp shroud and the lonely coffin are his, but his spirit calmly smiles in the presence of Jesus. The "blood of the martyrs shall be the seed of the church," God's nobleman the chivalry of the age, the heralds of salvation, shall be raised up by thou-

sands and fly on the wings of the wind, to the utmost bounds of the everlasting hills, all nations shall hear, until he shall come whose right it is to reign; then in the morning of the resurrection, when every chain that now binds down God's people shall be knocked off, when the martyrs for Jesus, shall at his mandate burst the bars of death, and stand with their sheaves with them upon the earth redeemed, then having passed through all their afflictions, having endured hardness like good soldiers of Jesus Christ filled with those sercennial joys which flow supernal from the throne of God, like incense from a censor, *Hallelujah! Hallelujah! the Lord God Omnipotent reigneth!* Then shall the righteous shine forth in the kingdom of their Father in all the splendor of the regal sun, reflecting forever the celestial rays that hang from the Eternal Presence. God grant to breathe his benediction upon his people, to stretch out his arm to sustain them in all their afflictions, and preserve them blameless unto the coming of Christ is the prayer of your brother in the Lord.

JOHN A. EATON.

Boston, Aug. 10, 1844.

CONFERENCE MINUTES.

From the N. Y. Prophet.

Minutes of a conference held in Easton, Northampton county, Pa., August 6th, 1844.

Meeting being duly called and opened by prayer, Elder Albert Lutz was called to the chair, and Elder William A. Moore, was chosen secretary. Brother Wm. A. Glover was called upon to represent the number of members and their standing, which were as follows:

Nineteen members, two elders, one priest and one teacher, all in good standing, two having removed; one an elder, gone to Scotland to preach the gospel.

Elder Lutz then arose and gave such instructions as was necessary, stating, that the branch having never been organized, then proceeded to organize the branch by appointing William Glover, presiding elder; Isaac Dorr, priest, and William Glover, Sen., teacher. Elder Robert Smith arose and said he would make every exertion to spread the gospel in the surrounding country. The following resolutions were offered and read by the secretary, and unanimously adopted.

Resolved, That this branch of the Church of Jesus Christ of Latter Day Saints, uphold and sustain the heads and all the authorities of the Church.

Resolved, That this branch of the church, by their own free will and consent, give the tenth day of their labor to be applied to the building of the Temple at Nauvoo.

Resolved, In order to secure our salvation, and the permanency of this great work, that we hold ourselves in readiness, as much as possible, at all times, to obey the instructions of the Twelve.

Resolved, That we request the above proceedings and resolutions to be published in the Times and Seasons, and New York Prophet, after which a hymn was sung and the meeting dismissed, with a benediction by Elder Wm. A. Moore.

ALBERT LUTZ, Chairman.

WM. A. MOORE, Secretary.

TIMES AND SEASONS.

CITY OF NAUVOO,

SEPTEMBER 15, 1844.

TRIAL OF ELDER RIGDON.

Minutes of a meeting of the Church of Jesus Christ of Latter Day Saints, held on the meeting ground in the city of Nauvoo, on Sunday, Sept. 8th, 1844.

Present, of the quorum of the Twelve, President Brigham Young, Heber C. Kimball, P. P. Pratt, Orson Pratt, Orson Hyde, George A. Smith, John Taylor and Amasa Lyman.

The High Council organized themselves with Bishop Newel K. Whitney at their head, as follows: William Marks, President of the Stake, and Charles C. Rich, Councillor; Samuel Bent, James Alred, Lewis D. Wilson, Alpheus Cutler, David Fuller, George W. Harris, Thomas Grover, Aaron Johnson, Henry G. Sherwood, also Reynolds Cahoon, Asahel Smith and Ezra T. Benson, in the place of three absent members.

At 10 minutes after 10 o'clock, President Young requested the choir to sing a hymn, which was done; and the services opened by prayer from elder Orson Hyde, after which the choir sung another hymn.

President Young then arose and addressed the people in substance as follows:—

I will call the attention of the congregation to the subject which is designed to be laid before you to-day. But I will first make a request that the police will attend to the instructions given them by the Mayor this morning, and that is, to see that there is perfect order on the outside of the congregation. We are not afraid

of disturbance here, but there is generally some disposed to talk on the outside, which prevents those from hearing who are near them, and we wish all to hear what is said from the stand.

I have frequently thought lately of Paul's words when he said 'much every way,' 'some for Paul, some for Appollos, some for Cephus and some for Christ?' and I believe there are a great many here for Christ. I will make the application of Paul's words to us: 'Much every way,' Some for Joseph and Hyrum, the Book of Mormon and Doctrine and Covenants, the Temple and Joseph's measures; and some for Lyman Wight, some for James Emmett and some for Sidney Rigdon, and I suppose some for the Twelve.

The business of the day will result in this thing: all those who are for Joseph and Hyrum, the Book of Mormon, book of Doctrine and Covenants, the Temple and Joseph's measures, and for the Twelve; they being one party; will be called upon to manifest their principles openly and boldly. Then we wish all who are of the opposite parties to enjoy the same liberty, and to be as decided and bold, and to show their principles as boldly, and be as decided as they are in their secret meetings and private councils. If they are for Sidney Rigdon; and believe he is the man to be the first president and the leader of this people, we wish them to manifest it as freely as they do in other places; because this will form another party.

We want all those who are for Lyman Wight and his measures, to show themselves openly and boldly; and all those for James Emmett and his measures, to show themselves.— We wish them to withdraw to day without fear and to be as bold here as they are in other places. They may as well show themselves boldly, for I know where they live, and I know their names: I can point them out if necessary. Those who wish to tarry and build up the city and build the Temple, and carry out the measures and revelations of our martyred prophet, we wish to know who they are. Now all those who decline going either way, but secretly slander the character of Joseph Smith and the Twelve, my fellowship will be withdrawn from them without any further ceremony. If there are not more than ten men who hang on to the truth, and to Joseph and the Temple, and are willing to do right in all things, let me be one of that number. If there should be but ten left, and their lives should be threatened; threatened with destruction by mobs, the Temple not be built, &c., because they are determined to do right, let me be one that is mar-

tyred for the truth. I have travelled these many years in the midst of poverty and tribulation, and that too with blood in my shoes, month after month, to sustain and to preach this gospel and build up this kingdom; and God forbid that I should now turn round and seek to destroy that which I have been laboring to build up.

It is written in the book of Doctrine and Covenants, that the president can be tried before a bishop and twelve high priests, or the high council of the church. There are many present this morning who were present at the organization of that quorum in Kirtland. We have here before us this morning, the high council, and bishop Whitney at their head, and we will try Sidney Rigdon before this council and let them take an action on his case this morning; and then we will present it to the church, and let the church also take an action upon it. I am willing that you should know that my feelings for Sidney Rigdon as a man, as a private citizen, are of the best kind. I have loved that man and always had the very best feelings for him; I have stood in defence of his life and his house in Kirtland, and have lain on the floor, night after night, and week after week, to defend him. There are those who are following Sidney for whom my heart is grieved, I esteem them as good citizens. But when it touches the salvation of the people, I am the man that walks to the line.

I am informed that elder Rigdon is sick; I am also informed that he and his party have had a council this morning, and have concluded not to say any thing in their own defence, thinking that would be best for them. I have no idea that elder Rigdon is any more sick than I am: any how, we have a right to try his case, for he had sufficient notice to prepare himself if he had been disposed. We gave him notice last Tuesday evening, and had it published in the Neighbor, and was he sick he could have sent us word to have the case deferred. I heard elder Rigdon's discourse last Sunday, myself; I heard him pour blessings upon this people in an unbounded degree; I heard him encourage the building up of this city and the Temple; he said he was one with us, and left his blessing upon the congregation. The congregation says to him: 'go in peace.' I said upon the back of his statements, you see that brother Rigdon is with us. I have not seen that brother Rigdon has been with us since he returned from Pittsburg; I have known that he was not with us in spirit, but I took him at his word. The spirit reveals many things which it would not do to tell the pub-

lic, until it can be proved. But to come to the point. On Tuesday last, I heard that elder Rigdon had a meeting the night previous, and had ordained men to be prophets, priests and kings. I concluded to go and see elder Rigdon, and asked elder Hyde to go with me. We went into his house, and after the usual compliments, I set down directly opposite him, and took hold of his hand. I looked him right in the face and asked him if he had a meeting last night, here, in which men were ordained to be prophets, priests and kings? He replied no. we had no meeting here; had we brother Soby?

'Well, did you have a meeting any where, brother Rigdon, in which men were ordained to be prophets, priests and kings?'

'Well, I don't know; did we have a meeting last night, brother Soby? Yes, I believe there was one last night; was'nt there brother Soby, up at your house?'

I saw the disposition of elder Rigdon to conceal the truth and equivocate, and I determined to know the whole secret. I said to him again. 'Elder Rigdon, did you not ordain those men at that meeting last night?'

He replied, 'yes, I suppose I did.'

I then asked brother Rigdon, by what authority he ordained prophets, priests and kings?

With a very significant air he replied 'oh, I know about that.'

I will not attempt to describe the feelings I had, nor the look of his countenance, but he equivocated very much. He said there was no meeting here last night, and then finally said, 'I believe there was a meeting at brother Soby's. I questioned him till he acknowledged that they ordained men to be prophets, priests and kings.'

I then asked brother Rigdon; 'do you not think, really, that you hold keys and authority above any man, or set of men in this church, even the Twelve?'

Says he, 'I never taught any such doctrine, did I, brother Soby?'

Says I, 'brother Rigdon, tell me the truth, do you not think so?'

He replied, 'yes I do.'

Says I, 'that tells the whole story. Brother Joseph never undertook such important business as you are engaged in, without consulting his brethren, and especially the Twelve, if they were present.' I felt delicate in asking elder Rigdon these questions, but I knew it was my duty to find out the secret of the whole matter. To evade answering the questions I put to him, he finally said don't crowd upon my feelings too much; my feelings are tender, and

I don't wish to be crowded. I then proposed to him, that myself and the brethren of the Twelve would call in the evening and converse with him further on the subject, to which he agreed. In the evening eight of the Twelve together with bishop Whitney, went to elder Rigdon's and conversed a-while; and finding matters as before stated, we concluded we would go over to Dr. Richards' and there council together what was best to do on the subject. In our council we deemed it necessary to demand his license, and say to him he could not hold it any longer, unless he retracted from his present course and repent of his wickedness. A committee of three was chosen, who went over and demanded his license, but he refused to give it up, at the same time saying, 'I did not receive it from you, neither shall I give it up to you.' On the strenght of this, we published a notice in the Neighbor that there would be an action on his case before the church to-day.

We have now the quorum before us, before which he will be tried, with the oldest bishop at their head; and I shall leave the subject for the brethren to take it up, and it is left for us to decide whether we are Latter Day Saints or not.

President Young said further that the Twelve are to be regarded as witnesses in this trial, and not judges. We present ourselves before the High Council as witnesses, and we are prepared to bring other testimony forward if necessary. There may be some who will say that this is not a fair trial, because the opposite party are not here. They have had sufficient notice and time to make their objections, and if they don't appear to make their defence it will prove to me that they are guilty. Elder Rigdon has not conducted himself like a man of God, he has not conducted like a prophet of God, nor a counsellor to the first president, since he came here. We prefer these charges against him, and the High Council will be obliged to act.

Elder Orson Hyde arose and said as follows: I thought I would present to your view, some things which have transpired since the death of our beloved Prophet and Patriarch, Joseph and Hyrum Smith, who were murdered by the mob. I was in New Haven when I first heard the news, but hardly crediting the report; I went from thence to New York, where I learned the same things, I then concluded I would start to Boston. When I arrived at Boston I met with President Young and one or two others of the Twelve. We held a council together and it was decided to write to

Elder Rigdon at Pittsburg. I was appointed to write the letter. I informed Elder Rigdon of our conclusions, and stated to him that we had decided to return immediately to Nauvoo, and that we should go by the lakes, inasmuch as we deemed it safer and quicker to go that way, than to go through Pittsburg. I stated also that it was the desire of the Twelve, that Elder Rigdon and Elder Page should meet us at Nauvoo, and after we had rested and mourned for our martyred brethren, we would sit down together and hold a council on the very ground where sleeps the ashes of our deceased friends. This letter was received by Elder Rigdon as we have since learned. Well, what does he do? He comes directly to Nauvoo.— He arrived before the Twelve could get there. He immediately entered into measures to call the church together to appoint a Guardian, and was very anxious to crowd an action before the Twelve arrived, when he knew it was the request of the Twelve to sit in council together with him before any action was taken before the public. He represented to the congregation that it was necessary that he should return home immediately on account of the situation of his family. Providentially the Twelve came before he had accomplished his designs, and an action was then taken before the public, and he was defeated. The church unanimously voted to sustain the Twelve in their office as appointed by President Joseph Smith and the church—since that action was taken Elder Rigdon has shown no more anxiety to return to Pittsburg. Now I would ask this congregation, if Elder Rigdon had known that he was commanded to take the lead of this people, would he have had any reason to fear his success, if he had been sure God had appointed him? Were the Twelve jealous that they should not stand in their place? I heard no such thing. We wanted to sit in council together, and felt that whatever the spirit dictated that should be our course. There is a way by which all revelations purporting to be from God through any man can be tested. Brother Joseph gave us the plan, says he, when all the quorums are assembled and organized in order, let the revelation be presented to the quorums, if it pass one let it go to another, and if it pass that, to another, and so on until it has passed all the quorums; and if it pass the whole without running against a snag, you may know it is of God. But if it runs against a snag, then says he, it wants enquiring into: you must see to it. It is known to some who are present that there is a quorum organized where revelations can be tested. Brother Joseph said, let no rev-

elation go to the people until it has been tested here. Now I would ask, did Elder Rigdon call the quorum together and there lay his revelation before it, to have it tested? No, he did not wait to call the quorum; neither did he call the authorities together that were here.—He endeavored to ensnare the people and allure their minds by his flowery eloquence; but the plan was defeated. The voice of the people was in favor of sustaining the Twelve to be their leaders. I tell you it is no enviable place for one of that quorum to stand in, and act as the leaders of this people. The shafts of the enemy are always aimed at the head first.—Brother Joseph said some time before he was murdered. "If I am taken away, upon you, the Twelve, will rest the responsibility of leading this people, and do not be bluffed off by any man. Go forward in the path of your duty though you walk into death. If you will be bold and maintain your ground the great God will sustain you." And now inasmuch as a charge has been laid upon us, it will be inquired in a day to come if we have been faithful to the charge, and we are responsible for what has been laid upon us.

After the Twelve returned I went to see Elder Rigdon and requested him to meet us in council; I invited him to attend but he said he was sick; well, I don't know but he was sick, but I am informed he went the same day and held a meeting somewhere outside the city.—To-day, there is an excuse. He says he is sick, perhaps it is so. In our conversation on Tuesday evening, when he said he had the keys and power, he said he did not claim jurisdiction over the Twelve, he claimed jurisdiction over no man. Says I Elder Rigdon, if the Twelve were to transgress would you call them to account? He replied no, I have no jurisdiction over them. But was Brother Joseph here and he was to see the Twelve do wrong, we would not have time to wink more than twice, before he would be upon us with a rod and drive us back to the path of duty again. Elder Rigdon says he claims no jurisdiction over the Twelve, nor the Twelve over him. Says I Elder Rigdon such a course as this will lead to a division of the church. He replied there will be a good many churches built up all over the world, I asked if all these churches would be subject to one common head. He answered they would not. Elder Young replied, then there will be many bodies. He replied, Oh no! I then said where there are many heads there is no head at all; and a thing that has got many heads must be a hydra,—a monster; a house divided against itself cannot stand. Elder Rigdon is

now going to work to make a division, and yet he said on the stand, he did not want to make a division. When any man comes here with a revelation purporting to be from God, we feel in duty bound to question its validity. This is a kind of furnace to prove all things, and Elder Rigdon don't like to come into the furnace.

I will now give some testimony which has been handed to me concerning what Elder Rigdon has said. Those who have testified here are ready to testify to the same before the congregation if it is necessary.

I shall omit names unless called upon, and then they shall be forthcoming. One of Mr. Rigdon's party said to this brother, you are a pretty strong Twelve man I believe: are you not? He answered: I am no party man—but I am desirous to obtain the truth. Mr. Rigdon's friend then said, if you will not tell it to the twelve, I will tell you our plans. He then communicated unto me their designs. The substance of which was as follows: that Elder Rigdon was going to feel of the minds of the branches, and then of the people of Nauvoo, until he got strong enough to make a party, and if he found that he could raise influence to divide the people he would do so, and let the remainder, follow the Twelve.

Elder Hyde continued and said: this was said previous to his discourse at La Harpe; then, he comes here, and says I have no authority, I have no jurisdiction over this people whatever. We knew by the spirit that this was in Elder Rigdon's heart before, and we wanted to bring it out. This shows that the whole plan was matured at the time he said he did not want to divide the church—he had no jurisdiction, &c., and he let out the roots of it on Tuesday evening, when we conversed with him. When we demanded his license, he said, "I did not receive it from you, neither shall I give it up to you." He then threatened to turn traitor. His own language was, inasmuch as you have demanded my license, I shall feel it my duty to publish all my secret meetings, and all the history of the secret works of this church, in the public journals. He intimated that it would bring a mob upon us, says he, I know what effect it will have; there is a rod and a scourge awaits this people. Says I, Elder Rigdon if you want the honor of bringing distress upon this people, you may have it, you may have the honor of it here, and you may have the honor of it in eternity; and every effort you make to bring distress upon this people, will recoil back upon your own head. I have been told since, he was angry and did not

mean to do as he said; but I would ask this congregation, can a man say what is not in his heart? I say he cannot, for "out of the abundance of the heart the mouth speaketh." (Elder Young says he can prove that Elder Rigdon made use of the same expression previous to our visiting him last Tuesday.) I replied to him and said, we have counted the cost and it can't cost us more than our lives, and we have got them ready to pay. Now what was the idea conveyed by Elder Rigdon's expressions, it was this, if you will let me alone, and not oppose me in my measures, although you are a wicked and iniquitous people, we will be hail fellows well met, and all fellowship together; but if you oppose me, I will expose all your secret wickedness, I will expose all your iniquity. Now I dont know of any man in this church that has gone deeper into matters than he did in Far West in his oration on the 4th of July. He was the cause of our troubles in Missouri, and although Brother Joseph tried to restrain him, he would take his own course, and if he goes to exposing the secrets of this church, as he says, the world will throw him down and trample him under their feet.

Before I went east on the 4th of April last, we were in council with Brother Joseph almost every day for weeks, says Brother Joseph in one of those councils there is something going to happen; I dont know what it is, but the Lord bids me to hasten and give you your endowment before the temple is finished. He conducted us through every ordinance of the holy priesthood, and when he had gone through with all the ordinances he rejoiced very much, and says, now if they kill me you have got all the keys, and all the ordinances and you can confer them upon others, and the hosts of Satan will not be able to tear down the kingdom, as fast as you will be able to build it up; and now says he on your shoulders will the responsibility of leading this people rest, for the Lord is going to let me rest a while. Now why did he say to the Twelve on your shoulders will this responsibility rest, why did he not mention Brother Hyrum? The spirit knew that Hyrum would be taken with him, and hence he did not mention his name; Elder Rigdon's name was not mentioned, although he was here all the time, but he did not attend our councils.

When we were coming away last Tuesday evening, Elder Rigdon said you are not led by the Lord, and I have known it for a long time that you were not led by the Lord. In his discourse before the people the first Sunday after he came here, he stated that Joseph Smith yet holds the keys of this kingdom, for he had

seen it since he was dead. When Elder Rigdon made this remark, says I to him, I defy any man to show that we have adopted any measure, only what Joseph has directed us.— We have all the while sought to carry out those measures which he has labored at such pains to establish. Now if Brother Joseph yet holds the keys of this kingdom, I would ask how is any man going to get by Joseph into the celestial kingdom of God, if they oppose and seek to destroy the principles laid down by Brother Joseph. They can't get over it neither can they get by him. I will now leave the subject with Brother Parley for he is a witness in the matter.

Elder Parley P. Pratt arose to give his testimony concerning this case. He said in the first place I will say that there is no man present, save one, who has been acquainted with Elder Rigdon longer than I have. Elder Hyde knew him before I did. I have been in church fellowship with him for 15 or 16 years. I was a member of the same church with him before we heard this gospel; I was the first man who presented the Book of Mormon to him, and bore testimony to him concerning the gospel. I witnessed his coming into this church, I have feelings for him as a friend of the strongest kind, and ever have felt an interest for him, I would be amongst the first to rejoice to see him walk up as a counsellor with us. I have no feelings but in his favor. But the salvation of this church is of far more importance than any thing else, and we are determined to walk up to our duty, let it come against whom it may. After Brother Rigdon came from Pittsburg, I waited on him to bid him welcome, but he was so crowded with friends shaking hands and welcoming him back that I said to him Elder Rigdon, you are busy to day, we will not interrupt you to-day, but to-morrow morning the few of the Twelve who are here will want to meet with you, and sit down in council together. We expect to hear you preach. In the morning I called upon him to go with me to Brother Taylor's, as we had to hold our councils at Elder Taylor's, he being confined to his bed, by the wounds he received from the mob. He made an excuse, saying, that he was engaged with a strange gentleman, and could not leave him then, but would come when he got through. We waited until it was almost meeting time, and instead of coming to meet with us, he went directly to the meeting. He came here and preached, and related his vision or revelation to appoint a guardian.— We still deferred and waited to meet with him in council, until, to our astonishment, without

our knowledge he caused an appointment to be made for the next Thursday for the church to choose their guardian; and this to in the absence of the more part of the quorum of the Twelve, and even without consulting the high council of the church. I knew such a course would divide the church, and I protested against it, and determined to come to the stand if the motion was to proceed and dismiss the meeting. It fortunately happened that the Twelve came in time to attend the meeting which was changed by them into a special conference. We made another effort to get Elder Rigdon to sit in council with the quorum of the Twelve. We met at the time appointed and waited something like three hours before he came. He finally came and we then asked him to give us the relation of his vision or revelation, which he did. He said it was shewn to him that there were no authorities left in the church who could act. When Joseph was alive the people had confidence in the quorums, but now they had not that confidence; the people must choose some man they can have confidence in, to act. Said I to him, Elder Rigdon, there never was a time when the people were more willing to hearken to council and be agreed, than they are now.—Said I, has not the Almighty God established authorities in this church by Joseph Smith, such as the quorum of the Twelve, the high council and other quorums, and have they not power to act, and will they not be damned if they do not act; and will the people not be damned if they do not give heed to these authorities? He answered, yes; when not twenty minutes before he said there was no authorities in the church! Said I, Elder Rigdon, I object to that meeting you got up, in the name of the Twelve. It is got up without the consent or advice of those of the Twelve who are here, at present we don't need to adopt any new measures, we only need to carry out the measures which God has revealed, and when we have done this, God will give us more; and on these grounds, I object to the meeting. Says he, there is no need to appoint another officer. We have only to sustain the officers, as they are already organized; and I pledge myself there shall be no other business brought up on Thursday, only the regular prayer meeting. When I had got the pledge from him I told the people that Thursday's meeting would only be a prayer meeting. But after this some of the people went to him and he turned round again, and said it was a business meeting. I know that he said no business should be done at that meeting, and afterwards said it should be a bu-

ness meeting. I then saw that this was a deep and a cunning plan laid to divide the best people that ever lived.

On last Sunday we heard preaching all day about things along way ahead—terrible battles to be fought somewhere by the brook Kedron. Their preaching gave me a text which I want to preach from, it is somewhere in Webster's Spelling Book, and I suppose the little boys can tell me where. However it is a story of a "country maid and her milk pail," &c. The moral was that when men suffer their imaginations to be amused with things along way ahead, they suffer loss by neglecting those things which immediately concern them.—The great God said through Joseph—build this temple; I give you a sufficient time to build it, and if you do not build it by the appointed time, you shall be rejected as a people with your dead. I thought we were concerned in building up this place and defending it, and while we were immediately concerned in all these important matters, the day was spent in talking about Queen Victoria, battles, &c., and things which were calculated to draw our minds away from those things wherein our eternal interest is at stake. When he blessed the people I said amen, and when he said our persecutions were about over, and cried peace, peace, I hoped it would be so, if we could get it. He did, by hard straining get it out that we might go on and build the temple and build up the city.

On Tuesday as has been stated we went to Elder Rigdon's house, when I had heard that he had been ordaining men to unheard of offices. These men were in no quorum, and under nobody's direction, nor authority, but Elder Rigdon's own revelations. We protested against it. He claimed he had authority and keys over any one else. By and bye we had more of his revelations. Says he, I saw all this before I left Pittsburg. I then charged him with endeavoring to palm upon the people, false revelations and lies in the name of the Lord. He then gave us another slice of his revelation, in addition to what he had already told us. It was that he was to help to fight a bloody battle in some appointed place, the particulars of which had been revealed to him.—This battle was not to be a war of words, not a battle with the tongue, but says he, "with the sword," and it will be a bloody battle; the great God has revealed it to me, and no one shall beat me out of it!" Says I to him, if you build up churches and ordain men to preach who are not subject to the Twelve, how are they to be governed. Suppose the Twelve,

having authority to regulate all the churches in all the world according to the Book of Doctrine and Covenants, should publish an epistle to the churches, they will say, who are the Twelve? We are not under the authority of the Twelve. Will not this be the result!

I asked the question to one of his new prophets, do you consider yourself under the direction of the Twelve? He hesitated a while and replied, "I hope Elder Rigdon and the Twelve will be united and walk together, if not I shall not be under the direction of the Twelve, only so far as they agree with Elder Rigdon. I shall be under the directions of the revelations as given to Elder Rigdon. I regard him as my prophet, seer, and revelator." And the old revelations require us to build this temple, that we may receive our endowment, and all the ordinances and priesthood, whereby we may save ourselves and our dead. The new revelation is to draw the people to Pittsburg, and scatter them abroad; and do any thing and every thing but that which the old revelations bid us do. Some of the brethren, Elders Young, and Orson Pratt, and others then said to him that the matter must be settled before he went away to Pittsburg, either one way or the other. We labored with him till near twelve o'clock, but the split seemed only to grow wider and wider. Says I, Elder Rigdon, if the God of heaven has sent me to tell what will be, you will never fulfill your revelation; I have no more confidence in your revelations than I have in Gladden Bishop's. One said he would marry the Queen of England, and the other said he would take her by the nose. Now brethren it was for this ordaining men to unheard of offices in an illegal manner, and the proceedings of their secret meetings, that the fellowship of the Twelve was withdrawn from Elder Rigdon.—I was one of the committee who went to demand his license, and acted as spokesman. I made the demand in a respectful manner, taking care not to do any thing intentionally to wound his feelings. When I demanded his license he refused to give it up as has already been observed, and says he, I shall now take the liberty to publish to the world, all the secret works of this church, and stir up the world against you, and says he, I know the result both on you and the church, and myself, this was letting out a little more of his revelation.—He then said, I have sat and laughed in my sleeve at the proceedings of the Twelve this evening, for they have been fulfilling in this last act, the vision I had at Pittsburg. I knew you would withdraw fellowship from me, I knew you would oppose me, in all my move-

ments. It was all shown to me in the vision before I left Pittsburg. Thought I to myself, O consistency, where hast thou fled? Here are revelations manufactured [as fast as they are needed to suit the circumstances.

Last Sunday elder Rigdon said we were a blessed people. Now he says he has known ever since before he left Pittsburg, that this same blessed people would cut him off before he left them.

He further said, "I am not going to injure this people; I don't want to make a division," and soon after said, "I know this people have not been led by the Lord for a long time." He was talking about exposing our secrets; elder Hyde then said he was glad he had got at the roots of his feelings; elder Rigdon replied "I don't do it with a design to injure this people, as before stated."

Now the quorum of the Twelve have not offered a new revelation from the time of the massacre of our beloved brethren, Joseph and Hyrum, but we have spent all our time, early and late, to do the things the God of heaven commanded us to do through brother Joseph. Here are the principles of brother Joseph, our prophet, who laid the foundation of this work, and the Twelve have labored to carry them out. We have not said, go to Black river, nor to Prairie du Chien, nor to Pittsburg, but we have said take the sword of the spirit, and do the things commanded and enjoined by brother Joseph. Only think of the idea, after blessing the congregation in the manner he did last Sabbath, in two days after he says this people have not been led by the Lord for a long time, and I have known it: And why? Because we fulfilled his own revelation by cutting him off from the church; but if we had not cut him off nor opposed him in his secret corner of treachery and apostacy, we should have been a very good people, and we would all fellowship together.

I will here read from the book of Doctrine and Covenants, page 102, new edition, paragraph 11, to show concerning the legal authorities of this church: (See D. C.)

Now you ask where is the proper authority and power for us to look to? We answer here is a power and authority equal to the first presidency; equal and nothing more. But suppose you uphold elder Rigdon's theory, what have you got? You have got one of the quorum which does not even form a majority, and consequently has no power to act. But if it would make no odds who you look to for your leaders, if they are not chosen and upheld by the faith and prayer of the church, and then they

must walk according to the revelations, or there is no power in their appointment. I say and bear testimony that the things revealed to Sidney Rigdon touching the great battles to be fought some where; the secret meetings;—the ordination of officers, and the government of this church, is a revelation of falsehood and delusion, calculated to lead the people astray. It will result in open apostasy, and is designed to bring destruction upon us, or else it will result in speedy repentance and a turning round to the principles and revelations laid down by our martyred prophet.

Elder O. Hyde arose again and said he wanted to relate a little story. It is only about two minutes long, and I think it will serve to illustrate the present position of this church. Elder Rigdon's remarks not only authorized, but courted a division of the church, and at the same time he acknowledged that he had no jurisdiction over the church whatever. The story is this, 'in the days of King Solomon there were two women who lived in the same house, and had each a child. One night one of the women overlay her child, and when she awoke her child was dead. As soon as she discovered this, she took her own dead child and placed it by the side of the mother of the living child, and took the living child to herself. When the mother of the living child awoke in the morning to give her child suck, behold it was dead; but when she had considered it, she found it was not her child; and the other woman said nay; but the living is my son, and the dead is thy son. And this said no; but the dead is thy son, and the living is my son.—They then referred the matter to King Solomon, who said, the one saith this is my son that liveth, and thy son is dead. And the other saith, nay; but thy son is the dead, and my son is the living. And the King said, 'bring me a sword,' and they brought a sword before the King, and the King said; 'divide the living child in two, and give the half to the one and a half to the other.' But the woman whose the living child was, said to the King, 'O my lord the King, give her the living child, and in no wise slay it;' for her bowels yearned over her son. But the other said, 'let it be neither mine nor thine, but divide it.' Now brethren the Twelve say let not the child be divided;—but elder Rigdon says let the child be divided, for I profess to have no claim or jurisdiction over it; and I believe if the great God would speak from heaven this morning, he would say to the Twelve, you are the mother, (or rather the father) of the living child, and the church shall not be divided, for I say it in the name

of the great God. I say let not the child be divided; let it live; and all the congregation said amen.

Elder Amasa Lyman said, so far as I am acquainted with what has been said, it is correct, and the most of it has been under my own observation. It would therefore be useless to recapitulate. But there are some things connected with the history of this event that should speak to the understanding of the individuals to whom this case is to be submitted. The Twelve have already told their mind on the subject and have acted upon it. There is a curiosity connected with the revelation of this individual, who is so favored of heaven as to have gathered the rays of light from the upper world; intelligence and wonderful things, that other men never thought of. Even Gladden Bishop never thought of such wonderful things. Now where has this individual been for these years past? Has he been laboring to support and uphold the man whom God has appointed to bring forth this work? Has he been endeavoring for the last four or five years to build up the principles taught and laid down by the man of God? Here are men present who have travelled through the length and breadth of these United States, and to Europe, and some who have travelled as far as Palestine to carry out and establish the principles which have been laid down by our deceased prophet, and yet the great God has not made known to any of these men the wonderful things made known in this revelation. Neither has elder Marks or the Twelve received any such wonderful revelation. But this man who has been asleep all the while, when he was not sick, to sleep and smoke his pipe, and take his drink; correspond with John C. Bennett, and other men, corrupt men. This is the character of the man on whom shines the light of revelation; this is the man who says the Twelve have gone astray and this church is not led by the Lord. This man is made generalissimo of all the armies of the Gentiles, on both sides I suppose; this is the man who is to fight these wonderful battles till the blood of the slain flows as high as the horse's bridles in the brook Kedron. Elder Brigham, nor any of the Twelve did not get this wonderful power; they have not got the same spirit. But these men who obtain these great revelations carry the spirit about with them; you can smell it as soon as you come near enough to feel their breath. Elder Rigdon's plan is to divide the church, although he claims no jurisdiction.

This wonderful spirit of revelation has fallen on a great many. Here is a revelation

come from Michigan, which points out a Mr. Strang, as the one to take the lead of this people. So brother Sidney is not the only man who proposes to have been appointed to lead this church. The devil seems to have set a good many hooks and baited them very nice, that some may be sure to catch. Here is another revelation come from the wonderful town of Appanoose; but the Twelve are so wicked they cannot get it. The great John C. Bennett said at the conference when he first came here, that he sustained the same position in first presidency, as the Holy Ghost does to the Father and Son. He now says that elder Rigdon is to take the presidency, and he is appointed to elder Rigdon's place. Now you see it is impossible for this people to go after them all. When elder Rigdon was in Pittsburg he saw a great many things, and I dare venture to say, that when the news reaches him of your action to-day, it will bring another slice of his revelation; he no doubt saw it before he left Pittsburg. It is plain beyond a doubt that elder Rigdon came here with a spirit as corrupt as hell; because the effects produced by all his movements are as corrupt as can be. He first told the people he came here to do one thing, afterwards he said he would do another quite opposite. He said God had sent him here to see that the church was built up to Joseph, and the least departure from this, he said, was sure to result in the destruction of the church. He said, wo, wo, wo unto this people if they do not make a right choice. Again he says he saw that the people would reject him. He said there was an important passage in the scriptures which had to be fulfilled. He did not tell us what it was, but we learned that it was that part of Isaiah's prophecy where he says, 'the stone which the builders rejected is become

the head of the corner.' Now it appears that Isaiah's prophecy *must* be proved true, if it has to ruin the whole church to do it. The Temple must be forsaken and not be finished, and all that Joseph has done must be rejected, to carry out his notion that he (Sidney) was some great one. For the last four or five years we have never heard of Sidney's getting a revelation, but as soon as brother Joseph is out of the way, he can manufacture one to allure the people and destroy them. Now after he has given his testimony to the world; after finding fault with God because he happened to get into jail in Missouri; and because he was poor; yet this is the man that can get such wonderful revelations, Brother Parley and Brigham suffered in Missouri, but did not find fault with God; they don't get such wonderful things.—Now this is the man who has got the keys of conquest; *the keys of David*, keys which the Twelve never heard was to be given to man, who had, in a manner, cursed God to his face. It may be plead that Sidney Rigdon may be mistaken. If he should, it is not the first time he has been mistaken in his revelations. But Joseph Smith never was mistaken in his revelations. He never commenced to do a thing and when he had got it half done, turn round and quit it.

(To be Continued.)

Nauvoo, Sept. 15, 1844.

At a meeting of the Quorum of High Priests, Samuel James of LaHarp, and Geo. W. Crouse of Nauvoo, for unchristian conduct, were cut off from the Church of Jesus Christ of Latter day Saints, by the voice of said Quorum, and ordered to be published in the Times and Seasons, and Neighbor.

GEORGE MILLER, President.

WM. FELSILAW, Clerk of Quorum.

POETRY.

H Y M N.

Wake, O wake, the world from sleeping;
Watchman, watchman, stand in power—
Hear the Saviour now exclaiming:
'Tis the last—the eleventh hour!

Lo! the Lion's left his thicket;
Up ye watchmen, be in haste,
The destroyer of the Gentiles
Goes to lay their cities waste.

Bring the remnants from their exile,
For the promise is to them;
Japhet's ruled the world his time out,
He must leave the tents of Shem.

Comfort ye the house of Israel,
They are pardon'd, gather them;
Hear the watchman's proclamation,
Jews rebuild Jerusalem.

Soon the Jews will know their error,
How they killed the Holy One,
And they'll mourn and shout hosanna!
This is the beloved Son.

Sound the trumpet with the tidings,
Call in all of Abram's seed,
Though the Gentiles may reject it,
Christ will come in very deed.

W. W. F.

TIMES AND SEASONS.

"Truth will prevail."

Vol. V. No. 18.]

CITY OF NAUVOO, ILL. OCT. 1. 1844.

[Whole No. 102.]

HISTORY OF JOSEPH SMITH.

(Continued.)

The August number of the Star contained the following:

THE CHOLERA.

This desolating sickness is spreading steadily over the United States. The account of its ravages, in many places, we cannot give: The whole number of cases in New York, to July 31st, is—3731. Deaths—1520.

No man can stop the work of the Lord, for God rules the pestilence, and the pestilence rules men. Oceans, sentinels, and forts, may hinder men or money may bribe, but when the pestilence rides on the wings of the wind, the ocean is no barrier; the sentinel has no power; the fort is no obstacle, and money has no value; the destroying angel goes, waving the banner of death over all; and who shall escape his pointed arrow? Not he that could brave death at the cannon's mouth, but shrink at the sound of the cholera; not he that worshipped his god in some stately chapel, every Sabbath till the cholera comes, and then flees for his life; no; none but him that trusts in God, shall be able to stand when a thousand shall fall at his side, and ten thousand at his right hand, by the noisome pestilence.

TO THE HONORABLE MEN OF THE WORLD.

To the honorable searchers for truth, we, in a spirit of candor and meekness, are bound by every tie that makes man the friend of man, by every endowment of heaven, that renders intelligent beings seekers of happiness, to show you the way to salvation. In fact, we are not only bound to do thus for those that seek the riches of eternity, but, to walk in the tracks of our Savior, we must love our enemies; bless them that curse us; do good to them that hate us, and pray for them that spitefully use us, and persecute us, or you and the world may know, that we are not the children of God.—Therefore to be obedient to the precepts of our divine master, we say unto you, search the scriptures—search the revelations which we publish and ask your heavenly Father, in the name of his Son Jesus Christ, to manifest the truth unto you, and if you do it with an eye single to his glory, nothing doubting, he will answer you by the power of his holy Spirit: You will then know for yourselves and not for another: You will not then be dependent on man for the knowledge of God; nor will there be any room for

speculation. No; for when men receive their instruction from him that made them, they know now he will save them. Then again we say search the scriptures, search the prophets, and learn what portion of them belongs to you, and the people of the nineteenth century. You, no doubt, will agree with us, and say, that you have no right to claim the promises of the inhabitants before the flood; that you cannot found your hopes of salvation upon the obedience of the children of Israel when journeying in the wilderness; nor can you expect that the blessings which the apostles pronounced upon the churches of Christ, eighteen hundred years ago, were intended for you: Again, if others' blessings are not your blessings, others' curses are not your curses; you stand then in these last days, as all have stood before you, agents unto yourselves, to be judged according to your works.

Every man lives for himself. Adam was made to open the ways of the world, and for dressing the garden. Noah was born to save seed of every thing, when the earth was washed of its wickedness by the flood; and the Son of God came into the world to redeem it from the fall. But except a man be born again he cannot see the kingdom of God. This eternal truth settles the question of all men's religion. A man may be saved, after the judgment, in the Terrestrial kingdom, or in the Telestial kingdom, but he can never see the Celestial kingdom of God, without being born of the water and the Spirit. He may receive a glory like unto the moon, or a star, but he can never come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the first born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, unless he becomes as a little child, and is taught by the Spirit of God. Wherefore, we again say, search the revelations of God: study the prophecies, and rejoice that God grants unto the world seers and prophets: They are they who saw the mysteries of godliness; they saw the flood before it came; they saw angels ascending and descending upon a ladder that reached from earth to heaven; they saw the stone cut out of the mountain, which filled the whole earth; they saw the Son of God come from the regions of bliss and dwell with men on earth; they saw the

Deliverer come out of Zion, and turn away ungodliness from Jacob; they saw the glory of the Lord when he showed the transfiguration of the earth on the Mount; they saw every mountain laid low and every valley exalted when the Lord was taking vengeance upon the wicked; they saw truth spring out of the earth, and righteousness look down from heaven in the last days, before the Lord came the second time to gather his elect; they saw the end of wickedness on earth, and the Sabbath of creation crowned with peace; they saw the end of the glorious thousand years, when satan was loosed for a little season; they saw the day of judgment when all men received according to their works, and they saw the heaven and earth flee away to make room for the city of God, when the righteous receive an inheritance in eternity: And, fellow so-journers upon earth, it is your privilege to purify yourselves and come up to the same glory, and see for yourselves, and know for yourselves: Ask, and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you.

The elders began to return from their missions to the eastern states, and present the histories of their several stewardships in the Lord's vineyard; and while together in these seasons of joy, I enquired of the Lord and received the following:

A Revelation given the 22d and 23d of September, 1832.

ON PRIESTHOOD.

A revelation of Jesus Christ unto his servant Joseph Smith, jr. and six elders, as they united their hearts and lifted their voices on high; yea, the word of the Lord concerning his church, established in the last days for the restoration of his people as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon mount Zion, which shall be the city New Jerusalem; which city shall be built, beginning at the Temple Lot, which is appointed by the finger of the Lord, in the western boundaries of the state of Missouri, and dedicated by the hand of Joseph Smith, jr. and others, with whom the Lord was well pleased.

Verily this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the Temple, which Temple shall be reared in this generation; for verily, this generation shall not all pass away until an house shall be built unto the Lord and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house. And the sons of Moses, according to the holy priesthood, which he received under the hand of his father-in-law, Jethro, and Jethro received it

under the hand of Caleb, and Caleb received it under the hand of Elihu, and Elihu under the hand of Jeremy, and Jeremy under the hand of Gad, and Gad under the hand of Esaias, and Esaias received it under the hand of God; Esaias also lived in the days of Abraham and was blessed of him, which Abraham received the priesthood from Melchizedek, who received it through the lineage of his fathers, even till Noah; and from Noah till Enoch, through the lineage of their fathers, and from Enoch to Abel, who was slain by the conspiracy of his brother, who received the priesthood by the commandments of God by the hand of his father Adam, who was the first man; which priesthood continueth in the church of God in all generations, and is without beginning of days or end of years.

And the Lord confirmed a priesthood also upon Aaron and his seed throughout all their generations, which priesthood also continueth and abideth so ever, with the priesthood which is after the holiest order of God. And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God. Therefore, in the ordinances thereof the power of godliness is manifest; and without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh; for without this no man can see the face of God, even the Father, and live.

Now this Moses plainly taught to the children of Israel in the wilderness, and taught diligently to sanctify his people that they might behold the face of God; but they hardened their hearts and could not endure his presence, therefore, the Lord in his wrath, (for his anger was kindled against them,) swore they should not enter into his rest, while in the wilderness, which rest is the fulness of his glory. Therefore he took Moses out of their midst and the holy priesthood also; and the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory gospel, which gospel is the gospel of repentance and of baptism and the remission of sins and the law of carnal commandments, which the Lord, in his wrath, caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb; for he was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power—to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of his people, to prepare them for the com-

ing of the Lord, in whose hand is given all power.

And again, the office of elder and bishop are necessary appendages belonging unto the high priesthood. And again the offices of teachers and deacons are necessary appendages belonging to the lesser priesthood, which priesthood was confirmed upon Aaron and his sons.

Therefore, as I said concerning the sons of Moses—for the sons of Moses and also the sons of Aaron shall offer an acceptable offering and sacrifice in the house of the Lord, which house shall be build unto the Lord in this generation upon the consecrated spot, as I have appointed—and the sons of Moses and of Aaron shall be filled with the glory of the Lord upon mount Zion in the Lord's house, whose sons are ye; and also many whom I have called and sent forth to build up my church; for who-so is faithful unto the obtaining of these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies: they become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom and the elect of God; and also all they who receive this priesthood receiveth me, saith the Lord, for he that receiveth my servants receiveth me, and he that receiveth me receiveth my Father, and he that receiveth my Father receiveth my Father's kingdom.—Therefore, all that my Father hath shall be given unto him; and this is according to the oath and covenant which belongeth to the priesthood. Therefore, all those who receive the priesthood receive this oath and covenant of my Father which he cannot break, neither can it be removed; but whoso breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come. And all those who come not unto this priesthood, which ye have received, which I now confirm upon you who are present this day, by mine own voice out of the heavens, and even I have given the heavenly hosts and mine angels charge concerning you.

And now I give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life; for you shall live by every word that proceedeth forth from the mouth of God. For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ; and the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world that hearkeneth to the voice of the Spirit, and every one that hearkeneth to the voice of the Spirit, cometh unto God, even the Fa-

ther; and the Father teacheth him of the covenant which he has renewed and confirmed upon you, which is confirmed upon you for your sakes, and not for your sakes only, but for the sake of the whole world: and the whole world lieth in sin; and groaneth under the darkness and under the bondage of sin; and by this you may know they are under the bondage of sin, because they come not unto me; for whose cometh not unto me is under the bondage of sin; and whose receiveth not my voice is not acquainted with my voice, and is not of me: and by this you may know the righteous from the wicked, and the whole world groaneth under sin and darkness even now.

And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do, according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for shall the children of the kingdom pollute my holy land? Verily, I say unto you, Nay.

Verily, verily I say unto you, who now have my words, which is my voice, blessed are ye inasmuch as you receive these things: for I will forgive you of your sins with this commandment, that you remain steadfast in your minds in solemnity and the spirit of prayer, in bearing testimony to all the world of those things which are communicated unto you.

Therefore go ye into all the world, and whatsoever place ye cannot go into ye shall send, that the testimony may go from you into all the world, unto every creature. And as I said unto mine apostles, even so I say unto you; for you are mine apostles, even God's high priests: ye are they whom my father hath given me: ye are my friends: therefore, as I said unto mine apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost; and these signs shall follow them that believe:

In my name they shall do many wonderful works: in my name they shall cast out devils: in my name they shall heal the sick: in my name they shall open the eyes of the blind;—

and unstop the ears of the deaf: and the tongue of the dumb shall speak: and if any man shall administer poison unto them it shall not hurt them: and the poison of a serpent shall not have power to harm them. But a commandment I give unto them, that they shall not boast themselves of these things, neither speak them before the world; for these things are given unto for your profit and for salvation.

Verily, verily I say unto you, they who believe not on your words, and are not baptized by water, in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom, where my Father and I am. And this revelation unto you, and commandment, is in force from this very hour upon all the world, and the gospel is unto all who have not received it. But verily I say unto all those to whom the kingdom has been given, from you it must be preached unto them that they shall repent of their former evil works; for they are to be upbraided for their evil hearts of unbelief: and your brethren in Zion for their rebellion against you at the time I sent you.

And again, I say unto you my friends, (for from henceforth I shall call you friends,) it is expedient that I give unto you this commandment, that ye become even as my friends in days when I was with them travelling to preach this gospel in my power: for I suffered them not to have purse or scrip, neither two coats: behold I send you out to prove the world, and the laborer is worthy of hire. And any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb, or joint; and an hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst.

Therefore, take no thought for the morrow, for what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed; for consider the lillies of the field, how they grow, they toil not, neither do they spin; and the kingdoms of the world, in all their glory, are not arrayed like one of these; for your Father who art in heaven, knoweth that ye have need of all these things. Therefore, let the morrow take thought for the things of itself. Neither take ye thought beforehand what ye shall say, but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man.

Therefore let no man among you, (for this commandment is unto all the faithful who are called of God in the church, unto the ministry,) from this hour, take purse or scrip, that goeth forth to proclaim this gospel of the kingdom. Behold I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come.— And whoso receiveth you, there I will be also: for I will go before your face: I will be on your right hand and on your left, and my Spirit shall be in your hearts, and mine angels round about you, to bear you up.

Whoso receiveth you, receiveth me, and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward: and he that doeth not these things is not my disciple: by this you may know my disciples. He that receiveth you not, go away from him alone by yourselves, and cleanse your feet, even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man. And in whatsoever village or city ye enter, do likewise. Nevertheless, search diligently and spare not; and woe unto that house, or that village, or city, that rejecteth you, or your words, or testimony concerning me. Woe, I say again, unto that house, or that village, or city, that rejecteth you, or your words, or your testimony of me; for the Almighty, have laid my hands upon the nations to scourge them for their wickedness; and plagues shall go forth, and they shall not be taken from the earth until I have completed my work which shall be cut short in righteousness; until all shall know me, who remain, even from the least unto the greatest, and shall be filled with the knowledge of the Lord, and shall see eye to eye, and shall lift up their voice, and with the voice together sing this new song, saying,

The Lord hath brought again Zion:

The Lord hath redeemed his people, Israel,
According to the election of grace,
Which was brought to pass by the faith,
And covenant of their fathers.

The Lord hath redeemed his people,
And satan is bound, and time is no longer:
The Lord hath gathered all things in one:

The Lord hath brought down Zion from above:

The Lord hath brought up Zion from beneath:

The earth hath travailed and brought forth her strength;

And truth is established in her bowels.

And the heavens have smiled upon her;
And she is clothed with the glory of her God:
For he stands in the midst of his people:
Glory, and honor, and power and might,
Be ascribed to our God, for he is full of
mercy,

Justice, grace and truth, and peace,
For ever and ever; Amen.

And again, verily, verily I say unto you. it is expedient. that every man who goes forth to proclaim mine ever lasting gospel, that inasmuch as they have families and receive monies by gift, that they should send it unto them, or make use of it for their benefit, as the Lord shall direct them, for thus it seemeth me good. And let all those who have not families, who receive moneys, send it up unto the bishop in Zion, or unto the bishop in Ohio, that it may be consecrated for the bringing forth of the revelations and the printing thereof, and for establishing Zion.

And if any man shall give unto any of you a coat, or a suit, take the o'd and cast it unto the poor, and go your way rejoicing. And if any man among you be strong in the Spirit, let him take with him he that is weak, that he may be edified in all meekness, that he may become strong also.

Therefore, take with you those who are ordained unto the lesser priesthood, and send them before you to make appointments, and to prepare the way, and to fill appointments that you yourselves are not able to fill. Behold this is the way that mine apostles, in ancient days, built up my church unto me.

Therefore let every man stand in his own office, and labor in his own calling; and let not the head say unto the feet, it hath no need of the feet, for without the feet how shall the body be able to stand? also the body hath need of every member, that all may be edified together, that the system may be kept perfect.

And behold, the high priests should travel, and also the elders, and also the lesser priests; but the deacons and teachers should be appointed to watch over the church, to be standing ministers unto the church.

And the bishop, Newel K. Whitney, also, should travel round about and among all the churches, searching after the poor, to administer to their wants by humbling the rich and the proud: he should also employ an agent to take charge and to do his secular business, as he shall direct; nevertheless, let the bishop go unto the city of New York, and also to the city of Albany, and also to the city of Boston, and warn the people of those cities with the sound of the gospel, with a loud voice, of the

desolation and utter abolishment which awaits them if they do reject these things; for if they do reject these things the hour of their judgment is nigh: and their house shall be left unto them desolate. Let him trust in me and he shall not be confounded; and an hair of his head shall not fall to the ground unnoticed.

And verily, I say unto you, the rest of my servants, go ye forth as your circumstances shall permit, in your several callings, unto the great and notable cities and villages, reproving the world in righteousness of all their unrighteous and ungodly deeds, setting forth clearly and understandingly the desolation of abomination in the last days; for with you saith the Lord Almighty, I will rend their kingdoms, I will not only shake the earth, but the starry heavens shall tremble: for I the Lord have put forth my hand to exert the powers of heaven: ye cannot see it now, yet a little while and ye shall see it, and know that I am, and that I will come and reign with my people. I am Alpha and Omega, the beginning and the end: Amen.

CONTINUATION OF ELDER RIGDON'S TRIAL.

Sidney's first revelation in Kirtland was telling the people that the kingdom was rent from them, and they might as well all go home for they were rejected. The saints felt very bad and were almost distracted. When brother Joseph came home, (who was absent at the time) he called Sidney into council and there told him he had lied in the name of the Lord; and says he, 'you had better give up your licence and divest yourself of all the authority you can, for you will go into the hands of satan, and he will handle you as one man handleth another, and the less authority you have the better for you.' Sidney gave up two licences to brother Whitney, (who has got them at this day) and according to his own testimony, he was handled by satan just as brother Joseph said, and weltered in the most extreme agony for about two or three months, and then brother Joseph seeing that he had repented, said that he had suffered enough and restored him again. He made a tremendous blunder at the first revelation, but we would hardly suppose that a man who has been in the church so long as Sidney has, would make such a monstrous blunder as he has made this time. The object of Sidney's revelation was to divide the church and scatter it. Brother Joseph has said at different times, that if elder Rigdon was to lead the church twelve months, he would lead them to the devil. When he attempted to lead the people in Kirtland, it

was to lead them to the devil, and when he made the attempt this time, it was for the same purpose. When he was making his flowery sermon and endeavoring to captivate the people by his eloquence, they looked, and when he had got through, behold they had seen nothing; and when he found that there were those who were on the alert, and that there were men in whose ears the God of heaven would whisper, and they would discover his principles, he could not stand it; he was going to run; he was in a wonderful hurry to get back to Pittsburg. He was determined not to let brother Young pull the things out of him. I presume the atmosphere did not feel very congenial to his spirit. After we had been and spent the evening with him last Tuesday and had concluded to demand his licence, he then said he was going to publish the history of all the secrets of this church. I think if he don't give a straighter history than he has given in his revelation, we shall not need to be at the trouble to go abroad and contradict it, for he will contradict himself. He took a position when he first came here, but since that he has left the ground entirely. If he talks with one of brother Joseph's friends, he will say, 'I admit that Joseph held the keys of the kingdom at his death,' but if he talks with those who are not Joseph's friends, he will say, 'I knew he was not led of God for a long time.' In our council in the Seventie's Hall, he said that this vision was a continuation of the vision recorded in the book of Doctrine and Covenants. There was however this difference, the one in the Doctrine and Covenants was an open vision, but the vision he received in Pittsburg was a mental vision, a vision presented to the mind. Now it seems very likely that while brother Sidney was maturing his plans in Pittsburg, and laying his schemes as to what course he would pursue, it was very natural to see that the church would cut him off. There are many who seem to be in difficulty concerning Sidney Rigdon's standing in the church during the time he has been wallowing in his filth and corruption for four or five years past. I know how he has stood, but I rather some one else would tell it, I shall therefore leave the subject.

Elder John Taylor arose and said, I wish to make a few remarks, and to give in my testimony in this case. There has already been much said, sufficient to criminate Elder Rigdon, and to prove satisfactorily to the minds of every unprejudiced person, that he is unworthy of the confidence we have reposed in him; that he has dishonored his high and holy calling, and has in every way disqualified himself to act in that relationship to the church,

which he has heretofore sustained. We did not investigate his conduct or character previous to the conference before alluded to, in order to prove this; his own acts and deeds since his return from Pittsburg, as they have been set forth before this conference, are sufficient to establish that fact. It may be supposed by some that the Twelve are enemies to Elder Rigdon. So far from this, they have courted his company. They invited him frequently to their councils, and have shown every mark of esteem, deference and respect, which his long standing in the church, his years, his talent and his calling would entitle him to.— They have been extremely solicitous to cultivate a friendly feeling, and not till they were forced with overwhelming testimony, have they taken steps in the matter; but they have a duty to God and to this church to perform; and whatever may be their personal predilections, prejudices or feelings; they feel bound by the relationship they sustain to this church and to God, to lay aside all private feelings and secondary considerations in the fulfillment of the great work that they are called upon to perform.

Elder Rigdon was appointed by President Smith to go to Pittsburg and build up a church; but he was expressly forbid to take any one with him. Now I would ask, has Elder Rigdon accomplished his mission? Has he sought to build up the church according to President Smith's order? No. He has been holding secret meetings; he has ordained men illegally, and contrary to the order of the priesthood; he has been ordaining men to the offices of prophets, priests and kings; whereas he does not hold that office himself; who does not know that this is wrong? There is not an officer belonging to the church but what is acquainted with this fact. Can a teacher ordain a priest? Can a priest ordain an elder? Can an elder ordain a high priest, or any of the former, ordain an apostle? You all know they could not, it is contrary to the order of God; and yet we find that President Rigdon, a man who ought to know better—who does know better—has been ordaining men to office that he does not hold himself; and yet he has come to us with a revelation to lead this church to the Celestial kingdom of God; and even if he had the authority to ordain these men, he could not do it in and of himself without the accompanying ordinances, and under the circumstances which he did. There are numbers here who can bear witness to the truth of what I now say. These things go plainly to show that his mind is enveloped in darkness, that he

is ignorant and blinded by the devil, and incompetent to fulfill the work which he has undertaken.

There are some who would insinuate that we should be merciful; we have been as merciful as we could be in the fulfillment of our official duties. But if we pass over such gross violations of the ordinances of God's house, and such departures from the revelations of God; if such ordinations and organizations are suffered to proceed, we shall, as a people, soon be destroyed. I see men in this congregation who have received illegal ordinations, ordinations imparted through a perversion of the priesthood, and through the influence of an improper spirit. Who wants to see their friends destroyed in this way? A man may receive a spirit in a few minutes, the which it will take him years to get entirely rid of. I don't want any man with such a spirit to put his hands on my head, or on the head of any of my brethren.

Some people talk as though they considered these things very little matters; but it was for a transgression of this kind that satan and his angels was cast out of heaven, and it is those very principles that have destroyed the church in every age of the world. It was not for drunkenness, theft nor any other act of immorality that satan was hurled from heaven, but for resisting authority, and trying to subvert the order of God. And this is the thing that Elder Rigdon is guilty of; which is calculated to lead men to destruction. I consider that this conference has had evidence enough before it in relation to the matter. We have tried him who said he was a prophet, and sent of God with revelations to this church, and found him a liar. I feel sorry for him as a man, but I also feel sorry for others whom he is leading astray. What has been the cause of all our difficulties? Why, a little difference of feeling, a little difference of opinion, a little difference of spirit, and this little difference has finally ended in bloodshed and murder. I do not blame those men who shot our beloved brethren, Joseph and Hyrum Smith, one hundredth part as much as William and Wilson Law, the Fosters and the Higgers: it is true they are murderers, but I consider that those men who pointed their guns at me, are not so steeped in crime, nor half so guilty before God, as those men who were their instigators, their aiders and abettors. They are the men who are the most guilty before God, and of them will their blood be required.

Elder W. W. Phelps said, it becomes necessary on this occasion that you should be ac-

quainted with all the facts in the case. I am knowing myself to most of the facts. Perhaps I have taken a greater interest, and have been better disposed towards Sidney Rigdon than many would suppose under existing circumstances. I have endeavored to be his friend in every situation I could. When I learned he had arrived from Pittsburg I went to see him, and tried to find out his views and calculations on the subject, but in all his conduct there appeared to be something wrong, a reluctance to communicate. I have had as good a privilege of knowing the whole of Joseph Smith's revelations as any other man, and I know that the Twelve are the first in authority after the first presidency. Secondly, the Twelve are the travelling high council, to regulate all the affairs of all the churches in all the world. Now I would ask this congregation, are you willing to throw away this authority for one man?—What have you gathered here for? You have gathered here to build up a city; to build up a kingdom, and shall we come up to this time, and then throw away the revelations and all the measures laid down by Brother Joseph? No! verily no!

There are a few in authority in this place who have been sustaining Sidney Rigdon although the church voted to sustain the Twelve. I would give them all the advice I am able, to save them; and will read a revelation which was given November 1st, 1833.

“Kirtland Nov. 19, 1833.

And again, blessed be Brother Sidney, also, notwithstanding he shall be high and lifted up, yet he shall bow down under the yoke like unto an ass that croucheth beneath his burthen; that learneth his master's will by the stroke of the rod, thus saith the Lord. Yet the Lord will have mercy on him, and he shall bring forth much fruit; even as the vine of the choice grape, when her clusters are ripe, before the time of the gleanings of the vintage; and the Lord shall make his heart merry as with sweet wine, because of him who putteth forth his hand, and lifteth him up out of deep mire, and pointeth him out the way, and guideth his feet when he stumbles, and humbleth him in his pride. Blessed are his generations: nevertheless one shall hunt after them as a man hunteth after an ass that hath strayed in the wilderness, and straightway findeth him and bringeth him into the fold. Thus shall the Lord watch over his generation, that they may be saved; even so, Amen.”

Now I want he should be dealt with in justice, but yet with mercy, for I know that what you do here this day, will be sealed in heaven,

until the day of redemption and it will be impossible to get it off. You will perceive by this prophecy, that all this has to come upon him. He will stumble and be cast into the mire; his family will stray away, &c. I think enough has been said to make the matter plain to the minds of the people. He has come and lied in the name of the Lord. He has told me two stories. He said he wanted to form an intimacy with the Twelve, but he has never taken one step to do it, but has in every instance, endeavored to shun them. The devil has blinded his eyes, and he has endeavored to blind the minds of the people against those revelations that have been our guide since we came into this church. Those revelations that said we should build the temple, in order to save ourselves and our dead, and bring to pass those keys and blessings which will secure to ourselves and our posterity the blessings which all, since the days of Adam, had lived and died for. The Lord has said that the church would be able to judge those who were prophets and those who were not. The first thing Elder Rigdon endeavored to press upon the minds of the people, was the idea that it belonged to some person to rise up and build up the church to Joseph Smith, but there is no such thing written in the Bible, or the Book of Mormon, or the Book of Doctrine and Covenants. This church has been built up to Jesus Christ, and Joseph Smith always taught us that there is no other name whereby we can be saved but in and through the name of Jesus Christ.

It is one part of the portion of this people to be tried to the centre, and you will learn to judge men when they come before you. There will be men who cannot endure a celestial law, and consequently, they cannot obtain a celestial glory. Brother Sidney is endeavoring to draw off a party, and he will be like those who are spoken of in the vision: some for Paul, some for Apollos, some for Cephas, &c., and many will have to go to outer darkness and there tarry till they have paid the uttermost farthing. Is there one person here who wishes to barter away a certainty for an uncertainty and go to perdition? If any man comes to you to lay on hands suddenly, don't suffer them to do it, lest ye be deceived. Recollect this—"an apostle is an elder" and he has authority to ordain elders, priests, &c. Be wise and lay hands suddenly on no man; neither suffer any one to lay hands suddenly on you. It takes a majority of any quorum, according to the order of God, as declared in the Doctrine and Covenants, which I hold in my hand, and the common consent of the whole church, to

make any act valid; every ordination, therefore made by Sidney Rigdon, he being one only out of a quorum of three, even if he had not otherwise transgressed, is illegal. I therefore, in the authority of the holy priesthood, and as one who cannot look upon sin with any degree of allowance, declare his late revelations, and his extraordinary ordinations of prophets, priests and kings among the Gentiles, holding the keys of David,—*of the devil*; and let all the people say: Amen.

Elder Heber C. Kimball arose and said he was sick and could scarcely speak, but he could not forbear to offer his testimony on this subject. You have already had the testimony of my brethren, and I feel disposed to offer my testimony. I have been in all their councils since they returned home. I was with the brethren at Elder Rigdon's last Tuesday, but I don't know that I can do any thing more than confirm what they have said. They have related things as they transpired, as near as I can recollect, and I cannot do more than confirm their testimony. As to Elder Rigdon's course there is scarce any one that can give a relation of it. Elder Rigdon is a man I have always respected as a man, but I have not respected his course for more than five years past.—Brethren, I have known his course and was aware of it all the while. When I have gone abroad to preach and have returned again, I would not have the privilege of sleeping, before Brother Joseph would call us to council; and there is not a thing of importance which was ever done, but Brother Joseph counselled with us. Elder Rigdon after he came from Pittsburg never attended council only when he could not avoid it. He has no authority only what he receives from the church, if he was one with us, why was he not in our councils? He was not in the council pertaining to the High Priesthood until just before he started for Pittsburg. Brother Phelps was the means of bringing him in, but he has not got the same authority as others; there are more than thirty men who have got higher authority than he has. Elder Rigdon has intimated that if we opposed him we should have a mob on us.—Brethren, if I have to be martyred for the truth, amen to it! If I have to go as Joseph and Hyrum did, it will be a short work. Elder Rigdon has not been in good standing as a counsellor to Brother Joseph for some years. Brother Joseph shook him off at the conference a year ago, he said he would carry him no more; if the church wanted to carry him they might, but he should not. Joseph said, he had no more authority in his office as counsellor. El-

Majority of the Quorum

der Amasa Lyman was appointed in his stead, and all the power and authority and blessings which Elder Rigdon ever had, was put on the head of Brother Amasa. Brother Hyrum plead to have Elder Rigdon restored, he said try him a little longer, try him another year; Brother Joseph would not receive him again but shook him off. The church voted to try him again, and it was the church that received him and not Brother Joseph. If Elder Rigdon was in good standing, why has he not been with Bro. Joseph in all his councils. He has not acted as a councillor in Bro. Joseph's councils for five years, but the Twelve have, they have never forsaken him. Now when Bro. Joseph is gone, he comes and sets us aside. I have handled with my hands, and have heard with my ears, the things of eternal reality, but I never betrayed Bro. Joseph.

Brethren, as it was in the days of Moses, so it is now. When Moses went into the Holy of Holies, he pulled off his shoes; Bro. Joseph has passed behind the veil and he pulled off his shoes, and some one else puts them on, until he passes the veil to Bro. Joseph. President Young is our president, and our head, and he puts the shoes on first. If Brother Hyrum had remained here, he would have put them on.—Hyrum is gone with Joseph and is still his counsellor. The Twelve have received the keys of the kingdom and as long as there is one of them left, he will hold them in preference to any one else. I wish the people would hear and be wise, and those who have been upholding Brother Sidney, would turn about before they go into everlasting despair. Here is John C. Bennett, and Wm. and Wilson Law, Robert D. Foster and the Higbee's, are all the while seeking to come back and if they cannot accomplish their purposes they will seek to take our lives. We stand forth as the shepherds of the sheep, and we want to lead you into green pastures, that you may be healthy and strong. There are men here brethren who have got authority, but we don't want to mention their names, for the enemy will try to kill them.

President Young arose again and said he wanted to read some testimony which had been presented to him relative to this case, but did not wish to mention the names of the individuals at the present time, if it could be dispensed with. He continued: honest men may be deceived for a time, but they will generally see their error and turn about. There are some who are trolling off and wanting to make divisions amongst us. Brother Sidney says, "if we go to opposing him he will tell all of our

secrets!" but I would say, oh don't, Brother Sidney! don't tell our secrets, oh don't! But if he tells of our secrets, we will tell of his—tit for tat. He has had long visions in Pittsburgh revealing to him wonderful iniquity amongst the saints. Now, if he knows of so much iniquity, and has got such wonderful power, why don't he purge it out? He professes to have got "the keys of David." Wonderful power, and revelations, and he will publish our iniquity! Oh dear, Brother Sidney, don't publish our iniquity! Now don't! John C. Bennett said in his exposure, he knew all of Brother Joseph's secrets, and he would publish them. Joseph H. Jackson, says he has published all Joseph's secrets, but nobody believes their tales, because they lie! and if Sidney Rigdon undertakes to publish all of our secrets, as he says, he will lie the first jump he takes. If Sidney Rigdon knew of all this iniquity why did he not publish it sooner? It there is so much iniquity in this church, as you talk of, Elder Rigdon, and you have known of it so long, you are a black hearted wretch because you have not published it sooner. If there is not this iniquity you talk of, you are a black-hearted wretch, for endeavoring to bring a mob upon us and murder innocent men, women and children! Any man that says the Twelve are bogus makers, or adulterers, or wicked men, is a liar; and all who say such things shall have the fate of liars, where there is weeping and gnashing of teeth. Who is there that has seen us do such things? No man. The spirit that I am of tramples such slanderous wickedness under my feet. And if they take my life I will go where they cannot hurt me.

Brother Joseph did cast off Sidney, and his power and authority was taken from him, and put upon Amasa Lyman. We told Brother Sidney to come along with us, and if he will do this we will build him up. Let him do as Elder Amasa Lyman has done. Now we don't expect ever to move without revelation and they that have the keys of the kingdom can get revelation. If any thing would make me fight it would be to hear any one heap charges on Brother Joseph who is dead. They cannot let the dead alone so great is their corruption and wickedness.

Here is another secret leaked out of their secret meetings. They say the man of sin spoken of in the revelations, is the Twelve. A pretty large man I should say. Now this is the testimony we present before this council to know if we are to fellowship Elder Rigdon any longer.

I shall now wait and see if there is any one

Amasa Lyman

to produce testimony in favor of the opposite side of the question.

President Wm. Marks arose and said he felt disposed to say a few words in defence of Elder Rigdon. There has been a strong team against him. They all seem to speak against him and there is nothing said in his favor. I feel to take up the opposite side of the question and say something in his defence, for I have always been a friend to Elder Rigdon. It has always been the case before this High Council, that there are two sides to the question; there are some to speak in favor of the accused, but there seems to be only one side to this subject. There has been many things said which I know nothing about. But as it has always been the case before the High Council that some should speak in the defence of the accused, I feel to volunteer to speak in his behalf. It is no more than right that both sides should be represented. I don't wish to justify any man in an error, but there is a trial before this church and council. In regard to his character there has been many things said which appear to be objectionable, but I can do some of them away. I hear objections to his authority, and to his conduct for four or five years past. There were charges brought before the conference, last fall, and one or two days spent in hearing of them, and it seemed to me, that every exertion was made that could be made, to criminate him and cut him off. There was time given to bring all the charges that could be got at, but there was not a single particle of the charges sustained, if I recollect right, as to proving him guilty of committing any of the acts specified in the charges. Now I think if Brother Rigdon was restored at that time we ought not to go beyond the conference to fetch up charges to-day; but here are charges fetched up for years back. It is known that he was restored to full faith and fellowship last fall. I have heard Brother Joseph say repeatedly since that time, that all things was right between them. Just before Elder Rigdon left here I heard Bro. Joseph say that all things were right between them. Sister Emma had a good many feelings against Elder Rigdon, but they are all done away. She has said within a few months, and in fact within one week, that she was on as good terms with Elder Rigdon as she had ever been since he was a member of the church.

As respects his not presenting his vision or revelation before the first quorum, I can say, that Elder Rigdon did not know that this order was introduced. Brother Joseph told us that he, for the future whenever there was a revelation to be presented to the church he should

first present it to that quorum, and then if it passed the first quorum, it should be presented to the church. But Brother Rigdon did not know this, for he was only just brought into the quorum before he left to go to Pittsburg.

There have been many things said of his course since he came from Pittsburgh which I know nothing of, as to his wishing to lead this people, I don't know anything about it. And as to his revelations being from the devil, I am sure I don't know whether they are from God or the devil. The Twelve and the High Council both know that my mind differs from theirs respecting the organization. I had always been taught that the first presidency would remain and always be with the church. I had always understood that the church would be imperfect without a quorum of three to stand as a first presidency, and I cannot find any law to say that this quorum should ever be dropped. I laid my hands on Brother Sidney with Brother Joseph and he ordained him to be a "prophet and a seer and revelator," and to be equal with him in holding the keys and authority of this kingdom. I have known this for two years, and according to my understanding he has not lost it through transgression. I still feel that he is a member of the quorum of the first presidency, and I always expected that the quorum would be filled up the same as at the commencement. I always felt that there was a power and responsibility in that quorum which did not exist any where else. I will read an extract from the 84th section of the book of Doctrine and Covenants: "Verily I say unto you, the keys of this kingdom shall never be taken from you, while thou art in the world, neither in the world to come: nevertheless, through you shall the oracles be given to another." This is what I ever supposed would be the case that through him the oracles should be given to another who should be a prophet, and a seer and revelator, and through him to the church. I have always felt since last special conference that the order was not according to this pattern. Sidney Rigdon and Frederick G. Williams were appointed to stand equal with Joseph in this kingdom; and I always supposed that one would receive the oracles from Joseph and give them to the church. Now brethren, I have searched diligently to get at the right of the matter, and I know I am honest and wish to know how it should be.

I will read another extract from the Doctrine and Covenants, which you will find on the ninety-sixth page. I never supposed that this quorum could be disorganized while there was one or two left. I have ever felt that Elder

Rigdon sustains his authority; I never believed he had lost it through transgression; I believe he is the man to receive the oracles from Brother Joseph and give them to the church; all I want is to have the thing right, and when I believe it is right, I am as ready to confess it as any other man. (Read several extracts from D. & C.)

When this organization is broken up there is a quorum broken up which is of great power and authority, and I always thought it ought to have been continued. The church has always supposed that the Twelve were to bear the gospel to all the world, and when they are absent, who will preside over the church? We know that it is necessary for individuals to preside over the whole church. Now, we are losing this office and power and authority, but I feel as though we don't want to lose any thing. I feel that we ought to keep up the organization, if it is right to do so.

When Elder Rigdon first came from Pittsburgh he said it was his place to receive the oracles, but there was a delicacy in Brother Rigdon in presenting his claims to the people; he supposed there would have been some individuals who would have taken up the case.—It appears from what has been stated this morning, that questions have been put which seems to bring a contradiction. If Elder Rigdon has done any thing worthy of being severed from the church, I feel to go with the church, and to be satisfied with what they do. I don't know that I can see any thing worthy of cutting him off at the present time. Probably I am prejudiced in his favor; if it is wrong I hope the brethren will forgive me. When I have sat with the High Council I have always tried to divest myself of prejudice. I am willing that the High Council and church should act on his case, if they think best. I felt as though there was a great many men here who were saying hard things against him and nobody to speak a word for him, and I have volunteered to say a few words in his defence.

I have had a conversation with Elder Rigdon and I cannot find that he has committed a crime. The church has never cut off any person without a crime was proven against him. Now is there a man in the church who has received the ordination of a prophet, seer and revelator? If there is I want to see him.—There has men been ordained prophets, priests and kings, but I have never heard of any one being ordained a seer and revelator. I think I am knowing to all the ordinations, but I don't know of a man who has been ordained to the office and calling Brother Sidney has; and if

he is cut off, who will we have to obtain revelations? A man must be in possession of this power to be able to ordain a prophet, and a seer and a revelator. If there is a man ordained to lead this people, I do not know it. I don't believe there are sufficient revelations given to lead this people, and I am fully of the belief that this people cannot build up the kingdom except it is done by revelation.

President Young arose and replied—I feel it a duty to make some remarks in reply to what Brother Marks has said with regard to Brother Rigdon's character. I have not been beyond the last fall conference to fetch evidence.—There was enough brought forward at the conference, and abundance more could have been presented, but Brother Hyrum plead so hard it was kept back. Brother Rigdon did enough when he came from Missouri, to cut him off from the priesthood. He said he never would follow Brother Joseph's revelations any more, contrary to his own convenience. He said Jesus Christ was a fool to him in sufferings; was this not enough to cut him off? There was enough to cut him off long ago, but Brother Marks has endeavored to soft soap the people. I have known that Brother Marks had no evidence but the written word? But if this people have no evidence but the written word, it is quite time to go to the river and be baptised for the remission of their sins. Who cannot see that Elder Rigdon would sacrifice this people? Brother Marks says, if there are any ordained to offices equal with Elder Rigdon he don't know it. He don't know all the ordinations, nor he won't till he knows something more than the written word.

I know the reason why Brother Joseph said all was right between him and Elder Rigdon; he (Rigdon) was whining all the while because of his sufferings. He wanted to go back to Kirtland. Brother Hyrum went to Brother Joseph and plead with him again, and begged of Joseph to "bless him—hold on to him, for I believe he will yet straighten out," and he finally got him ordained. But did he help Brother Joseph after this? No. There was then another revelation given for him to move his family near to Brother Joseph. He finally did, but did he then go to Brother Joseph and assist him in his councils? He did not.

If I had the same feelings towards this people that Elder Rigdon and some others have I should hope you would cast us off to-day. Elder Rigdon is now preaching secretly to the people, to have them go back to Pittsburgh—go back to the "leeks and onions." He has prophesied in the name of God that we won't

build this temple. As has been previously stated, Elder Rigdon was not in our councils before he went away. But, Brother Hyrum used to go and see him, and labor with him, and Sidney would make great promises, which would cause Hyrum to come and plead with Joseph again, and say, Brother Joseph bless him, he will come back &c. He is going contrary to Joseph's instructions, and he shall not lead the innocent to destruction; I say it in the name of Israel's God. His orders was to go to Pittsburgh and build up a kingdom, but he was positively prohibited from taking any one with him from this place, but, now he wants to divide the people and take them somewhere, to the mountains near Pittsburgh. Elder Rigdon can go to Carthage, and to Warsaw, and he is in no danger from the mob; but can a prophet of God go there with safety? No, he cannot.—If I was to lay down my authority in this church, they would soon say, Mr. Young how do you do, *I approve of your course*. As to Elder Rigdon's revelations, they are from the same source as Oliver Olney's, Gladden Bishop, Mr. Strang's, &c. They are from the Devil. John C. Bennett passed up the river last Tuesday, and called at the upper landing. He sent a messenger to Elder Rigdon and wished to see him, and Elder Rigdon would have gone had not a Mr. Lawrence, (who professes no kind of religion) rebuked him. If you make Sidney Rigdon your president and leader, you will soon have John C. Bennett here, with the Laws and Festers and all the murderous clan. Elder Rigdon was the prime cause of our troubles in Missouri, by his fourth of July oration. He is liable to be deceived, and has already been deceived. As to a person not knowing more than the written word, let me tell you that there are keys that the written word never spoke of, nor never will.

All I ask of men or women to do, is, if they believe in Sidney Rigdon and want him to lead them, I want they should be bold enough to go with him, and not say they want to tarry with the church. They say they believe in Joseph Smith, and at the same time all their operations are to destroy and tear down what he has built up.

Elder P. P. Pratt briefly referred the people to the plea of Elder Marks, "that he did not know any thing to cut Elder Rigdon off." He referred the people to the testimony before them concerning his revelation to destroy this people and yet he has not done enough for Elder Marks.

TIMES AND SEASONS.

CITY OF NAUVOO,

OCTOBER 1, 1844.

CHURCH AND SLAVERY.

At the Methodist general conference for 1844, held in New York, the subject of slavery was brought up. The first object of investigation was F. A. Hardin, of Baltimore, a member of the conference, who had become a slaveholder by marrying a woman who owned a lot of slaves. The north and south very soon made a question of it; the north voted to suspend Mr. Hardin, and the south, surprised at the severity of the case, voted against it; both parties thought they acted according to the 'Discipline.'

A strong committee of six; three north and three south, were appointed, but as they could not agree, they were discharged; and in their own language; "then came the struggle in the case of Bishop Andrew. The committee on Epi-copacy, under the special instruction of the conference, reported a statement of the facts, from which it appears beyond controversy that he was connected with slavery, and was in fact a slaveholder. A resolution was first introduced asking him to resign; but this was subsequently superseded by another declaring it to be the sense of the conference that he should cease to exercise the functions of his office until the impediment of his connection with slavery should no longer exist. The debate on this resolution lasted about a fortnight, the south occupying the largest share of the time. The north, with but few exceptions, contended that the resolution was the very last which could preserve the church here from destruction, while the south declared, without a dissenting voice, that its passage would bring disaster and ruin upon her. The former affirmed the lawfulness of the measure, while the latter strenuously maintained that it was extra-judicial and utterly subversive of the Discipline. The excitement was intense, and all hope of a compromise was apparently at an end. In these circumstances, the bishops interposed and endeavored to persuade the parties to postpone all action on the question until the next general conference, to be held in 1848. This proposition satisfied neither party, and was therefore dropped by general consent.—Then came the final struggle—the resolution was put to vote and adopted by a large majority, nearly the whole north voting in its favor.

The south united in a strong protest against the proceeding, written by Dr. Bascom, of Kentucky, which was placed on the journal and re-

ferred to a committee of three on the part of the majority. This committee of which Dr. Durbin was chairman, on the last day of the session submitted a reply to the protest which was also entered on the journal.

The lines having been thus distinctly drawn between the parties, the next step taken was to rescind the resolution of 1840, declaring it inexpedient to permit colored persons to give testimony in church trial, in all cases where such testimony is not allowed by the civil courts.— This resolution had been a source of great trouble at the north, and it was repealed by a strong vote, without much discussion.

Thus defeated on every issue, the southern delegates united in a formal declaration that the farther jurisdiction of the general conference over the conferences at the south would be inconsistent with the success of the ministry in this part of the country. This declaration was referred to a committee of nine, who were instructed, in case they could not succeed in making an amicable adjustment of the difficulty, to devise, if possible, a plan for a constitutional division of the church. The committee made their report on Friday, the 7th inst. They proposed to submit a proposition to the annual conferences for such an alteration of the restrictive articles of the Discipline as would permit the next general conference, in case the South should find it necessary to withdraw and form a new ecclesiastical organization, to make an amicable division of all the church property.— This proposition was adopted by a nearly unanimous vote, and if sanctioned by the annual conferences, as it probably will be, the south will be free to secede from the church if she choose to do so. Whether she will do this or not, time only can determine."

☞ This sudden ecclesiastical opposition to slavery, bolstered up by national prejudice, will eventually be the overthrow of the Methodist and American union, slavery and peace, unless each party gives up their rights.

AN EPISTLE OF THE TWELVE,

TO THE CHURCH OF JESUS CHRIST OF LATTER-DAY

SAINTS:—*Greeting;*

Dear Brethren,

Having promised in our former epistles to address you from time to time, we now proceed to give you further information relative to the welfare of the church both temporally and spiritually; the building up of Nauvoo; the gathering of the saints; the building of the temple; the establishment of manufacturing, and various branches of industry; the support of the poor, and the preserving of peace, good order, union, love and

truth: to the suppression of vice, and every kind of disorder, evil, and immorality.

THE TEMPLE, as a great and glorious public work, immediately connected with the completion of our preparations, and ordinances, touching our salvation and exaltation, and that of our dead, necessarily claims our first, and most strict attention. And we rejoice to say for the encouragement of all, that its walls are now ready to receive the capitol, and the arches of the upper story windows; and in fact, seven of the capitol are already reared. The timbers are also being framed, and reared on the inside. In short it is progressing with a rapidity which is truly astonishing.

Let the saints now send in their young men who are strong to labor, together with money, provisions, clothing, tools, teams, and every necessary means, such as they know they will want when they arrive, for the purpose of forwarding this work.

Brethren, bring all your tithings into the store house, and prove the Lord, and see if he will not pour out a blessing, that there will not be room enough to receive.

Yes, brethren, we verily know and bear testimony, that a cloud of blessing, and of endowment, and of the keys of the fulness of the priesthood, and of things pertaining to eternal life, is hanging over us, and ready to burst upon us; or upon as many as live worthy of it, so soon as there is a place found on earth to receive it. Therefore, let no cunningly devised fable, no false delusive spirit, or vision, no man or set of men who go out from us, but are not of us, have any influence on your minds for a moment, to draw your minds away from this all important work. But enter steadily and regularly upon a strict observance of the law of tithing, and of free-will offerings, till Jehovah shall say it is enough; your offerings are accepted: then come up to the house of the Lord, and be taught in his ways, and walk in his path; yea, enter his sanctuary; and receive the oil of joy, for mourning, and the garment of praise, for the spirit of heaviness.

THE GATHERING, next claims our attention as a work of salvation, to be accomplished in wisdom and prudence. Your prophets and apostles, have often told you, that the saints cannot gather together in large numbers, and be able to enjoy the comforts and necessities of life, without the necessary calculations and preparations for the employment and support. Not only must farms be cultivated, houses built, and mills to grind the corn, but there must be something produced by industry, to send off to market in exchange for cash, and

for such other articles as we need. This must be produced, not by singing, or praying, or going to meeting, or visiting, or friendly greetings, or conversation, BUT, BY THE UNITED INDUSTRY, SKILL, AND ECONOMY OF THE WHOLE PEOPLE. Men, women, and children must be well, and constantly employed. In order the more effectually to do this, we must turn our attention to the erection of work-shops for the manufacture of every useful article; and wares thus manufactured must find a market, not in Nauvoo alone but in all the wide country, and in cities and towns abroad.

If the saints will commence and follow out this plan, and lay out their cash for the raw material, and employ their friends and themselves at home, instead of sending away all our cash for manufactured goods, we can soon produce millions of wealth, and the poor will have no cause of complaint: for among a temperate people thus employed there would soon be no poor except the widow, the orphan, or the infirm, and these could be abundantly provided for.

The fact is, we have a country abundantly supplied with natural resources, and calculated for the production of wool, flax, hemp, cotton, and many other articles; and we have water power to any amount; and after all our troubles, a prospect of peace and protection; in short every thing for the encouragement of capitalists and workmen. Come on then, all ye ends of the earth, take hold together, and with a long, strong, steady and united exertion, let us build up a strong hold of industry and wealth, which will stand firm and unshaken amid the wreck of empires and the crash of thrones.

In regard to principle and doctrine, we know that we are founded upon the plain and manifest truth as revealed from on high; and which is sufficiently manifest and plain to convince all honest men who look into it, and to confound all who oppose. The main object then which remains to be carried out is to practice accordingly, and to live according to our knowledge.

In order to do this we must not only be industrious and honest, in providing abundantly for our temporal wants, and for those for whom duty and charity bind us to act. But we must abstain from all intemperance, immorality and vice of whatever name or nature; we must set an example of virtue, modesty, temperance, continency, cleanliness, and charity. And be careful not to mingle in the vain amusements and sins of the world.

In nearly all cities or towns of an extensive population there are certain vices, or crimes, not exactly tolerated by law, but yet, borne with by the people, as a kind of unavoidable or necessary evil; such, for instance, as gambling, drunkenness, vain and wicked amusements and allurements, directly calculated to corrupt the morals of the people and lead them from the paths of virtue and truth. Among the most conspicuous and fashionable of these we might mention, balls, dances, corrupt and immodest theatrical exhibitions, magical performances, etc., all of which are apt not only to have an evil tendency in themselves, but to mingle the virtuous and the vicious in each others society; not for the improvement of the vicious, but rather to corrupt the virtuous.

Nauvoo is now becoming one of the largest towns of the west, and as it was founded, and is still in a great measure managed by the saints, we greatly desire the united influence of all well wishers to our society, and to good order and morality, to co-operate with us in preserving the general peace and quiet, and in suppressing these and all other vices and evils.

Or, to be plain on the subject, we wish to suppress all grog-shops, gambling houses, and all other disorderly houses or proceedings in our city, and to tolerate no intemperance or vice in our midst. And so far at least as the members of the church are concerned, we would advise that balls, dances, and other vain and useless amusements be neither countenanced nor patronized; they have been borne with, in some instances heretofore for the sake of peace and good will. But it is not now a time for dancing or frolics but a time of mourning, and of humiliation and prayer.

If the people were all righteous, it would do to dance, and to have music, feasting and merriment. But what fellowship has Christ with Belial? or what fellowship has light with darkness? or what union have the sons and daughters of God with the children of this world, who fear not God nor regard man. All amusements in which saints and sinners are mingled tends to corruption, and has a baneful influence in religious society.

There are amusements which are at once both innocent, instructive, and entertaining; and which the saints can enjoy, in honor to themselves, and without mingling with the world. Such for instance, as musical concerts philosophical and astronomical exhibitions, etc. These, together with our religious devotions, and the increase of light, knowledge and intelligence which flows like a flood of glory from the upper world, are quite sufficient to exercise all our powers of enjoyment.

As the business of the conference is now fast crowding upon our time, we must cut short this communication, by informing you that an organization and arrangement is now in progress, by which high priests and presiding officers will be appointed over each district of country, throughout the union, who will have entire charge, under the direction of the Twelve of all spiritual matters, superintending the labors of the elders and the calling of conferences. Arrangements will also be made, for the proper payment and reception of tithing, so that it may be duly received by responsible agents and recorded. Of these particulars you will receive further communication from us soon.

Done in council at Nauvoo, this first day of October, A. D. 1844.

BRIGHAM YOUNG, Pres't.

THE TWO LAST NUMBERS.

The two preceding numbers have been much occupied with the trial of elder Rigdon. This was judged most advisable, in order that the facts and arguments might be spread before the saints. "It is a fearful thing to fall into the hands of the living God;" when the saints are the judges of the fact. But let us console ourselves that the judge of all the earth will do right. Every thing formed against Zion must eventually fall, and Zion will flourish upon the hills and in the valleys:—after much tribulation cometh the blessing. The truth is, religion—old fashioned Abel, Noah, Abraham, Isaac, Moses, Shadrach, Meshach, Abednego, Isaiah, Jeremiah, Daniel, Jesus Christ, Apostolic, Mormon religion—is made up of "obedience," come life or death, with crowns for crosses; being ordained to eternal life after sin is overcome. Therefore brethren, endure, like good soldiers, to the end, and you will be ordained to this highest honor of the priesthood. ETERNAL LIFE!

A WORD OF CONSOLATION.

Owing to the continued illness of some of our hands in the office, this number of the paper has been unavoidably delayed beyond the usual time of publication. In future we hope this will not be the case, but be overcome by punctuality which is always considered, with prompt pay, the life of business.

The October Conference minutes, which are very interesting, will occupy a great portion of the next number, and if the Spirit of the Lord animates the souls of the brethren abroad with as pure a desire for the spread and bene- fit of the kingdom of our Savior, as it does ours, there will certainly be a greater degree of unity, joy, peace and satisfaction among the

Latter Day Saints than there has been. Polished steel keeps brightest by constant use; so brethren be active, prayerful and charitable, and your light will so shine that others can see as well as you.

DIED—In Brownstown, Michigan, on the 20th of August, last, Elder JOSHUA R. G. PHELPS, aged 31 years.

He was on a mission to Canada, and died in the full possession of the latter day faith and knowledge, which the world neither gives nor takes away. His sudden death in the midst of life and usefulness, brings to mind a verse of his, written upon an infant, some years since:—

"What is it comes and stops the breath,
And takes away the spirit?
It is the power of God, by death,
And all the world do fear it."

But the house where the good man meets his fate
Is honor'd more than the haunts of wicked men,

Therefore, 'Blessed are the dead that die in the Lord!'

For when the Lord comes they shall come with him.

Ser. 20th, 1844.

NOTICE.

To the Saints in Nauvoo, and abroad:—

We would say that the penny subscription by the sisters, which has always been conducted and carried on by Mrs. Hyrum Smith, and Mrs. Thompson will still continue, and the payments be made and enclosed as usual with the persons names signed, and for which the Twelve will be responsible.

BRIGHAM YOUNG,
President of the Twelve.

WILLARD RICHARDS, Clerk.

NOTICE.

Elder Benjamin Winchester and his wife are cut off from the Church of Jesus Christ of Latter Day Saints, for unchristian like conduct, in slandering the Church, and railing against, and speaking evil of the Twelve and others.

It is with regret that we take this course; as his parents are here in our midst, as firm members of the Church, and willing to do right.—But unpleasant duties must be done, and the authorities, character and the union of the Church be preserved for the salvation thereof.

Done by the authorities of the Twelve and others, in council assembled, at President B. Young's, Nauvoo, Illinois, this 26th day of September, 1844.

WILLARD RICHARDS, Clerk.

POETRY.

For the Times and Seasons.

A SONG FOR THE LATTER DAY SAINTS;

BY MISS ELIZA R. SNOW.

Thou that created the heavens and the earth, the seas and the fountains of water, thou art my God.

Thou art the same—thou changest not, therefore I will not fear; for thy word will endure and thy promises will surely be verified.

In thee have I put my trust—I know in whom I have confided, and I shall not be confounded.

Though difficulties rise before me higher than the Himalian mountains, I will go forward, for thou Lord wilt open the way before me and make straight paths for my feet.

When the billows of Change encompass me—when its surges dash furiously, and the foam thereof is high unto overwhelming; thy power will sustain me: I will laugh at the rage of the tempest; and ride fearlessly and triumphantly across the boisterous ocean of circumstance.

Thy Spirit is better than the juice of the grape—thy approbation is preferable to the smile of princes—thy favor is richer than the finest gold, and thy wisdom transcendeth all human understanding.

Thy power is supreme—thy plans are founded in wis-

dom—thou wilt perform thy work and accomplish thy purpose: man cannot prevent it.

The principles of thy kingdom are principles of truth, and truth is everlasting as thyself, therefore thy kingdom will stand, and those that abide its laws will come up before thee to dwell in thy presence.

I will adhere to thy statutes—I will maintain the new and everlasting covenant, not counting my life dear unto me.

When the clouds of uncertainty gather upon the horizon, darker than the shades of midnight—when distrust is raising its standard over the broad field of speculation,—thy word will dissipate every obstruction; and the testimony of Jesus will light up a lamp that will guide my spirit through the portals of immortality, and communicate to my understanding the glories of the Celestial kingdom.

I will make mention of thy goodness in the day-time, and in the night season, I will rejoice in thy loving kindness, and meditate on the justice of thy dealings with the children of men.

From the Nauvoo Neighbor.

GOD SAVE NAUVOO;

BY W. W. PHELPS.

When you pray for all blessings to equally flow;
For the gath'ring and kingdom of Christ here below;
For the good of all people: the Mormon and Jew,
For a more perfect union: then pray without ceasing,
O God save Nauvoo!

When you pray for old Israel, now scatter'd afar:
For the nations and kingdoms, degraded by war;
For the world in its blindness, through wickedness, too;
For redemption as promised; then pray without doubting,
O God save Nauvoo!

When you pray for your foes, both without and within;
For the captives in prison, the exiles in sin,
When you enter your closet, as Christ told you to;
And ye ask of the Father: then pray in the spirit,
O God save Nauvoo!

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EDITOR AND PROPRIETOR.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. V. No. 19.] CITY OF NAUVOO, ILL. OCT. 15, 1844. [WHOLE No. 102.

HISTORY OF JOSEPH SMITH.

(Continued.)

The following is extracted from the Evening and Morning Star, of September 1832.

WRITING LETTERS.

The art of writing is one of the greatest blessings we enjoy. To cultivate it is our duty, and to use it is our privilege. By these means the thoughts of the heart can act without the body, and the mind can speak without the head, while thousands of miles apart, and for ages after the flesh has mouldered back to its mother dust. Beloved reader, have you ever reflected on this simple, this useful, this heavenly blessing? It is one of the best gifts of God to man, and it is the privilege of man to enjoy it. By writing, the word of the Lord has been handed to the inhabitants of the earth, from generation to generation. By writing, the inventions and knowledge of men have been received, age after age, for the benefit of the world. By writing, the transactions of life, like the skies over the ocean, are spread out upon the current of time, for the eyes of the rising multitudes to look upon. And while we are thus summing up some of the blessings and enjoyments which result from this noble art, let us not forget to view a few of the curses and mischiefs which follow an abuse of this high privilege. While we behold what a great matter a little fire kindles, let us not stand mute. Let us not forget to set a better example, when we see the slanderer dip his raven's quill in gall, to blot the fair fame of some innocent person. Let us weep, for so will the heavens do, when the great men of the earth write their glory in the tears of the fatherless and the widow. Let us mourn while this world's vanity is written for deception, in letters of gold. But enough; for the wicked are writing their own death warrant, and the hail of the Lord shall sweep away the refuge of lies. We, as the disciples of the blessed Jesus, are bound by every consideration that makes religion a blessing to the inhabitants of the earth, while we see this exalted privilege abused, to set a more noble example: To do our business in a more sacred way, and, as servants of the Lord, that would be approved in all things, hide no fault of our own, nor cover any imperfection in others; neither offend, lest we bring a reproach upon the great cause of our holy Father.

It is pleasing to God to see men use the bless-

ings which he gave them, and not abuse them. For this reason, if the saints abide in the faith wherewith they have been called, the earth shall yield her increase, and the blessings of heaven shall attend them, and the Lord will turn to them a pure language, and the glory of God will again be among the righteous on earth. All things are for men, not men for all things. Beloved brethren, before we can teach the world how to do right, we must be able to do so ourselves: Therefore, in the love of him who is altogether lovely, whose yoke is easy and whose burden is light, who spake as never man spake, let us offer a few ideas on this subject, for the consideration of such as mean to love their neighbors as themselves, for the sake of righteousness and eternal life.

1 Never write a letter to a friend or foe, unless you have business which cannot be done as well in some other way; or, unless you have news to communicate, that is worth time and money. In this way you will increase confidence and save postage.

2 Never write any thing to a friend or foe, that you are afraid to read to friend or foe, for letters from a distance, especially one or two thousand miles, are sought for with great anxiety; and, as no one is a judge of men and things, you are liable to misrepresent yourself, your country, your friends and your enemies, and put in the mouth of the honest, as well as the dishonest, a lie, which truth, in her gradual but virtuous way, may not contradict till your head is under the silent clouds of the valley.

3 Never write any thing but truth, for truth is heavenly, and like the sun, is always bright, and proves itself without logic, without reasons, without witnesses, and never fails. Truth is of the Lord and will prevail.

4 Never reprove a friend or foe for faults in a letter, except by revelation; for in the first place, your private intentions, be they ever so good, are liable to become public, because, all letters may be broken open, and your opinion only on one side of the question, can be scattered to the four winds; and he to whom you meant good, receives evil; and you are not benefited. Again, we can hardly find language, written or spoken on earth, at this time, that will convey the true meaning of the heart to the understanding of another; and you are liable to be misunderstood, and to give unpleasant feelings; and you merely, to use a

simile, bleed an old sore, by probing it for proud flesh, when it only wanted a little oil from the hand of the good Samaritan, in person, to heal it. No matter how pure your intentions may be; no matter how high your standing is, you cannot touch man's heart when absent as when present. Truly, you do not cast your pearls before swine, but you throw your gold before man, and he robs you for your folly. Instead of reproof give good advice; and when face to face, rebuke a wise man and he will love you; or do so to your friend, that, should he become your enemy, he cannot reproach you: thus you may live, not only unspotted, but unsuspected.

5 Never write what you would be ashamed to have printed; or what might offend the chastest ear, or hurt the softest heart. If you write what you are ashamed to have printed, you are partial: If you write what would offend virtue, you have not the Spirit of the Lord; and if you write what would wound the weak hearted, you are not feeding the Lord's lambs, and thus you may know that you are not doing to others what you would expect others to do to you. The only rule we would give to regulate writing letters is this: Write what you are willing should be published in this world, and in the world to come: And would to God, that not only the disciples of Christ, but the whole world, were willing to follow this rule: Then the commandments would be kept and no one would write a word against the Lord his God. No one would write a word against his father or mother. No one would write a word against his neighbor. No one would write a word against the creatures of God. No one would need write a word against any thing but sin; and then the world would be worth living in, for there would be none to offend.

I continued the translation and ministering to the church through the fall, excepting a rapid journey to Albany, New York and Boston, in company with Bishop Whitney, from which I returned on the 6th of November, immediately after the birth of my son Joseph Smith, 3d. In answer to letters received from the brethren in Missouri, I wrote as follows:

KIRTLAND, NOV. 27th, 1832.

Brother William W. Phelps:—I say brother because I feel so from the heart, and although it is not long since I wrote a letter unto you, yet I feel as though you would excuse me for writing this, as I have many things which I wish to communicate. Some things which I will mention in this letter, which are laying with great weight on my mind; I am well and my family also; God grant that you may enjoy the same, and yours, and all the brethren and

sisters who remember to enquire after the commandments of the Lord, and the welfare of Zion and such a being as me; and while I dictate this letter I fancy to myself that you are saying or thinking something similar to these words: 'My God, great and mighty art thou, therefore show unto thy servant what shall become of all those who are essaying to come up unto Zion, in order to keep the commandments of God, and yet receive not their inheritance by consecrations, by order or deed from the bishop, the man that God has appointed in a legal way, agreeably to the law given to organize and regulate the church, and all the affairs of the same.'

Brother William, in the love of God, having the most implicit confidence in you as a man of God, having obtained this confidence by a vision of heaven, therefore I will proceed to unfold to you some of the feelings of my heart, and to answer the question. Firstly, it is the duty of the Lord's clerk whom he has appointed to keep a history and a general church record of all things that transpire in Zion, and of all those who consecrate properties and receive inheritances legally from the bishop, and also their manner of life, their faith and works; and also of all the apostates who apostatize after receiving their inheritances.

Secondly, it is contrary to the will and commandment of God, that those who receive not their inheritance by consecration, agreeably to his law, which he has given, that he may tithe his people, to prepare them against the day of vengeance and burning, should have their names enrolled with the people of God; neither is their genealogy to be kept, or to be had where it may be found on any of the records or history of the church; their names shall not be found, neither the names of the fathers, the names of the children written in the book of the law of God, saith the Lord of Hosts, yea, thus saith the still small voice, which whispereth through and pierceth all things, and often times it maketh my bones to quake while it maketh manifest, saying: 'and it shall come to pass that I the Lord God will send one mighty and strong, holding the sceptre of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the saints, whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God: while that man, who was called of God and appointed, that putteth forth his hand to steady the ark of God, shall fall by the shaft of death.'

like as a tree that is smitten by the vivid shaft of lightning; and all they who are not found written in the book of remembrance, shall find none inheritance in that day, but they shall be cut asunder and their portion shall be appointed them among unbelievers, where is wailing and gnashing of teeth. These things I say not of myself, therefore, as the Lord speaketh, he will also fulfill.

And they who are of the high priesthood, whose names are not found written in the book of the law, or that are found to have apostatized, or to have been cut off out of the church; as well as the lesser priesthood, or the members, in that day shall not find an inheritance among the saints of the most High; therefore it shall be done unto them as unto the children of the priest, as you will find recorded in the second chapter and sixty-first and second verses of Ezra.

Now, brother William, if what I have said is true, how careful had men ought to be what they do in these last days, lest they are cut short of their expectations, and they that think they stand should fall, because they keep not the Lord's commandments; while you, who do the will of the Lord and keep his commandments, have need to rejoice with unspeakable joy, for such shall be exalted very high, and shall be lifted up in triumph above all the kingdoms of this world; but I must drop this subject at the beginning.

Oh Lord, when will the time come; when brother William, thy servant, and myself, shall behold the day that we may stand together and gaze upon eternal wisdom engraven upon the heavens, while the majesty of our God holdeth up the dark curtain, until we may read the round of eternity, to the fulness and satisfaction of our immortal souls? Oh Lord God; deliver us in thine own due time from the little narrow prison, almost as it were, total darkness of paper, pen and ink;—and a crooked, broken, scattered and imperfect language.

I have obtained ten subscribers for the Star, &c.; love for all the brethren.

Yours in bonds; Amen.

JOSEPH SMITH, Jun.

COMMUNICATIONS.

DEAR BROTHER:—I feel like breathing out a little of the feelings of my soul in relation to the happy session and termination of our October conference, which has equalled, if not surpassed, in point of harmony and good order, any conference I have ever witnessed.

It has been remarked by some that we would be broken up, scattered, thrown into confusion and disorder, in consequence of having lost our Prophet and Patriarch, Joseph and Hyrum Smith; but I think that those who were present at our late conference found that it was not so. When, I would ask, was there ever a greater unanimity of feeling, better order, a greater disposition among the saints to do the will of God than on this occasion? I say never! And then when we reflect that there were near one hundred ordained to the high priesthood, and over five hundred ordained into the quorums of the seventies, we might ask, when was there ever so glorious a prospect for the spread of truth and intelligence as at the present time? I would again reply, never!! Although I am well aware that our strength does not altogether depend upon the multitude of men or means without authority, or with it, but in the power of omnipotence, yet who can help but believe that those eleven quorums of seventies which were organized during this conference will make a mighty stir in satan's kingdom and sectarian babylon, for their hearts seem to be united and full of those principles of salvation and virtue which flow from the proper source.

I was pleased to hear President Young and others of the Twelve, exhort the saints to patronize their friends and let the speculating merchants alone; for we have had experience enough to teach us that they only come here to pick up our money, and when they can get money enough, to suck our blood. Where is the merchant, the lawyer or the doctor, who has used his means and his efforts to build up this people or this city. I say there has none come here yet, and why should we patronize them. Do they not almost invariably trample on our ordinances and try to corrupt our citizens by secretly and unlawfully introducing and vending whiskey and other intoxicating drinks, and by practising in our midst those things which we despise and deprecate, such as adultery, whoredoms, gambling, swearing and every other evil work? I say they do; and when our city officers take the necessary measures to put a stop to these things, they set up a most hedious howling, and with all other characters of like cloth, cry oppression, delusion, fanaticism, &c. &c., and are among the foremost to join with a mob to overthrow us; and I have long been convinced that we had no cause to thank them, that we were not mobbed long ago. I say too, let them alone. Do not go near them. Pay no regard to them only when they trample upon our rights, and

then we will only defend ourselves. Why do they not go away to a more congenial clime and leave us to ourselves, if they do not love our ways and our religion. We do not ask them to tarry with us, for we are far better without them. It is true that our city is open for all who wish to come, but we wish to have the privilege of enjoying our religion and 'peculiarities' unmolested, for we molest no one. Yes, brethren, let us let them alone and patronize our friends or rather patronise ourselves and save ourselves from the oppression and speculations of such men.

The Savior says: 'they that are not for us are against us.' So say I, and who can see that all these merchants, lawyers and doctors are not for us. Their interests are not identified with ours, neither do they care for our welfare and prosperity. Then why should we patronise them? why should we employ them? why should we support them? I say we are under no obligations to do it, neither does charity require it. Then we will let them alone, and not go near them, for I feel as though this people have suffered long enough from such sources, and I think they will be more wise henceforth.

I have digressed because I feel the force of the words, 'let them alone;' however I will return to my reveries.

Now let me ask, who can see that the mantle of the prophet, (using a figure) has fallen on President Young and the Twelve? Who can see that the same spirit which inspired our beloved brother Joseph Smith, now inspires President Young? I am sure that instead of our being left without revelation, we have them more abundant, or else we understand the principles ourselves better. Whilst listening to the many remarks which were made during conference. I could not help but rejoice to see the intelligence and wisdom which flowed from our beloved president and his brethren of the Twelve; and I am satisfied that the saints who were present, all felt that God was with us, and that God is with the Twelve. But we need not wonder that the atmosphere feels more pure and more wholesome, for much of the unfruitful and corrupt matter is purged out, and consequently we may expect to be more healthy.

I admire the remarks made on the subject of our temporal policy, and especially that part relative to raising sheep. This would certainly be profitable and would afford labor for many and save much of our money at home.

The saints have many things before them to encourage and comfort them, but the best

of all is, 'God is with us.' The Temple is rising even faster than could have been anticipated, and has a very imposing appearance. There are already ten of the capitals on the walls, and there will be more in a few days. These capitals are truly splendid, and indicative of that genius and intelligence which cometh from above. The 'order' of the Temple is purely original, not being fashioned after any other order in existence; but I must confess it looks heavenly, with the moon at the foot, the sun at the head, and upon that will be the stars. I think this order is more properly entitled to the character of 'Celestial order' than any other we have ever read of.

I have read the ideas of a certain gentleman in a down river paper, who visited Nauvoo a while ago. He says; 'the Temple has very much the appearance of being built in moon shine.' This I supposed he inferred because the base of the pilaster represents a half moon, but I think if he will 'call again' he will think that the light resembles that of the sun at noon-day.

I will now close this sheet. I am well satisfied that we as a people have nothing to fear. We are in the hands of God and he will take care of us. We will thank him for past mercies, and trust him for the future, for he is our God and we are his people, and we will serve him.

As ever, yours in the bonds of truth.

C.

Nauvoo, Oct. 13, 1843.

TO THE FRIENDS OF THE TEMPLE.

We wish to offer a word of information to those who donate money and property for the building of the temple of God in Nauvoo; inasmuch as a wrong impression has prevailed relative to the order of giving credit for subscriptions.

All tithings, consecrations, donations, and sacrifices presented for the building of the temple are recorded in a book kept for that purpose in the form of a history, wherein is recorded the names of the donors, the kind of property donated, and the price of the same, or if in money, the amount, all under the respective dates when the same is deposited in the hands of the Trustee in Trust. Except in cases where authorized agents have collected funds and given receipts to those who donated.—Wherever receipts are given for property, we do not enter it in the general record until those receipts are presented at the recorders office. Consequently we are under the necessity of making a separate list of all properties received where receipts have been given, and keeping

that list until the receipts are presented for record.

Now inasmuch as the "books will be opened" as evidence of our faithfulness in the day of the Lord and not "the receipts," we would advise all to bring their receipts as early as possible and have them duly recorded, that their names may be found amongst the number of the faithful in that book which will bear testimony as to our faithfulness in attending to the law of tithing and consecration.

Some have supposed that we entered all tithings on the record whether receipts were given or not, but this is a mistake, because that would virtually be giving credit twice over for the same property. Bring on your receipts brethren and sisters, and if you cannot bring them, send by some one whom you can trust, that all your consecrations may be recorded in proper order, for it is necessary that there should be order in this business as well as all others, inasmuch as the house of God is a house of order and not of confusion.

The temple is progressing finely and the brethren and sisters (for they are not the last in regard to diligence and perseverance to build the temple) use all due diligence to roll on the work. The blessing of God is with our efforts and after having suffered a little more tribulation and toil, we shall behold the "top stone" carried up and put in its place with joy and gladness, and then we will receive those blessings and endowments which are held in reserve to be put upon the faithful, when the house of God is completed.

Let us increase our efforts and live up to the law of tithing and consecration and at the same time not forget to keep all the commandments of God, lest it be said to us, "these ought ye to have done and not have left the other undone."

In haste I have the honor to be your faithful and devoted servant, and brother in the church of Jesus Christ of Latter-day Saints.

WM. CLAYTON,

Nauvoo, Oct. 13, 1844. Temple Recorder.

From the New York Express.

RESTORATION OF THE JEWS.

There is at this time a singular and exciting movement among the Jews of Europe in relation to their restoration. Great divisions have taken place in Frankfort and other cities, among congregations, on the subject of reforms, repudiating great portions of the laws of the Rabbins and Talmudists, and conforming in a measure to the spirit of the times and the march of improvement; and the same time, the severe oppressions of Russia towards this ancient people, carried out through the influence

of that power in several of the German principalities, seem to precede some important advent, which at this moment keeps them in great excitement. Those who have means, and instigated by pious zeal, believe the period at hand when they are to return to Zion, are wending their way down the Danube and Dniester, towards Jerusalem and the arrivals at the Holy City are so numerous that accommodations are difficult to be obtained, and a large caravansera, we understand, is in the progress of erection, to accommodate several hundred.—Many are residing at Beyroot, Jaffa, Hibern, and the surrounding villages; the Jewish population of Jerusalem, not generally exceeding 5000, it is supposed has increased to 40,000, at the present time. The persecutions of Russia have induced the Divan to extend every protection and facility to the Jews, who number 100,000 at Constantinople, and the Sultan, by this stroke of policy, has drawn round him many of the powerful bankers of that nation. A sanhedrim of the learned men of the nation, it is said, will be held at Jerusalem, to discuss all the proposed reforms in the religion which do not reach any of the cardinal principals, but the mere ceremonies of that faith. The Jews have another great friend in Ibrahim Pacha, the new Viceroy of Egypt, who was their great protector while in command of Syria. Great results in the fulfilment of the prophecies, are shadowed forth in these movements, in the mean time the European Jews are becoming hard students, and striking out boldly in the paths of science, cultivating literature and the arts, and preparing themselves in many respects, to acquire a claim on the good feelings and protecting influence of the Christian powers. The Jewish periodical press is constantly receiving additions to its number, among which we notice, "The Chronica Israelita," at Gibraltar, "The first fruits of the West," at Jamaica, "The Sydney Voice of Jacob," at Australia, and upwards of twenty periodicals devoted to the literature and religion of the Jews. They are also cultivating the arts to a considerable extent. In the "Exposition de L'Industrie," at Paris, we find a long list of Jewish artists, including several successfully productions, for which they have received medals. Among them we notice annimometers, hydrometers, and horological tools, locks, oil cloths, bronzed quill pens, fine cloths, carpets, and hangings, fire arms, morocco leathers, cashmeres, goldsmith's work, seraphines, printing ink, sealing wax, &c., &c.

At Frankfort, accepting bills of exchange on the Sabbath was always dispensed with; but the

Senate have under consideration a new code of regulations, very oppressive, one of which is to compel them to accept bills on that day. The Rothschilds are moving strongly against all these severe enactments, and have come forward boldly and liberally in behalf of their brethren. The Baroness J. De Rothschild, at Paris, has introduced the subject of the Russian ukase in her salons, and a lively interest was manifested by Mons. Guizot and the British Minister, who were guests, and assurances were given of an early interference in favor of the repeal. It is a singular fact, and may be deemed a sign of the times, that Spain, a Catholic country, has actually declared war against Morocco for putting to death the Spanish consul, M. Darnen, who was a Jew, and claimed to be a subject of Morocco. The Spanish government have appropriated 50,000 francs to establish two schools for Jewish children, and it has been determined at Frankfort to admit all the Christian servants of Jewish families into the hospitals, and as regular recipients of Jewish charities; and Mr. Trelawny, M. P., has given notice of a motion in the House of Commons for the removal of Jewish disabilities.—Not among the least interesting of all these signs, is the attempt to revive the agricultural pursuits of the Jews in Palestine, and several important reports have been made on the fertility of the soil at Acco, Zafed, and the villages surrounding Jerusalem, and a supply of oxen and agricultural tools have been obtained.

In all this we see a better and more happy destiny reserved for the Jewish people, through a proper estimate of the principles and duties of Christianity. In this country they are greatly on the increase, and it is supposed that the Bremen, Hamburg, and English vessels will bring out twenty thousand emigrants during the current year. On the subject of the restoration of the Jews, we are to have a stirring speech from M. M. Noah, Esq., next month, at the tabernacle. No one has studied the subject with greater attention than he has done, and we look for an interesting discourse from him. He is strongly of opinion that the movement is to be made from this the only country in which the Jews have all their rights, and relies much on the 18th of Isaiah, in reference to the United States, in connection with the restoration.

— From the Reveille. —

MOVEMENTS AMONG THE RED SKINS.

Pawnees—Ottoes—Pottawatomies—Indian love and eloquence—Military display by an Ottoo

Brave, &c.—Beggar Dance—"Sky Blue"—Major Wharton—Mr. Deas, the Artist.

COUNCIL BLUFFS,
Sept. 10, 1844. }

A few days since, the Superintendent of Indian Affairs reached this place, on the steamer Nimrod, with the annuities in money and goods for the various Indian tribes in this region. These annuities are payable for lands which the Indians have, at different times, sold to the government. The Ottoes on the south side of the river, own a large tract of country on the waters of the Big Platte, stretching from the Missouri river, west. They receive from the government a small cash annuity of about \$2,500, and are, in every respect, a poor and degraded people. Their number is about 1,000. The Pawnees are west of this place, about one hundred and twenty miles, on the waters of the Platte, and receive annuities of provisions and goods; they have, also, farmers and smiths provided by the government; but I do not think their farmers do them much good. There are some missionaries among them, whose conduct is, in some respects, said to be rather improper. The Pawnees are yet wild and primitive in their habits—raise small patches of corn, and hunt the buffalo. They number, in all, about 6,500, and are separated into different bands, called, Pawnee Loups, Grand Pawnees, Republican Pawnees, Pawnee Pies, &c. It has been an object of the government to unite the different bands, but success has not attended the effort. During the late visit of the military, the chiefs exhibited a decided aversion to the arrangement.

The Pottawatomies—or, as they are called, officially the "United Bands of Chippewas, Ottawas and Pottawatomies"—are on the north side of the Missouri; their lands, embracing five millions of acres, extend from the north line of your State, along the Missouri river, to the Little Sioux, and are of excellent quality as regards soil, though exhibiting a scarcity of timber. These Indians number about 2,000 souls, and receive about \$42,000 a year for lands sold in Michigan and Illinois; they have, also, funds for education and industrial purposes. They are a well-disposed people, and are considered to be very respectable Indians.—Many of the half breeds have houses and small farms like the whites, and are anxious to have their children educated. Their annuity payments are gay scenes, when the Indian beaux and belles appear in all their finery, and display their charms to the greatest advantage.

The young fellows in love, have a kind of flute, on which they sound certain amorous notes, to convey to the copper-colored beauties

information of their particular disposition and condition. When one of these pipes up, you can see the languishing glances of the virgins turned most irresistibly towards the quarter whence the sounds proceed; and if a match is not soon on the carpet, it is not the fault of the Pottawatomie customs.

During the late payment, the superintendent held several councils with the Chiefs in which some very creditable displays of Indian oratory were made. Owing to the paucity of their language, their style of speaking is highly figurative, and as no Indian speaks on any subject but one which interests him strongly, and on which he has thought a great deal, it is not strange that they should speak with force and to the purpose.

On Friday last, Major Wharton, with five companies of Dragoons, reached Bellevue, on the south side of the Missouri, from the Pawnee villages, whither they had marched from Fort Leavenworth. I believe the object of the expedition was to display a little of the power of the Government to the wild Indians. The Major's instructions were also to see the Sioux, if practicable; but this object cannot be accomplished without a march of hundreds of miles, and scarcely then, as the Sioux are perfect Tartars, and are Tartars who are not easily "caught."

On Saturday, the Ottos having come to their agency at Bellevue to receive their annuities, the Major held a Council with them, on the open prairie, in the midst of a square of several acres, formed by the tents of his command.—The Chiefs seated themselves in line, fronting to the Major's "Marque," (is that the way you spell it?) and awaited his coming. As he approached, we heard the song of the well known Indian beggar dance chanted in a ravine to our right, and soon a party of young men were seen advancing, with two or three dare-devil looking fellows on horseback, one of whom had his body, from crown to toe, smeared over with blue mud, and appeared in the "picturesque costume" of a piece of rope tied round him as a belt; beside this, he had not even a fig leaf apron. He performed various feats of horsemanship, carrying in his right hand a handsomely ornamented spear, with a long, polished blade. His performances were intended to signify that he felt himself to be a man, ready for any daring exploit; and hereafter he will have quite a reputation as the brave who made so striking an exhibition before their great father's War Chief, Major Wharton.—Oh, fame! This reminds me of the story of an Indian dance, where each one, after dancing and singing till the inspiration of recitation

was attained, struck a stake set up for that purpose, and then related his exploits to the admiring hearers. One fellow, after shaking his moccasins most furiously for a long time, at length struck the stake, and, after silence was obtained, made the following brilliant narration: "*I stole a mule!*"

When the young Ottos had sufficiently displayed their musical powers, the Council began, by Major Wharton making a very excellent address to the chiefs, which, however, must have suffered considerably in the interpretation. He exhorted them to behave themselves better, for the future, and assured them that if they did not, the protection of the Government would be withdrawn, and they would be left like a lone tree in the prairie, against which every storm spends its fury, until, at length, some blast, more powerful than the rest, prostrates it to the earth.' They promised good behavior for the future, and the Major gave them some rations. So ended the Council.

The troops are crossing the Missouri to-day, to pass down on the north side, through the settlements, to Jeffrey's Point, near the town of Oregon, where they will re-cross the river, to visit the Missouri Saes and Luwas; they will thence pass on to Fort Leavenworth. These dragoon officers are fine fellows; frank, generous, unassuming—vigorous in discharge of duty, and rich in anecdote and jest, as well as grave and important information. The Rev. Mr. Ker, stationed at Fort Leavenworth, is with the command, and will publish a journal of their hair-breadth escapes amongst the ravines on the head waters of the Blue and other streams, enriched by notices of the geology, &c., of the country they have traversed. Mr. Deas, an artist of St. Louis, is also an *attache*, and so much of an *attache*, that, with all my persuasion and entreaty, (you know how I can insist!) I cannot *detach* him to spend a few weeks with me here; if I could, we would visit the old Fort at old Council Bluffs, about twenty five miles, by land, from this place.

I suppose Major Wharton will council with the Pottawatomies to-morrow. He has instructions to hold a talk with each tribe he visits.

The Pawnees are at Bellevue, to day. Their agent called them to council, and talked to them in a most fatherly manner. After some time, the disputes amongst the chiefs of the various bands rose to high words, and finally turned to a fistieuff amongst them. No blood was spilt. The Council adjourned in the midst of the row.

JOHN BROWN.

TIMES AND SEASONS.

CITY OF NAUVOO,

OCTOBER 15, 1844.

LABOR.

Labor is the manufacturer of wealth. It was ordained of God, as the medium to be used by man to obtain his living; hence it is the universal condition of this great bond to *live*. But says one, I do not like the condition, because *two thirds* of mankind live without work; or in other words, one third of the world carries the balance on their backs. Well, admit the position, does that destroy the principle that labor is the only way appointed of God to obtain an honest living? No! it only goes to show that some men, through craft, cunning, deception, and corruption, are lording it over God's heritage. To use the language of a writer on the subject:—

"And who can wonder that it is so when such incentives are held out to idleness? Labor is degraded. In one half of our Union it is a disgrace for a white man to work. To get an honest living he must place himself on a par with the despised slave. And the same influence is crushing down the working man here and every where. He is not considered so respectable as the Vampire who sponges his living from the fruits of unrequited toil. The embrowned face and hard hands of labor do not enter the parlors of the idle rich, unless in the capacity of serfs.

Labor is also shunned, because it is falsely organized, if indeed it be organized at all. It is made monotonous. People work forever at one thing—making the head of a pin perhaps. No change, no variety. Labor is also unsocial. A life-time is spent in solitary toil or in the company of those for whom we have no fellow feeling. The law of the group is not respected. A majority of laborers are hired. They feel no interest in their work. It is half their object to kill time and save their strength.—The industrious minority likewise toil three times as long as nature will bear. They are dying of overwork. The business of life is not adapted to the taste or capacity of the operator. Half the world never finds out what they are best able to do. Circumstances determine the occupation. In Lowell girls choose to stand fourteen hours in a factory, because they can find nothing else to do. In Boston they may stitch, stitch, stitch eternally, upon sloop-work in a garret, or like a nun withdrawn from society to enjoy the solitude of an under-

ground kitchen. The most brilliant minds, the richest affections, nature's nobles, poets, and artists, are buried alive. Fulton is measuring off tape in your shops; Reuben is grinding clay in your brickyards. Michael Angelo is the scavenger of your streets, while Dogberry is your dispenser of justice, and Sancho Panza your chief magistrate. The world is out of joint. There is no adaptation of industry to genius. No wonder that labor is repugnant, and that all avoid it who can."

So far so good, or so evil, as you please to feel on the subject; but this is not all: God never meant to demean his creation, especially his own *image*, because they had to labor:—no; never; God himself according to the good old book labored on this world, six days; and when Adam was animated from clay to life, by his spirit's making use of him for a dwelling, we read that God put him into the garden *to dress it*:—Therefore, in connection with the samples of all holy men, we are bound to honor the laboring man: and despise the idler.

The old proverb, that "he that will not work, shall not eat," is a just one; and although the "rich," who "govern the world too much," are esteemed as the front rank of the world, in point of fashion, fame, honor, honesty and talent, yet, the day is coming and now is, when they must be weighed in the balance and found wanting. Solomon, the wise man said:—

"There is an evil which I have seen under the sun, and it is common among men: A man to whom God hath given riches, wealth, and honor, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity, and it is an evil disease."

The great fault is, "riches" curse the man who has them, unless he makes them a blessing to others. No matter how much a man enjoys life, if he makes others as happy in proportion as he is.

The rich, the learned, the wise and the noble, in the true parlance of the world now, have laid heavy burthens upon the shoulders of the poor; and truly one third of the world of mankind, has to carry the rest upon their backs and be spurred and whipped at that. But there is a great change at hand for the saints: let them labor like men, prepare for that august hour; when Babylon and all her worldly wisdom; her various delicacies; and delusive fashions, shall fall with her to rise and trouble the earth no more! What a glorious prospect, to think that drunken Babylon, the great city of sin, will soon cease, and the kingdom of God rise in holy splendor, upon her ashes, and the people serve God in a perpetual union! The

merchants and great men of the earth must prepare to mourn: Alas, alas! that great city!

O saints, saints! inasmuch as the almighty has displayed, and will display his "handy work" for the glory and benefit of his saints, his covenant people, will you not arise, and shake your garments, cleansing them from the dust, and spots of corruption, idleness and folly, and show your faith by your works. God will soon make a man more precious than fine gold. *Do you know it?* Let the world traffic, we must make men better by wisdom, virtue, and industry.

By a letter from Elder B. Brown and J. W. Crosby, we learn that Mormonism has began to blossom and bear fruit in New Brunswick, Nova Scotia. Before they left Jefferson county, New York, they added about 150 to the church by baptism; and went via. Montreal and Quebec to this place, where they have baptized fourteen, and the cry around them is, 'come over from Macedonia and help us.' We shall try to give some or all of the letter in our next.

CONFERENCE MINUTES.

From the N. Y. Prophet.

NEW YORK CONFERENCE.

Met pursuant to notice at the corner of Canal and Hudson streets, September 4th, 1844, at 10 o'clock, A. M. Elder William Smith, was called to the chair, and Elder David Rogers, chosen secretary.

The meeting was opened by singing, and prayer by Elder William Smith.

After which President Smith arose and stated that he had not expected to be present and therefore did not know what business they had before them, there are some things, he thought: would be beneficial to their branch of the church; he spoke with great effect and at length on the fulness of the gospel and the wonderful effects on those who embraced it, and the great benefits to be derived therefrom, that it was, a matter of astonishment to him how they could refrain from putting forth all their energies in this mighty work of the last days, when we all know the work must be accomplished—when the calls are so great from every quarter and the people are so anxious to hear—our labors would be abundantly blessed by every one trying to roll the cause forward—for this must truly be a great and glorious work, when all the Hosts of Heaven are engaged in carrying out these great principles of salvation—you must have an eye single to the glory of God and be united and have no more bicker-

ings about things that do not concern you, and cease finding fault. with those, whom you ought to uphold as the authorities of the church of God. Brethren, it is decidedly wrong in any of you speaking evil of those, who are laboring for you and doing all the good they can for you. We have suffered time and again from such means and it is by such means, our brethren have sealed their testimony with their blood, and by such means you will cause our blood to be shed if you persist in it; it is by false brethren, that all of our worst troubles have come upon us—God has called us and not man, and it grieves us to hear you say, that you will support the authorities of this church in righteousness—it is in reality an insult. I can say that I have done nothing contrary to the spirit of Christ since I have been among you—it is not your place to dictate to us, but some of you would wish to do it, (from your actions I judge,) as much as to say that we could point out a wiser course if you would listen to us—such a spirit should be put down, for God has chosen us (the Twelve) as special witnesses, and what could you do, should they be taken from you?—you would be without a head—like the snake who got tired of following its head and thought it would make its tail perform the office of a head—but it soon got into difficulty in consequence of not having a head to lead—the tail got into a crevice of a rock and could not extricate itself without calling upon the head, which would soon be the case with the troubled and fault finding members should they undertake to get along without a head—how shameful it is that individuals should offend and persecute those who have labored and borne the heat and burden of the day, by telling lies which are calculated to injure them. They forget the Mormon creed "mind your own business."

A committee was appointed to wait upon Brother Hewett and inform him that charges would be preferred against him in the afternoon, and invite him to be present to answer them; whereupon, Elders Miles and Braidwood were appointed said committee.

After which, Elder G. J. Adams made some very judicious remarks in his usual bold, pointed, and forcible manner.

Adjourned till three o'clock, P. M.

3 o'clock, P. M., met according to adjournment, and the committee was called upon to lay the case of Brother Hewett before the conference. Brother Hewett said many things injurious to those he had slandered, and as he did not appear on notice being given, it was

unanimously resolved that Brother Hewett be excommunicated.

Elder Brannan spoke at length in favor of sustaining the Twelve. Brother Adams said he had been slandered for the same, and made some very pertinent remarks; after which, adjourned until 7 1-2 o'clock, P. M.

Met at half past seven o'clock in the evening. Elder Smith arose and said there was many things which grieved him,—he said it appeared that he was unfortunate in most things since he had been in the city—thought it strange that elders should give credence to such stories—had last winter proved them false by the very individuals who originated the stories against him before the church in conference; he had told openly all the mysteries to-day that he had ever made known to any of them—not one could say aught against him in this city, he therefore had nothing to repent of. Brother Braidwood bore testimony to the christian-like conduct of President Smith at the very places where the stories originated; Brother Adams said it was hard enough for a man in the prime of life to suffer, while he might be engaged at a large salary without being slandered—Adjourned until 10 o'clock, A. M. next day.

Met again, according to adjournment, at 10 1-2 o'clock, A. M., and after singing and prayer, Brother Smith gave a very able discourse on Jer. xvi. he spoke of the many elders who made no effort to get out into the world to publish the fulness of the gospel, where they might exercise their talents in the work of God, and be the means of doing much good,—that they could not expect to be blessed with those who had waded through troubles and difficulties to publish to the world the gospel. He dwelt at some length on the hunters and fishers of men that the text spoke of being in the last days—that the young elders should be among them. If the ancients had not gone forward, the scriptures could not have been fulfilled; we have all got to bear our part in the work, if we expect to be blessed and inherit the glories of the faithful; suppose Peter, John, Paul, and the rest should have made the same excuse that many of you do now, do you think it would have been well for them? I answer no, it would not, they went forward and proved themselves men of God.—He (Elder Smith,) had gone forward when a mere boy, with no advantage of education, from house to house, traveling from place to place, and had been obliged to ask for something to eat; hungry and faint, travelling with blistered feet—spoke at great length on the privations which the first elders of the church

had to endure for their sake; he painted the situation of the church of Christ fourteen years ago, with but six members, and against whom all the combined powers of superstition, bigotry, and tradition, were levelled, and its steady progress in the face of all opposition. His remarks occupied near two hours, and were consoling to those who are faithful, and stimulating to those who had become luke-warm in the cause of God.

Adjourned till three o'clock P. M.

Met at three o'clock, P. M. The President called upon the elders for a representation of their different branches, which were as follows;

New York, G. T. Leach, Presiding Elder, two high priests, six elders, seven priests, one deacon, two teachers, and one hundred and ninety four members.

Granville, Monmouth county; N. J., seventeen members; three elders, all in good standing, excepting two. Warren Wallace, P. E.

Whynoque, N. J., baptised by Elder John Leach, sixteen members, one priest, and one teacher.

Hempstead, L. I., forty-four members, one elder, one priest, two teachers. All in good standing since the last conference. Two cut off, three added by certificate, one by baptism. S. J. Raymond, P. E.

Brooklyn, L. I., twenty-eight members, one high priest, three elders, one priest, one teacher, one deacon, one cut off, and seven baptized since last conference. All in good standing; best of prospects given by Brother Miles, P. E. Brother Miles feels in high spirits in anticipation of the future.

Satauket, L. I., branch, seventeen members, two elders, one priest, two teachers, one deacon, all in good standing, Lewis Hulse, P. Elder.

Newark, fourteen members. Elder Ross wants an elder to be sent there.

White House, Mechanicsville, not organised, wants some one to go there, &c. N. Germantown, N. J. Few members in both places.

On motion of Elder Wright, it was resolved, that all the elders use their influence to collect monies, to assist in the building of the Temple of the Lord; and that wherever they go, they will impress upon the saints the necessity of tithing themselves according to the commandments.

On motion of Elder Braidwood, resolved, that we approve of the course pursued by the publishers of the "Prophet," and that we will use every means in our power to increase its circulation.

Resolved, that we sustain all the authorities of the church of God.

Resolved, that this church do not consider any elder, priest, teacher, or member in good standing, who abstain from the communion table. Adjourned till evening, at half past seven o'clock in the evening, Elders Adams gave a very masterly discourse on Infidelity. John iii. 16.

Ordained three elders. Present at this conference, nineteen elders, five priests, and three teachers.

Resolved, that the minutes of this conference be published in the New York Prophet.

Adjourned till the first Wednesday, in April, 1845.

WM. SMITH, Pres't.

D. ROGERS, Clerk.

Minutes of a Conference of the church of Jesus Christ of Latter-day Saints, held in the Court House, in Toulon, Stark county, Ill.; on the 7th and 8th days of September, 1845; pursuant to previous appointment.

The conference was organized by appointing Elder J. K. McClenahan President, and Silas Richards Clerk, a hymn was sung by the congregation, and prayer by Elder Robert McClenahan, who afterwards delivered a discourse, followed by the president, after which the conference adjourned until to-morrow morning at ten o'clock A. M.

Sunday morning Sept. 8th, Conference met pursuant to adjournment; a hymn was sung, and prayer by Elder Hitchcock, after which Elder P. Brunson preached on the parable of the "ten virgins," followed by Elder Sanders, on the knowledge of the living and true God and Jesus Christ by the power of the Holy Ghost.

After which the president made some very appropriate remarks relative to the principles of eternal truth, as contained in the scriptures. Adjourned till half past one o'clock P. M.

Met pursuant to adjournment. The different branches represented at this conference are as follows:

The Toulon branch represented by Brother Miller consists of twenty-eight members including five elders, three priests, one teacher, one deacon.

Prince's Grove branch represented by Elder Hitchcock, contains thirteen members, including three elders.

The branch at Walnut Grove, represented by Elder Sanders, contains twenty-five members, including six elders.

During the remaining part of the day, several brethren addressed the congregation.

A committee of three persons were appointed

to receive and forward donations for the temple.

At five o'clock the conference adjourned to meet at Prince's Grove on the third Saturday in May next at ten o'clock, A. M.

Voted, that the proceedings of this conference be transmitted to Nauvoo, to be published in the Times and Seasons.

J. K. McCLENAHAN, Pres't.
SILAS RICHARDS, Clerk.

OCTOBER CONFERENCE MINUTES.

City of Nauvoo, Oct. 6, 1844.

Thousands having arrived on the ground by ten o'clock A. M. Elder P. P. Pratt called the people to order. Singing by the choir.—Prayer by Elder Phelps. Some instructions were given by Elder Pratt, when President B. Young having arrived, arose to lay before the brethren the matters to be attended to during the conference: This day will be devoted to preaching and instruction, and we will attend to business to-morrow. If the Twelve could have had their desires when they returned home, they would have set their houses in order, and devoted themselves to fasting and prayer. It has not been the Twelve who desired to have business which pertains to this conference, transacted previous, it was others who urged it on. Some elders who have known the organization of the church from the beginning, have faltered and become darkened. We feel to give the necessary instruction pertaining to the church, and how it has been led &c. It is necessary that the saints should also be instructed relative to building the temple, and spreading the principles of truth from sea to sea, and from land to land until it shall have been preached to all nations, and then according to the testimony of the ancients, the end will come. When the Lord commences to work upon the earth he always does it by revealing his will to some man on the earth, and he to others. The church is built up by revelation, given from day to day according to the requirements of the people. The Lord will not cease to give revelations to the people, unless, the people trample on his laws and forsake and reject him. I request that the Latter-day Saints may pray that we may have the outpouring of the spirit that we may hear, and I wish them to pray for me that I may have strength, and that I may make every principle I speak upon, so perfectly plain, that we may all understand as quick as when we talk together upon our daily matters.

This church has been led by revelation, and unless we forsake the Lord entirely, so

that the priesthood is taken from us, it will be led by revelation all the time. The question arises with some who has the right to revelation? I will not ascend any higher than a priest, and ask the priest what is your right? You have the right to receive the administration of angels. If an angel was to come to you and tell you what the Lord was going to do in this day, you would say you had a revelation. The president of the priests have a right to the Urim and Thummim, which gives all revelation. He has the right of receiving visits from angels. Every priest then in the church has the right of receiving revelations. Every member has the right of receiving revelations for themselves, both male and female. It is the very life of the church of the living God, in all ages of the world. The spirit of truth is sent forth into all the world to reprove the world of sin and righteousness, and of a judgment to come. If we were here to-day and had never heard this gospel, and a man was to come bounding into our midst, saying, he had come to preach the gospel, to tell us that God was about to restore the priesthood and save the people, &c.; it would be your privilege, and my privilege to ask God in the name of Jesus Christ, as individuals, concerning this thing, whether it was of God, and get a testimony from God that it was true, and this would be revelation. Let us take some of these old fathers for an example, they have heard the gospel, they have been baptised &c., had hands laid on them for the gift of the Holy Ghost—he has got a family of children, he has been led all his days by his own spirit, but now begins to come to understand he has the right to bow before the Lord and receive instruction from God, from day to day, how to manage his family, his farm, his merchandize, and to govern all the affairs of his house. I will take some of my younger brethren who have received the gospel, they have been ordained an elder to hold the keys, &c. What is your privilege? It is your privilege to go and preach the gospel to the world, and to go by the power of the Holy Ghost, and you have no right to go without it. You have been ordained to go forth and build up the kingdom to a certain extent. No man ever preached a gospel discourse, nor never will, unless, he does it by revelation. You will do it by the Holy Ghost, or when you tell the history of the gospel the gospel will not be there. It has got to be done by revelation or the gospel you have not got, and when you preach, the people will still be left without the gospel.—There never was a prophet on the earth that

dictated to the people, but he dictated their temporal affairs as well as spiritual. It is the right of an individual to get revelations to guide himself. It is the right of the head of a family to get revelations to guide and govern his family. It is the right of an elder when he has built up a church to get revelations to guide and lead that people until he leads them and delivers them up to his superiors. An elder will always be a little in advance of those whom he has raised up if he is faithful.

He next showed how the saints are delivered up in their progress from those who give them up to the High Council, and from the High Council to the prophet, and from the prophet to the son, the elder brother, and from the son to his father. Is the keys of the kingdom taken from Joseph? Oh no; well then he still lives. He that believes in Jesus as Joseph did, they will never die. They may lay down their lives, but they still hold the keys. You are not going to be led without revelation. The prophet has stepped behind the veil and you have the right to obtain revelations for your own salvation. Who stood next to the prophet when he was here. You have all acknowledged that the Twelve were the presidents of the whole church when Joseph was not; and now he has stepped behind the veil, he is not here, and the Twelve are the presidents of the whole church. When did Joseph become a prophet? I can tell you, when he became an apostle. Years and years before he had the right of holding the keys of the Aaronic priesthood, he was a prophet, even before he was baptised. There has been a perfect flood of revelation poured from this stand all the time and you did not know it. Every spirit that confesses that Joseph Smith is a prophet, that he lived and died a prophet and that the Book of Mormon is true, is of God, and every spirit that does not is of anti-christ.

It is the test of our fellowship to believe and confess that Joseph lived and died a prophet of God in good standing; and I don't want any one to fellowship the Twelve who says that Joseph is fallen. If you don't know whose right it is to give revelations, I will tell you. It is I. There never has a man stood between Joseph and the Twelve, and unless we apostatize there never will. If Hyrum had lived he would not have stood between Joseph and the Twelve, but he would have stood for Joseph.—Did Joseph ordain any man to take his place? He did. Who was it? It was Hyrum, but, Hyrum fell a martyr before Joseph did. If Hyrum had lived he would have acted for Joseph, and then when we had gone up, the

Twelve would have set down at Joseph right hand, and Hyrum on the left hand. The bible says God hath set in the church, first apostles, then comes prophets, afterwards, because the keys and power of the apostleship are greater than that of the prophets. Sidney Rigdon cannot hold the keys without Joseph, if he had held the keys with Joseph and been faithful he would have been with us. If the Twelve do not apostatize they carry the keys of this kingdom wherever they go. He concluded by requesting all the brethren to tarry with us until all the business is through.

The meeting adjourned by blessing from Elder H. C. Kimball, until 2 o'clock.

Two o'clock P. M. The meeting was opened as usual by singing, and prayer by Elder W. W. Phelps, after which Elder John Taylor arose and addressed the people. He said it was with peculiar feelings that he arose to address the congregation. This is the first general conference that has been held, where your beloved prophet and patriarch are not present. When I look at the many difficulties and severe trials we have passed through it fills me with peculiar feelings. I feel happy to see that the people still seem determined to hold on to those principles which have been given to us through revelation. Nothing shall separate us from those principles which we have imbibed, neither life nor death. By the voice of Jehovah we have been sustained and will be sustained so long as we put our trust in him.—We have not followed “cunningly devised fables,” but those principles which have come from God. So long as we are sustained and upheld by the arm of Jehovah, we shall stand: mobs may rage, and the rulers may imagine vain things; but God has said, touch not mine anointed and do my people no harm; and if harm does befall them, we to that man by whom it comes. If our prophets have been taken, they are gone to plead our cause before the Father. And if we are deprived of their persons, presence and council, that is no reason why we should be deprived of the council of God to direct us in all our movements whilst pressing our journey here below. We are in possession of the same principles, the same priesthood, the same medium of communication and intelligence, and of those things which will not only secure our happiness here, but hereafter. When we speak of these matters, we speak of things which we know assuredly, and although our prophet and patriarch are taken, all things pertaining to our salvation will roll on and progress with as great rapidity, and can be as effectually secured and accom-

plished as if they were here themselves. God has secured to us those things in relation to our salvation which has been in his bosom since the world began. He has in his providence seen fit to call our brethren to himself; but he has left others to take their places, who can teach us principles and lead us to those things whereby we may ultimately be clothed with glory, honor, immortality, and eternal life. If we had built upon a false foundation we might have made a mistake in relation to our gathering together to be instructed; but we have not; our present revelations agree with the past. The prophets said that the people would gather together, “those who had made a covenant with God by sacrifice;” and the word and purposes of God must stand unchanged, they do not rest upon any mere carnality. Did the prophet ever tell us that if a certain man should happen to die we should scatter abroad? No! no such thing ever emanated from the lips of God. We assembled together to fulfill the revelations of the Great Jehovah, to bring about the dispensation of the fulness of times, to build up a Zion to the Most High, that he might be glorified. We assembled here to bring about great events, to fulfill the things spoken of by the prophets and secure to ourselves an inheritance in the everlasting kingdom of God. Shall we then be led about by the foolish notions of any man? No! we will not, but we will accomplish those things which are commanded us. We will not be diverted from our course, though earth and hell oppose. Shall we fear the puny arm of man, or the prating of a wretched mobocrat? No! What have we to fear? We have nothing but God to fear.

It is true we have not much to live for, and if we have no hope beyond the grave we should be of all men most miserable. We are oppressed, and slandered and persecuted all the day long; all that I care for is to do the will of God, and secure to myself all those blessings which the gospel will warrant me. I have been brought to the gates of death, but I don't fear it; I care nothing about it. You feel as I do in relation to these matters, for your conduct has proven it during the late difficulties. I know that the majority of the people are endeavoring to serve God with all their hearts, and are they not prepared to die? There is nothing in death we have to fear; it is not half as much to die as it is to be persecuted all the day long. Our great object then is to accomplish the thing that we set out for. When we gathered together we expected to meet tribulation; the elders that preached to you told

you this or else they did not do their duty.— We have been told there would be earthquakes in divers places, and pestilence, and war, and persecution, and distress, and famine. Do these things move us? If the bud is so bitter I wonder what the fruit will be.— Dont you expect to be worse off than you are now? John saw an innumerable company and wanted to know where they come from; it was told to him that they are they which came out of great tribulation. That is the path we have got to tread. The scripture says: 'wo unto you when all men shall speak well of you;' but that curse has never come upon us, for there are some few here and there who will not speak well of you. But 'blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for Christ's sake.' Do you think there is any more evil that they have not said? If there is, let it come.—What is it that makes you be evil spoken of? you used to have a good name and reputation where you resided; what is the reason you are now so much spoken against?— You have dared to believe the gospel; you have dared to obey it; and that is the reason why the world hates you. I know there is not a better set of men than these by which I am surrounded; I know there is not a more virtuous set of people on the earth, and yet all manner of evil is spoken of you. Shall we cry and go mourning all the day long? No, we will rejoice and be exceeding glad, for great is our reward in heaven. I feel to rejoice; we have cause to rejoice for all manner of evil is spoken against us falsely, and I will say hallelujah, for the Lord God omnipotent reigneth. What did we know of God, of religion, of heaven or hell, until it was made known to us through this gospel? We knew nothing. Why are we taking so much pains to build that Temple? That we may fulfil certain ordinances, and receive certain endowments and secure to ourselves an inheritance in the eternal world. Every man, woman and child within the sound of my voice, are interested in the building of that Temple. We know very little as a people yet, we dont know so much as the former day saints. The Savior said to his disciples, 'whither I go ye know, and the way ye know;' but how many of you know the locality of the Savior and the way to go to him? I know there are some here who know how to save themselves and their families, and it is this which occupies their attention all the day long, and it was this which occupied the attention of our beloved prophet. Abraham obtained promises through the gospel, from God, for himself and his posterity. There were some

upon this continent who also obtained promises, in consequence of which the Book of Mormon came forth! The first thing we have got to do is to build the Temple, where we can receive those blessings which we so much desire. Never mind mobocrats, but let us do what God has commanded us. You that are living at a distance, dont fear these cursed scoundrels; we are all in the hands of God; we are all the servants of God; and we are going forth to do the things of God.

He exhorted the saints to be virtuous, humble and faithful, and concluded by blessing the saints.

He said further, in relation to the baptisms for the dead, that it would be better for the saints to go on and build the Temple before we urge our baptisms too much. There are cases which require being attended to, and there are provisions made for them; but as a general thing he would advise them not to be in too great a hurry. He said one of the clerks had asked whether any should be baptized who had not paid their tithing; it is our duty to pay our tithing, one tenth of all we possess, and then one tenth of our increase, and a man who has not paid his tithing is unfit to be baptized for his dead. It is as easy for a man who has ten thousand dollars to pay one thousand, as it is for a man who has but a little to pay one tenth. It is our duty to pay our tithing. If a man has not faith enough to attend to these little things, he has not faith enough to save himself and his friends. It is a man's duty to attend to these things. The poor are not going to be deprived of these blessings because they are poor; no, God never reaps where he has not sown. This command is harder for the rich than the poor; a man who has one million dollars, if he should give one hundred thousand, he would think he was beggared forever. The Savior said, how hardly do they that have riches enter the kingdom of heaven.

Bishop Miller arose to say that on yesterday the bishops had to go in debt to get some wood to save some poor from suffering; and they wanted to take up a collection to pay the amount; he was opposed to taking up a collection in the congregation, but necessity required it on this occasion.

After the collection was taken up the conference adjourned until to-morrow morning at 10 o'clock.

(To be Continued.)

CONCLUSION OF ELDER RIGDON'S TRIAL.

Elder W. W. Phelps read from the same revelation which was first read by Elder Marks,

he read the same Elder Marks did, and added, "even to the church" which Elder Marks omitted to read. He also referred to the other quotations by Elder Marks, plainly showing that they were not to the point. He read from new edition, page 414. He said Brother Marks apologized for Elder Rigdon, inasmuch as he did not know where to present his revelation, but Elder Marks knew and he could have told Elder Rigdon; it looks a little like "nimble practice." As to the instructions pertaining to the first presidency, they will be explained hereafter.

Elder Marks arose to reply to the charge of his having given out the appointment to choose a guardian at Elder Rigdon's request. He said he did not understand the object of the meeting when he gave out the appointment.

Elder Hyde stated that a short time before the difficulties, President Joseph Smith in one of their councils, told the Twelve that he had given them all the keys and ordinances which had been committed to him.

At this stage of the business there was a call for the question, from many parts of the congregation, whereupon, President Young without further ceremony submitted the case to Bishop Whitney and the High Council.

The Bishop gave a privilege to the High Council to offer any remarks they thought proper; but, no one attempting to speak, he said he might give a relation of Elder Rigdon's history for near twenty years past, but I deem it unnecessary. I have had some conversation with Elder Rigdon since he returned from Pittsburgh. I have also been present when others conversed with him; but, I am to decide on the testimony as it has been presented. I was well acquainted with Elder Rigdon a number of years before he came into this church. I never had any confidence in Brother Sidney as a revelator, and why? because I have so repeatedly heard Brother Joseph rebuke him for speaking in the name of the Lord, what was not so. He was always either in the bottom of the cellar or up in the garret window. At the time his license was taken in Kirtland he was more sanguine than he is now. "The people were excited very much at that time, Brother Joseph was away, and when he returned and learned what Sidney had been doing, he took him into council, told him to give up his license to the bishop, and divest himself of all the authority he could, for, said he, the less authority you have the better it will be for you. It has been repeatedly the case when he has been speaking to the church that Joseph has rebuked him for it. The bish-

op then briefly referred to Elder Mark's objection to our fetching testimony beyond the conference, &c., and then continued: I feel that Brother Rigdon came here with a bad spirit, and has delivered a revelation. If such things as are contained in his revelation, have been revealed to him, it is from a source with which we want nothing to do. When he first came here I thought he was deceived, but since last Tuesday evening, I have been convinced that he is dishonest. He made many evasive replies to the interrogatories of the Twelve, and I think his calculation is to scatter this people, because his theory comes in opposition to President Joseph Smith's revelations. It has been proved that he prophesied that we should not build this Temple, I believe he is an evil designing man. He is dishonest, and he has lied to carry out his theory. He preached one thing one day and the contrary another. He did not reconcile his preaching to me. I asked him to reconcile it, but he did not do it.—I feel to sustain the Twelve in withdrawing their fellowship, and I think the High Council and the church ought to sustain the decision of the Twelve. He concluded by calling upon the High Council to manifest if they were satisfied with his decision, and the vote was unanimous in the affirmative.

Elder Hyde arose and said he was not satisfied with the motion; it is not explicit enough.

Elder W. W. Phelps arose and offered a motion, that Elder Sidney Rigdon be cut off from the church, and delivered over to the buffetings of satan until he repents.

Bishop Whitney then presented the motion to the High Council, and the vote was unanimous in the affirmative.

Elder W. W. Phelps then offered the same motion to the church, upon which President Young arose and requested the congregation to place themselves so that they could see all who voted. We want to know who goes for Sidney and who are for the Twelve. He then called upon the church to signify whether they was in favor of the motion. The vote was unanimous, excepting a few of Elder Rigdon's party, numbering about ten.

He then requested those who were for Sidney Rigdon to manifest it, and as before stated there was about ten.

Elder Phelps then motioned, that all who have voted to follow Elder Rigdon should be suspended until they can have a trial before the High Council.

An amendment was offered, as follows: "or shall hereafter be found advocating his principles."

The vote was unanimous in the affirmative.

Elder Young arose and delivered Sidney Rigdon over to the buffetings of Satan, in the name of the Lord, and all the people said, amen.

Elder Hyde motioned that James Emmett and Zachariah Wilson, and those who go with them, shall be disfellowshipped, until they repent, but at the request of Elder Young the motion was withdrawn.

Elder Hyde again rose and stated that Elder Samuel James had promised to preach a funeral sermon at the request of Pres't Young. He came at the time appointed and preached any thing but a funeral sermon, and after he got through he said, if Brigham Young wanted a funeral sermon preached, he might preach it himself. He considered that this was unchristian like conduct, and he moved that Samuel James be disfellowshipped from the church. The vote was unanimous.

He further said, whereas Jared Carter has gone on some mission, contrary to council, under the new revelation, I move that fellowship be withdrawn from him, and that it be

published in the next Neighbor and Times and Seasons. The vote was unanimous.

Elder Amasa Lyman motioned that Samuel Bennett be cut off from the church, for having received a false ordination. The vote was unanimous.

Elder Lyman motioned that Leonard Soby be cut off for the same cause, with Samuel Bennett. The vote was unanimous.

It was motioned and seconded, that Joseph H. Newton, be cut off from the church. The vote was unanimous.

It was motioned and seconded that John A. Forgeus be cut off from the church. The vote was unanimous.

It was motioned and seconded, that President Marks, express his feelings at the proceedings of this meeting.

He arose and said he was willing to be satisfied with the action of the church on the case.

Resolved, that these minutes be published in the Neighbor and Times and Seasons.

At 4 o'clock P. M. the meeting dismissed with a blessing from Elder W. W. Phelps.

POETRY.

From the Nauvoo Neighbor.

NAUVOO.

Through cities, towns, and countries, I've often found my way,
Unnumbered joys attending to bless each happy day.
Ten thousand, thousand beauties rare, have often met my view;
But lovelier still and queen of all, is beautiful Nauvoo.

Oh, tell me not of ancient Rome, of Athens, or of Troy;
Gone, gone is all their greatness, without one gleam of joy,
Nor speak ye yet, more modern names, though fair and lovely too;
What is their beauty, what their fame, compared to fair Nauvoo?

Tell not of Egypt's ruined towns that once show'd splendor's dome;
Though art and science ever fair, once made that place their home:
For they have flown, have crossed the seas, and now bid fair to do,
The honor of their presence sweet, to beautiful Nauvoo.

Speak not of London's wealth and power, her population dense,
Long time she's had a nation's care, and sums of gold immense,
Then why not be old England's pride, there's been no hostile foe,
To check the progress of her growth; not so with fair Nauvoo.

'Midst great oppression she has risen, the pride of all the land;
Built up by men who had been driven, from all they could command;
Once nurs'd on luxuries lap of ease, of toil they little knew,
But stript of all, their hands they ply to rear the fair Nauvoo.

Nor deem they this a task severe, they fondly do believe,
That each and every suffering here, God surely will relieve,
Though men more fierce than savage beasts, lions and tigers too,
Have slain their Prophet, and assail the beautiful Nauvoo:

Yet trusting still in Him who said, "their wrongs I will redress,"
And fondly do they now believe, that they, they are the best,
And as you gaze upon that scene, their temple strikes your view,
And in the fullness of your heart, you exclaim, O, fair Nauvoo!

Though wild and visionary schemes, their doctrine seems to me,
Yet on that temple, when I gaz'd involuntarily,
Escaped my heart a prayer to God, sincere and fervent too,
That he will bless the people of the young and fair Nauvoo.

LAURA, a Visitor.

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. V. No. 20.]

CITY OF NAUVOO, ILL. NOV. 1, 1844.

[WHOLE No. 103.]

HISTORY OF JOSEPH SMITH.

(Continued.)

On the 6th of December, 1832, I received the following:

Revelation explaining the parable of the wheat and the tares, December 6, 1832.

ON PRIESTHOOD.

Verily thus saith the Lord unto you, my servants, concerning the parable of the wheat and of the tares: behold, verily I say, that the field was the world; and the apostles were the sowers of the seed; and after they have fallen asleep, the great persecutor of the church, the apostate, the whore, even Babylon, that maketh all nations to drink of her cup, in whose hearts the enemy, even satan sitteth to reign: Behold he soweth the tares: wherefore the tares choke the wheat and drive the church into the wilderness.

But behold, in the last days, even now while the Lord is beginning to bring forth the word, and the blade is springing up and is yet tender, behold, verily I say unto you, the angels are crying unto the Lord day and night, who are ready and waiting to be sent forth to reap down the fields: but the Lord saith unto them, pluck not up the tares while the blade is yet tender: (for verily your faith is weak,) lest you destroy the wheat also: Therefore let the wheat and the tares grow together until the harvest is fully ripe, then ye shall first gather out the wheat from among the tares, and after the gathering of the wheat, behold and lo! the tares are bound in bundles, and the field remaineth to be burned.

Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God: therefore your life and the priesthood hath remained and must needs remain through you and your lineage, until the restoration of all things spoken by the mouths of all the holy prophets since the world began.

Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this priesthood, a savor unto my people Israel; The Lord hath said it: Amen.

Appearances of troubles among the nations became more visible this season than they had previously done since the church began her journey out of the wilderness. The ravages of the cholera were frightful; in almost all the

large cities on the globe; and the plague broke out in India, while the United States, amid all her pomp and greatness, was threatened with immediate dissolution. The people of North Carolina, in convention assembled (in November) passed ordinances, declaring their state a free and independent nation; and appointed Thursday, the 31st day of January, 1833, as a day of humiliation and prayer; to implore Almighty God to vouchsafe his blessings, and restore liberty and happiness within their borders.

President Jackson issued his proclamation against this rebellion; called out a force sufficient to quell it, and implored the blessing of God to assist the nation to extricate itself from the horrors of the approaching and solemn crisis.

On the 27th of December I received the following:

Revelation given December 27th, 1832.

Verily, thus saith the Lord unto you, who have assembled yourselves together to receive his will concerning you. Behold, this is pleasing unto your Lord, and the angels rejoice over you; the alms of your prayers have come up into the ears of the Lord of Sabaoth, and are recorded in the book of the names of the sanctified; even them of the celestial world.—Wherefore, I now send upon you another comforter; even upon you my friends, that it may abide in your hearts, even the Holy Spirit of promise; which other comforter is the same that I promised unto my disciples, as is recorded in the testimony of John.

This comforter is the promise which I give unto you of eternal life; even the glory of the celestial kingdom: which glory is that of the church of the first born; even of God the holiest of all, through Jesus Christ his Son: he that ascended up on high; as also he descended below all things; in that he comprehended all things, that he might be in all, and through all things; the light of truth; which truth shineth. This is the light of Christ. As also he is in the sun, and the light of the sun, and the power thereof by which it was made. As also he is the moon, and is the light of the moon, and the power thereof by which it was made. As also the light of the stars, and the power thereof by which they were made. And the earth also, and the power thereof; even the earth upon which you stand.

And the light which now shineth, which

giveth you light, is through him who enlighteneth your eyes, which is the same light which quickeneth your understandings; which light proceedeth forth from the presence of God to fill the immensity of space. The light which is in all things; which is the law by which all things are governed: even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things.

Now, verily I say unto you, that through the redemption which is made for you, is brought to pass the resurrection from the dead. And the spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul: and the redemption of the soul is through him who quickeneth all things, in whose bosom it is decreed, that the poor and the meek of the earth shall inherit it. Therefore it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory; for after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father; that bodies who are of the celestial kingdom may possess it forever and ever; for, for this intent was it made and created; and for this intent are they sanctified.

And they who are not sanctified through the law which I have given unto you; even the law of Christ, must needs inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom. For he who is not able to abide the law of a celestial kingdom, cannot abide a celestial glory: and he who cannot abide the law of a terrestrial kingdom, cannot abide a terrestrial glory: he who cannot abide the law of a telestial kingdom, cannot abide a telestial glory: therefore he is not meet for a kingdom of glory. Therefore, he must abide a kingdom which is not a kingdom of glory.

And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law. Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit: for notwithstanding they die, they also shall rise again a spiritual body; they who are of a celestial spirit, shall receive the same body which was a natural body; even ye shall receive your bodies, and your glory shall be the glory by which your bodies are quickened. Ye who are quickened by a portion of the celestial glory, shall then receive the same, even a fulness; and they who are quickened

by a portion of the terrestrial glory, shall then receive of the same, even a fulness; and also, they who are quickened by a portion of the telestial glory, shall then receive of the same, even a fulness: and they who remain, shall be quickened; nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received.

For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift.

And again, verily I say unto you, that which is governed by law, is also preserved by law; and perfected and sanctified by the same: that which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, or judgment. Therefore they must remain filthy still.

All kingdoms have a law given; and there are many kingdoms; for there is no space in the which there is no kingdom; and there is no kingdom in which there is no space, either a greater or lesser kingdom. And unto every kingdom is given a law; and unto every law there are certain bounds, also, and conditions.

All beings who abide not in those conditions, are not justified; for intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light, mercy hath compassion on mercy, and claimeth her own; justice continueth her course, and claimeth its own; judgment goeth before the face of him who sitteth upon the throne, and governeth and executeth all things; he comprehendeth all things, and all things are before him, and all things are round about him; and he is above all things, and is through all things, and is round about all things: and all things are by him, and of him; even God, forever, and ever.

And again, verily I say unto you, he hath given a law unto all things by which they move in their times, and their seasons: and their courses are fixed, even the courses of the heavens and the earth; which comprehend the earth and all the planets; and they give light to each other in their times, and in their seasons, in their minutes, in their hours, in their weeks, in their months, in their years: all these are one year with God, but not with man.

The earth rolls upon her wings; and the sun

giveth his light by day, and the moon giveth her light by night; and the stars also giveth their light as they roll upon their wings, in their glory, in the midst of the power of God. Unto what shall I liken these kingdoms, that ye may understand? Behold, all these are kingdoms, and any man who hath seen any or the least of these, hath seen God moving in his majesty and power. I say unto you, he hath seen him: nevertheless, he who came unto his own was not comprehended. The light shineth in darkness, and the darkness comprehendeth it not; nevertheless, the day shall come when you shall comprehend even God; being quickened in him, and by him. Then shall ye know that ye have seen me, that I am, and that I am the true light which is in you, and that you are in me, otherwise ye could not abound.

Behold, I will liken these kingdoms unto a man having a field, and he sent forth his servants into the field, to dig in the field;—and he said unto the first, go ye and labor in the field, and in the first hour I will come unto you and ye shall behold the joy of my countenance; and he said unto the second, go ye also into the field, and in the second hour I will visit you with the joy of my countenance; and also unto the third, saying, I will visit you; and unto the fourth, and so on unto the twelfth.

And the lord of the field went unto the first, in the first hour, and tarried with him all that hour, and he was made glad with the light of the countenance of his lord; and then he withdrew from the first that he might visit the second also, and the third, and the fourth, and so on unto the twelfth; and thus they all received the light of the countenance of their lord: every man in his hour, and in his time, and in his season; beginning at the first, and so on unto the last, and from the last unto the first, and from the first unto the last; every man in his own order, until his hour was finished, even according as the lord had commanded him, that his lord might be glorified in him, and he in him, that they might all be glorified.

Therefore, unto this parable will I liken all these kingdoms, and the inhabitants thereof; every kingdom in its hour, and in its time, and in its season; even according to the decree which God hath made.

And again, verily I say unto you, my friends, I leave these sayings with you, to ponder in your hearts with this commandment which I give unto you, that ye shall call upon me while I am near; draw near unto me, and I will

draw near unto you; seek me diligently and ye shall find me; ask and ye shall receive;—knock and it shall be opened unto you: whatsoever ye ask the Father in my name it shall be given unto you, that is expedient for you; and if ye ask any thing that is not expedient for you, it shall turn unto your condemnation.

Behold, that which you hear is as the voice of one crying in the wilderness; in the wilderness, because you cannot see him;—my voice, because my voice is spirit; my spirit is truth; truth abideth and hath no end; and if it be in you it shall abound.

And if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you, and that body which is filled with light comprehendeth all things. Therefore, sanctify yourselves that your minds become single to God, and the days will come that you shall see him: for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will.

Remember the great and last promise which I have made unto you: cast away your idle thoughts and your excess of laughter far from you; tarry ye, tarry ye in this place, and call a solemn assembly, even of those who are the first laborers in this last kingdom, and let those whom they have warned in their travelling, call on the Lord, and ponder the warning in their hearts which they have received, for a little season. Behold, and lo, I will take care of your flocks and will raise up elders and send unto them.

Behold, I will hasten my work in its time: and I give unto you who are the first laborers in the last kingdom, a commandment, that you assemble yourselves together, and organize yourselves, and prepare yourselves; and sanctify yourselves; yea, purify your hearts, and cleanse your hands and your feet before me, that I may make you clean: that I may testify unto your Father, and your God, and my God, that you are clean from the blood of this wicked generation; that I may fulfil this promise, this great and last promise which I have made unto you, when I will.

Also, I give unto you a commandment, that ye shall continue in prayer and fasting from this time forth. And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the king-

dom of God, that is expedient for you to understand; of things both in heaven, and in the earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and the perplexities of the nations; and the judgments which are on the land; and a knowledge; also of countries, and of kingdoms, that ye may be prepared in all things when I shall send you again, to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.

Behold I send you out to testify and warn the people, and it becometh every man who hath been warned, to warn his neighbor.—Therefore, they are left without excuse, and their sins are upon their own heads. He that seeketh me early shall find me, and shall not be forsaken.

Therefore, tarry ye, and labor diligently, that you may be perfected in your ministry, to go forth among the Gentiles for the last time, as many as the mouth of the Lord shall name, to bind up the law, and seal up the testimony, and to prepare the saints for the hour of judgment which is to come; that their souls may escape the wrath of God, the desolation of abomination, which await the wicked, both in this world, and the world to come. Verily, I say unto you, let those who are not the first elders, continue in the vineyard, until the mouth of the Lord shall call them, for their time is not yet come; their garments are not clean from the blood of this generation.

Abide ye in the liberty wherewith ye are made free; entangle not yourselves in sin, but let your hands be clean, until the Lord come, for not many days hence and the earth shall tremble, and reel to and fro as a drunken man, and the sun shall hide his face, and shall refuse to give light, and the moon shall be bathed in blood, and the stars shall become exceeding angry, and shall cast themselves down as a fig that falleth from off a fig tree.

And after your testimony, cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand. And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds. And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people; and angels shall

fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying, prepare ye, prepare ye, O inhabitants of the earth; for the judgment of our God is come; behold, and lo, the Bridegroom cometh, go ye out to meet him.

And immediately there shall appear a great sign, in heaven, and all people shall see it together. And another angel shall sound his trump, saying, that great church, the mother of abominations, that made all nations drink of the wine of the wrath of her fornication, that persecuteth the saints of God, that shed their blood; her who sitteth upon many waters; and upon the islands of the sea; behold she is the tares of the earth, she is bound in bundles, her bands are made strong, no man can loose them; therefore, she is ready to be burned. And he shall sound his trump both long and loud, and all nations shall hear it.

(To be continued.)

CONFERENCE MINUTES.

OCTOBER CONFERENCE MINUTES.

[Concluded.]

Monday Oct. 7th, 10 o'clock, A. M. 1844.

Conference met pursuant to adjournment, and opened by singing, and prayer by Elder Parley P. Pratt, after which President Young arose to exhort the Saints to keep their minds on the business before them, and not to be in a hurry to get away.

The first business that we shall attend to, will be to present the several quorums before the conference, for the purpose of taking an expression of the brethren and sisters, whether they will sustain the officers according to their several appointments.

I shall therefore give way, and I am to hear motions and present them to the conference for their action: wherefore,

It was motioned by Elder Heber C. Kimball, that we as a church endeavor to carry out the principles and measures heretofore adopted and laid down by Joseph Smith as far as in us lies, praying Almighty God to help us to do it.—This motion was put to the conference by President Young and carried unanimously.

President Young said by way of explanation, that, this is as much as to say that we receive and acknowledge Joseph Smith as a Prophet of God; being called of God and maintaining his integrity and acceptance until death.

Elder H. C. Kimball then moved that we carry out all the measures of Hyrum Smith, the Prophet and Patriarch of the church, so far as in us lies, by the help of God.

This motion was also carried unanimously.

President Young said, this is an acknowledgement that he lived approved of God and died a martyr for the truth.

Elder W. W. Phelps moved that we uphold Brigham Young the president of the quorum of the Twelve, as one of the Twelve and first presidency of the church.

This motion was duly seconded, and put to the church by Elder John Smith and carried unanimously.

Moved by President John Smith and seconded, that we receive Elder Heber C. Kimball as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive Elder Orson Hyde as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive Elder Parley P. Pratt as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive Elder Wm. Smith as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive Elder Orson Pratt as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive Elder John E. Page as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive Elder Willard Richards as one of the Twelve, and that he be sustained as such by the church.—Carried unanimously.

Moved and seconded, that we receive Elder Willford Woodruff as one of the Twelve, and that he be sustained as such by the church.—Carried unanimously.

Moved and seconded, that we receive Elder John Taylor as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive Elder George A. Smith as one of the Twelve, and that he be sustained as such by the church.—Carried unanimously.

Moved by Elder H. C. Kimball that Elder Amasa Lyman stand in his lot. The motion was seconded.

President Young said by way of explanation that Elder Amasa Lyman is one of the Twelve, just in the same relationship as he sustained to the first presidency. He is one in our midst and a councillor with us.

The motion was then presented and carried unanimously.

Moved and seconded, and after some discussion, carried unanimously that Elder Lyman Wight be sustained in his office, to fill the place of Elder D. W. Patten, (martyred,) but not to take his crown for that, as the Lord has said, no man can take.

Elder Snow moved that George Miller be received as the president of the High Priests quorum. Carried unanimously.

President Miller moved that Noah Packard and Wm. Snow be sustained as councillors.—Carried unanimously.

President John Smith moved that William Marks be sustained in his calling as president of this stake.

Elder W. W. Phelps objected inasmuch as the High Council had dropped him from their quorum.^a

Elder S. Bent explained and said the reason why the High Council dropped Elder Marks, was because he did not acknowledge the authority of the Twelve, but the authority of Elder Rigden.

President Young said that a president of a stake could be dropped without taking his standing from him in the church. But not so with the first presidency or the Twelve. A president of a stake is only called for the time being, if you drop him he will fall back into the High Priests quorum.

The motion was then put, but there was only two votes. The contrary vote was put and carried by an overwhelming majority.

Elder H. C. Kimball moved that Elder John Smith stand as the president of this stake.—Carried unanimously.

President Young then said, the Macedonia church must select their own man for a president, as Elder John Smith is coming here.

President John Smith moved that Elder C. Rich be one of his council. Carried unanimously.

Moved and seconded, that S. Bent, James Allred, Dunbar Wilson, George W. Harris, Wm. Huntington sen., Newel Knight, Alpheus Cutler, Aaron Johnson, Henry G. Sherwood, Thomas Grover, Ezra T. Benson, and David Fulmer, be sustained as the high council. Carried unanimously.

Elder H. C. Kimball moved that Elder Joseph Young stand as first president over all the quorums of the seventies. Carried unanimously.

Moved and seconded, that Levi W. Hancock be sustained as one of the presidents of seven ties. Carried unanimously.

Moved and seconded, that Daniel S. Miles be sustained as one of the presidents of seventies. Carried unanimously.

Moved and seconded, that Zerah Pulciphier, be sustained as one of the presidents of seventies. Carried unanimously.

Moved and seconded, that Josiah Butterfield be cut off from the church. Carried unanimously.

President Young showed that it was because he had got a little money, and was lifted up.

Moved and seconded, that Henry Herriman be sustained as one of the presidents of seventies. Carried unanimously.

President Young said, that the seventies had dropped James Foster, and cut him off, and we need not take an action upon his case.

Moved and seconded, that Jedediah M. Grant take the place of J. Butterfield in the quorum of seventies. Carried unanimously.

Elder H. C. Kimball moved that N. K. Whitney stand as our first bishop, in the church of Jesus Christ of Latter-day Saints.—Carried unanimously.

Moved and seconded, that George Miller stand as second bishop. Carried unanimously.

Moved and seconded, that Samuel Williams retain his office as president of the elders quorum. Carried unanimously.

Moved and seconded, that Jesse Baker and Joshua Smith be sustained as his council. Carried unanimously.

Moved and seconded that Stephen M. Farnsworth retain his office as president of the priests. Carried unanimously.

Moved and seconded, that E. Averett retain his standing as president of the teachers. Carried unanimously.

Moved and seconded that Jonathan H. Hale, Isaac Higbee, John Murdock, David Evans, Hezekiah Peck, Daniel Carns, Jacob Foutz, Tarlton Lewis, and Israel Calkins, be sustained as bishops in their several wards. Carried unanimously.

President Young being fatigued gave place for Elder P. P. Pratt, who got up to preach his old sermon, viz: that we continue our united and ceaseless exertions to build this temple. He referred to the discoveries of Elders Rigdon and Samuel James. They said nothing about building the temple, the city, feeding the poor, &c. We heard a great deal about the mount of Olives—brook Kedron—Queen Victoria—great battles, &c. This brought to my mind a good text in Webster's spelling book, the "country maid and the milk pail." He then went on to shew the impor-

taunce of building the temple. He bore testimony that the people had hearkened to the voice of the Lord and to his commandments, and that they were still hearkening, and consequently we should be sustained here until we shall complete the temple and receive our endowment. He showed the consequences if we did not build it, "that we should be rejected as a people with our dead." When the elders go abroad to teach the people, let them teach what we have to do, and what is depending on us and not spend their time in quoting multitudes of scripture to prove one point. We want to build up Nauvoo, never mind Gog and Magog, the brook Kedron, &c., never mind the old countries; God has something to do there by and by, but not just now. He recommended the brethren to make improvements and enlarge themselves without fear, for we shall not be moved till God suffers it. We are the only people who do not fear death, we have no need to fear it. He next said he would give the people a little religious advice. He advised those who had means to go to getting sheep to consume the vegetation and raise wool, by which means our women would be well employed in manufacturing the wool.—He said in a proper time we will have gold and silver, and food and clothing, and palaces in abundance, we will create it, by our labor.

President Young advised the saints to come after intermission prepared to tarry till evening if necessary. They have much instruction to give and want an opportunity to give it. He advised the saints to call and get O. Pratt's Mormon Almanac which is something new.—After some few exhortations he closed the meeting till 2 o'clock by blessing.

Two o'clock, p. m.

Meeting opened by singing, and prayer by Elder John Taylor, after which Elder Taylor presented a communication from Mr. Small declaring his full faith in Elder Rigdon's doctrine. Moved and seconded, that he be cut off from the church. Carried unanimously.

Elder H. C. Kimball addressed the congregation on the principles of salvation by the celestial law. He went on to show the order of the resurrection and that there are different orders or degrees, wherever death finds us the resurrection will take hold of us. We desire to obtain a fulness of celestial glory, but many will be disappointed. It is for this that we pray every day that the Lord will spare our lives that we may obtain it. President Joseph never rested till he had endowed the Twelve with all the power of the priesthood, because he was about to pass within the veil. He de-

signed that we should give it to you and you cannot be saved without it. You cannot obtain these things until that house is built. I and my brethren are willing to do all that lays in our power to finish that house for your benefit, that you may go where Joseph is gone.—We have got to carry out Joseph's measures and you have got to assist us. When Jesus was upon the earth his time was spent in endowing the twelve apostles that they might do the things he had left undone and carry out his measures, and upon the same principle we carry out Joseph's measures. We have no rest—don't sleep half as much as you do. We need your prayers. It is necessary to put away all wickedness from our midst, all grog shops and bad houses. Drunkenness and such things will be our overthrow if we are ever overthrown. The best way to put these things away is to never frequent such places. It is necessary for us to put away all this frolicking and dancing over the blood of the prophet, where it was drenched in the blood from the coffin. When the prophet had a dance at his house he said every thing against it he could, and now men go and practice the same things. Shall we put these things away? I say yea. We have got an ungodly race here among us who are leading our young people away.—They will open their doors and let men go in and say every thing against the Twelve and the church they are capable of. I never frequent such places; I cast them far from me. Are you not under the same obligations and responsibility, ye elders, high priests, teachers, deacons, and members?

He then went on to show that the saints could not obtain the blessings they want until the temple is finished. We want all to pay their tithing that they may receive the blessings.

President Young arose and said that it had been moved and seconded that Asahel Smith should be ordained to the office of Patriarch.—He went on to show that the right to the office of Patriarch to the whole church belonged to William Smith as a legal right by descent.—Uncle Asahel ought to receive the office of Patriarch in the church.

The motion was put and carried unanimously.

President Young wanted to say a few words on the principles of tithing. There has been so much inquiry it becomes irksome: the law is for a man to pay one tenth of all he possesses for the erecting of the house of God, the spread of the gospel, and the support of the priesthood. When a man comes into the church he wants to know if he must reckon

his clothing, bad debts, lands, &c. It is the law to give one tenth of what he has got, and then one tenth of his increase or one tenth of his time. A man comes and says he was sick six months and what is required of me? Why go and pay your tithing for the time you are able to work. Some say they have been preaching and want to know if that don't pay their tithing? Well, it will if you want to have it so. He then went on to recommend the brethren not to sell their grain but to bring it into the city and store it, and not take it to Warsaw. He next referred to L. Wight's going away because he was a coward, but he will come back and his company, and James Emmett and his company will come back.—How easy would it be for the Lord if an army of mobs was to come within one mile of this place, to turn the north-west winds upon them and with snow, hail and rain, make them so that they would be glad to take care of themselves and leave us alone. He then referred to the Missourians when Joseph and others went to jail, snapping their guns at the brethren but they would not go off, &c. The Lord never let a prophet fall on the earth until he had accomplished his work; and the Lord did not take Joseph until he had finished his work, and it is the greatest blessing to Joseph and Hyrum, God could bestow to take them away, for they had suffered enough. They are not the only martyrs that will have to die for the truth. There are men before me to-day who will be martyrs, and who will have to seal their testimony with their blood. I believe this people is the best people of their age that ever lived on the earth, the church of Enoch not excepted. We want you to come on with your tithes and offerings to build this temple, and when it is finished we want you to spend a year in it and we will tell you things you never thought of.

The Twelve then proceeded to ordain Asahel Smith as follows:

Brother Asahel Smith in the name of the Lord Jesus Christ of Nazareth, we lay our hands upon your head to ordain you to the office of Patriarch in this last church of Jesus Christ, and we bestow upon you the keys and power, and the right and authority of blessing as a Patriarch in the church of Jesus Christ—and we say unto thee, thou shalt be a father to many. Thou shalt feel the spirit of the Lord more than thou hast ever done heretofore.—Thy heart shall be enlarged, and it shall be thy delight to bless thy family, and thy posterity, and the fatherless and widow; and the spirit of the Lord will rest upon you to predict

upon the heads of those on whom you lay your hands, things that shall be hereafter even in the eternal world. We ask thee O Lord in the name of Jesus Christ that thou would send thy spirit upon this thy servant, that his heart may circumscribe the wisdom and knowledge of this world, and be enlarged so as to comprehend the things of eternity. We say unto thee, thou art blessed; thou art of the royal blood, and of thy lineage shall arise great and powerful men in the earth. We seal upon you the powers we have mentioned with the keys thereof upon your head in the name of Jesus Christ. Thou art the anointed of the Lord, one who shall stand in the latter days and be a pillar in the church of the living God, and one in whom the saints of God may trust to ask council. These blessings we seal upon you in the name of Jesus Christ: Amen.

President Young then said, we want the conference to continue to-morrow for business. We want the high priests quorum together.— President Miller will organize them on the right of the stand.

The president's of seventies will organize all the seventies. We want to select a number of high priests to go through the states to preside over congressional districts. Then we want to have the elders quorum organized that we can take out of the elders quorum and fill up the seventies. We want all the seventies to be here and their presidents. We want them organized and begin to fill up the second quorum and then the third and the fourth to the tenth. The business of the day will be to ordain the presidents of the seventies and then fill the quorum of seventies from the elders quorum, and select men from the quorum of high priests to go abroad and preside.

The conference then adjourned until to-morrow at nine o'clock, by blessing from President John Smith.

Tuesday morning, Oct. 8th, 1844.

Previous to opening the services of the day, Elder John Taylor made some remarks on our temporal economy. He proceeded to say that we have the means of wealth within ourselves. We have mechanics of every description, from every country; men who are capable of carrying through any branch of manufacture. We want capital to commence with; but it is not necessary to wait for a very large amount, for it is safer to go to work with small means, than with an immense sum; for a rich man is very apt to overlook himself, and for want of proper calculation often scatters his means without accomplishing any benefit to community. We can be made rich by our own en-

terprise and labor. Look at Great Britain; how have they obtained it? They have obtained it by encouraging their own manufacturers. It is true the poor are oppressed there; but it is not the manufactures that oppress the people. We are not going to start any thing on a large scale; our calculation is to have the saints manufacture every thing we need in Nauvoo and all kinds of useful articles to send abroad through the States and bring money here.— Franklin says, time is money, and we want to spend our time in something that is useful and beneficial. Since we come here we have labored under every disadvantage. We have purchased Nauvoo, and much of the surrounding country, which has taken all our money. We have no need now to purchase more land; we now want to hit upon a plan to enable you to take your hands out of your pockets and build work shops and other places of industry. We have silk weavers, and cotton weavers, and every kind of mechanics that can be thought of. We want these to come together, and we want those who have money to lay it out and find them work. We have men here who can take the raw silk and from that carry it through every process and manufacture the shawls and dresses our women wear. We want to purchase raw cotton and manufacture it into wearing apparel, &c. If we can manufacture cotton, silk and woollen goods, we can keep our money at home; we will encourage home manufacture, as the Quakers do. We want all the cutlers to get together and manufacture our knives and forks, &c., &c. I know that we, as a community can manufacture every thing we need. But I must now desist as the time to commence meeting has arrived.

Elder H. [C. Kimball] now appeared and took charge of the meeting, which was opened by singing and prayer, by Elder W. W. Phelps.

Elder G. A. Smith moved that all in the elders quorum under the age of thirty-five should be ordained into the seventies, if they are in good standing, and worthy, and will except it. The motion was seconded and carried unanimously.

Elder H. C. Kimball stated that President Joseph Young's wife was very sick and he wished to have her blessed, that brother Young might tarry and perform the duties of his office, and if the congregation would bless her let them say amen, and all the congregation said, amen.

He then recommended all those elders who are under the age of thirty-five, and also all the priests, teachers, deacons, and members,

who are recommended to be ordained, to withdraw and receive an ordination into the seventies, which was done.

President B. Young then appeared and proceeded to select men from the high priest's quorum, to go abroad in all the congressional districts of the United States, to preside over the branches of the church, as follows:

David Evans	Joseph Holbrook
A O Smoot	John Lawson
Edson Whipple	Abel Lamb
Harvey Green	J H Hale
J S Fulmer	G D Watt
J G Divine	J W Johnson
J H Johnson	L T Coons
Lester Brooks	J L Robinson
J B Nobles	Howard Corey
Rufus Fisher	M Serrine
D B Huntington	Pelotiah Brown
Jefferson Hunt	E H Groves
Lorenzo Snow	G P Dykes
William Snow	Willard Snow
Noah Packard	Wm Felshaw
A L Tippets	Winslow Farr
J C Kingsbury	Shadrach Roundy
Jacob Foutz	S B Stoddard
Peter Haws	E D Wolley
Thomas Gates	Solomon Hancock
Simeon Carter	Abraham Palmer
Albert Brown	James Brown
Levi Gifford	R McBride
Elijah Fordham	W D Pratt
Edward Fisher	Martin H Peck
Franklin D Richards	Morris Phelps
Isaac Clark	D McArthur
J S Holman	Archibald Patten
Wandell Mace	L H Ferry
Charles Thompson	Charles Crisman
John Murdock	Lyman Stoddard
John Chase	Arnold Stevens
A L Lamoreaux	David Fulmer
E T Benson	Joseph Allen
Thomas Grover	Andrew Perkins
C L Whitney	Daniel Carter
Addison Everett	Wm G Perkins
Moses Clawson	Graham Coltrin
William Parks	D H Redfield
George Colson	Titus Billings
H W Miller	Harvey Olumstead
Isaac Higbee	Daniel Stanton
Daniel Carns	

President Young explained the object for which these high priests were being sent out, and informed them that it was not the design to go and tarry six months and then return, but to go and settle down, where they can take their families and tarry until the Temple is built, and then come and get their endow-

ment, and return to their families and build up a stake as large as this.

President Young then selected from the elder's quorum some to be ordained high priests, whose names for the want of room are omitted for the present.

He also selected a number more to go into the seventies, after which the remainder of the morning was spent in calling out the several quorums of seventies, and giving charges to the several presidents.

Brother Joseph L. Heywood was ordained under the hands of Elder B. Young, H. C. Kimball and P. P. Pratt, to be a bishop to the church in Quincy, Illinois.

Previous to adjournment the presidents of the seventies, ordained upwards of 400 into the quorums of the seventies, and the presidents of the high priests' quorum ordained 40 into their quorum.

The meeting then adjourned until 2 o'clock, P. M.

Two o'clock, P. M.

Conference resumed business. Those presidents of the seventies who were present and had not received an ordination to the presidency over the seventies, were called out and ordained, under the hands of President Joseph Young and others.

The remainder of the afternoon was spent in filling up the quorums of seventies, and at the close, 11 quorums were filled and properly organized, and about 40 elders organized as a part of the twelfth quorum.

President B. Young then said that the elders, young men who are capable of preaching, will be ordained; but do not be anxious. You must now magnify your calling. Elders who go to borrowing horses or money, and running away with it, will be cut off from the church without any ceremony. They will not have as much lenity as heretofore. The seventies will have to be subject to their presidents and council. We do not want any man to go to preaching until he is sent. If an elder wants to go to preaching, let him go into the seventies. You are all apostles to the nations, to carry the gospel; and when we send you to build up the kingdom, we will give you the keys, and power and authority. If the people will let us alone we will convert the world, and if they persecute us we will do it the quicker. I would exhort all who go from this place to do right and be an honor to the cause. Inasmuch as you will go forth and do right you shall have more of the spirit than you have heretofore.—We have had a good conference; we have had beautiful weather and no accidents; and if you

will go and do honor to the Lord for this, say amen; and all the people, said amen.

On motion the conference adjourned until the 6th of April next, at 10 o'clock, A. M.

Meeting dismissed by prayer, from Elder H. C. Kimball.

BRIGHAM YOUNG, Pres.

WM. CLAYTON, Clerk.

TIMES AND SEASONS.

CITY OF NAUVOO,

NOVEMBER 1, 1844.

Sidney Rigdon Esq.,—has resuscitated the "Latter-day Saints Messenger and Advocate," at Pittsburg, Pa. We understand that through this medium the accessories to the murder of Joseph and Hyrum Smith, with *John C. Bennett* as the *ne plus ultra*, will form a union of all the excommunicated members from the church of Jesus Christ of Latter-day Saints.—He that cannot endure a kingdom of glory, can go into one of darkness: for there is no space without a kingdom, and no kingdom without a space.

THE TIMES.

A newspaper, to keep pace with the times must be filled up with very curious matter.—Politics of course, must take the first column, first rank, first reading, and chief seat in the parlour, church and legislative hall. But while this motley group of statesmen, officers, voters, and aspirants, are filling the whole country with music, long speeches, liberty poles and all sorts of shows, defamation, anecdotes, folly, fame and slander, patrol the high ways in such elegant meanness, that a wise man cannot tell whether it were better to pity or censure the customs of the Americans of the present day:—

"This bids to serve, and that to fear mankind."

In the midst of all this 'fire and fustian' for a 'little brief authority,' the same paper comes lumbering on with news from all nations; riots, earthquakes, thieves, missionary boards, failures in trade, great bargains, estates on sale, marriages, deaths and murder. This all seems according to Daniel: 'many shall run to and fro, and knowledge shall be increased.'—But how long shall it be to the end of these wonders? Millerism has failed the *third* time, and hereafter very few will hitch their cars of calculation to an engine of such general *disappointment*. What then shall be done? Take

the newspapers; they *must* and *will* contain a specimen of the thoughts and intents of the hearts of men, for the apostle said: 'This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heavy, high-minded, lovers of pleasure more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away.'

But what does such timely instructions benefit the people? Politics, mobs, deception, and societies for the promotion of truth, religion and wealth grow with the growth, and flame with the fire that must eventually burn to the lowest hell, unless the people turn from the evil of their ways.

Another marvellous wonder engrosses thousands. Mammoth news papers, double, and even thribble, flood the great reading community of the east, and sprinkle the west, with 'novels' as destitute of truth, true science and practical knowledge, as satan's promises were to Eve when she ate the forbidden fruit.—Well, what must be done in such a case?—Why, read the fancied brains of disappointed men and women, and then go to the theatre; and ten to one, but you will be just like them. When ducks feed on fish, their flesh tastes *fishy*: when man drinks whiskey, he is generally drunk; and when the present generation sow vanity they reap vanity; and when the people feast on lies and light reading—what can be expected? Do men gather grapes of thorns, or figs of thistles?

Every body, from the curious state of parties and the jarring motion of societies, governments and kingdoms, fears that the bonds of national security are bursting; but, from the dreadful anxiety of all to go a-head, no body believes it. No, there is none, save the Latter Day Saints, that believe or care for the welfare of the world. The Saints are actually the 'Rechabites' of this age, as much as the descendants of Rechab were in the days of Jeremiah, when Israel went into captivity.

News papers that were once considered honorable, now make sport of character, murder and treason not excepted. In fact, the orner of the day is such, that the front ranks of men in high and low life, appear to be playing at a game of *brag*, and they are so determined to win, that conscience, clemency and courtesy, have as small a share of their lives and time,

as their God. They go it regardless of feeling or consequences; no matter whether the game is played upon the tables of the living, or the coffins of the dead!

But we are saying too much, for in old times, when men became so hardened in sin, that they forgot the blessings of virtue and commandments of God, he turned his wrath upon them, as the history of Sodom, Egypt, Babylon, Tyre and Sidon, and Jerusalem show. We have a duty then, to act well our part, for though Noah, Daniel and Job plead with the Almighty, if the people repented not of their folly and sin, they could not escape the judgment written.

From the N. Y. Prophet

Salem, Oct. 11th, 1844.

To the church of Jesus Christ of Latter-day Saints, Greeting:—

I deem it to be a duty which I owe to God and his church to express my feelings and bear my testimony unto you concerning certain things that are presented to you for your consideration; especially, the claims of Elder Sidney Rigdon to the exclusive right to lead and govern the church of Latter-day Saints.—I have carefully examined the trial which Elder Rigdon has had before the authorities of the church in Nauvoo, as given in the Times and Seasons, Vol. v. No. 17, and I am satisfied that a righteous decision has been given in his case. I do not make these remarks without my reasons: and I will hereby give those reasons.

I will commence by asking where has Elder Rigdon been since he made his flaming speech in Far West, which had a tendency to bring persecution upon the whole church especially the head of it? Has he stood by the side of the Prophet and Patriarch as a true friend, to assist in carrying them through their trials, tribulations and persecutions? Has he walked up into his place as a man of God, and stood beside the Prophet as his counsellor? Has he, in any way, been a pillar or support to the church from that day until this? Has he sustained the cause and used an influence to spread the work abroad since the persecution in Far West? Has he in any way sustained the priesthood with dignity and honor, for the last five years of his life? Or, has the Prophet, in any point of view, leaned upon him as a counsellor, a staff, or support, for the last five years? Or has the Prophet Joseph found Elder Rigdon in his councils when he organized the quorum of the Twelve, a few months before his death, to prepare them for the endowment? And when they received their endowment, and ac-

tually received the keys of the kingdom of God, and oracles of God, keys of revelation, and the pattern of heavenly things; and thus addressing the Twelve, exclaimed, "upon your shoulders the kingdom rests, and you must round up your shoulders, and bear it; for I have had to do it until now. But now the responsibility rests upon you. It mattereth not what becomes of me." I say, has this been the case with Elder Rigdon, in any wise? No, no, verily no; but the reverse, until he had become like a millstone upon the back of Joseph Smith, the Prophet, Seer, and Revelator. And I her-by bear my testimony that I heard the said Joseph Smith declare that Elder Rigdon had become like a millstone upon his back—a dead weight—and he had carried him long enough, and must throw him off. And in my hearing requested one of the quorum of the Twelve to bring him up before the church that he might be dealt with according to the law of the church, that he might be cut off as a dead branch, and no longer encumber the tree, as there was sufficient testimony against him. But through the pleadings of Brother Hyrum Smith and others, he has been spared. Elder Brigham Young has been his friend—spoke in his favor, in consequence of his age and former standing, hoping that he might reform, get the spirit of the work, and magnify his calling. Upon this principle he has been sustained long, until the branch became twice dead, and necessary to be severed from the tree. Elder Rigdon, for the last five years of his life, has mostly been shut up in the post-office; confined himself mostly to his own temporal affairs, manifesting but little interest in the affairs of the church; and when any alarm or report was in circulation unfavorable to the cause if we could judge at all from the course he pursued it had a tendency to increase trouble and disturbance, instead of decreasing it. It is true, that Elder Rigdon attended some of the councils that President Smith held with the Twelve and others, before his death, while giving them instructions; but I heard President Smith say, that he came in without his wish or invitation, as he had no confidence in him. Elder Rigdon and his friends would now claim, before the church and the world, that he holds the keys of the kingdom of God, of the last dispensation, above the Twelve, the church, &c. I am ready to admit before the whole church and the world, that he does hold one key beyond the Twelve; one, that they do not hold—one, that God never held, nor Jesus Christ, nor any true prophet, patriarch, or apostle: Joseph and Hyrum Smith were utter

strangers to it. And if we can judge from his own mouth, according to the testimony given on his trial, we would suppose that Lucifer, who made war in heaven, was its author; and that it had been handed down unto the present day, and with it Elder Rigdon has unlocked his heart, and portrayed before our eyes what was in it. What is it? Hear it, all ye Latter-day Saints! Listen O earth! and judge the fruits of this key. He threatens to turn traitor, publish against the church in public journals, intimating that he would bring a mob upon the church, stir up the world against the saints, and bring distress upon them, &c.—*Times and Seasons*, Vol. v. p. 650—653. This ought to be a sufficient reason for any true hearted Latter-day Saint to turn away from him with disgust, and treat all such men and principles according to their desert, which is, to let them entirely alone; for there is not a more despicable principle ever existed in heaven, earth, or hell, than to prove a traitor to our God, our cause, and our friends, and bring distress upon the innocent, and that too by turning against the very cause that a man has spent a portion of his life to build up, and declared, while in the faith, that it was true and righteous; for in all such cases there is entirely a misrepresentation of truth and facts, in order to accomplish the intended evil, while a true statement of facts would advance the cause. This same principle was manifest in the case of Lucifer, Judas, Arnold, and many apostates in this church, who, when they could not get their own ends answered, would threaten to bring mobs upon the church, and in some instances, have done so. I would ask, has Joseph or Hyrum Smith ever held such a key as this, or manifested such a spirit as this? No, never; but have despised it in their hearts. President Smith seemed to be sensible that such fruit was growing in the breast of Elder Rigdon; and if he had accomplished what duty appeared to present to his mind upon that subject, that branch would have been severed from the tree before his death; but through mercy it was spared until it has produced fruit which is evil in its tendency, and dangerous to the welfare and prosperity of the church and kingdom of God.

I would again ask, has Elder Brigham Young ever manifested any knowledge of the key above spoken of, or any spirit or disposition to turn against the church in any time of trial or persecution from its commencement? Has he ever deserted Joseph, Hyrum, his brethren, or the cause, in one instance, since the foundation of this church? No, never, in one instance.—

He has always been ready to go and come at the bidding of the Lord. He has not said go; but he has always said come. He has set the example and led the way, until he has traversed sea and land, at home and abroad, native and foreign countries, until he has borne off the keys of the kingdom of God in connection with the Twelve, with honor and dignity, since they were committed to his charge. He has followed President Smith's footsteps closely for the last twelve years of his life, and especially the last five years; while Elder Rigdon has, at the same time, been confined to the post-office, apparently manifesting no interest in the welfare of the church and building up of the cause. The spirit of wisdom and counsel has manifested itself in the course and deliberations of Elder Young. He has not only had much experience with President Smith, but he has proved himself true and faithful in all things committed to his charge, until he was called to hold the keys of the kingdom of God in all the world, in connection with the Twelve: was the first to receive his endowment, from under the hands of the Prophet and Patriarch, who have leaned upon him in connection with the Twelve, for years, to bear off this kingdom in all the world. And they have done it with honor, laboring both day and night, making every sacrifice required of them; leaving their homes, families, and country, to establish the work of God, and lay the foundation for the deliverance and redemption of Israel. And I can say with every sentiment of my heart, and feeling of my soul, as has President Young, "that if there are but ten men left who hang on to the truth, to Joseph and the temple, and are willing to do right in all things, let me be one of that number." If it cost me my life to defend the truth of the everlasting gospel of the Son of God, and to build upon the great and mighty foundation which God has laid in this last dispensation and fulness of times, through the instrumentality of his servant Joseph, the Prophet, Seer, and Revelator, for the pruning of the vineyard once more, for the last time, for the warning of the Gentiles, for the salvation of the honest in heart and meek of the earth, the building up of Zion, the establishment of Jerusalem, the final deliverance of Israel, and to prepare the saints for the hour of judgment which is to come, and to secure unto the righteous exaltation of glory beyond the veil—I say, if it cost me my life, let it go: I want to be among the number; I am ready to follow the example of those who have gone before me—when my work is done, I am ready to be offered, if necessary. I had rather see ten men seal a right-

eous testimony with their blood, than to see one man turn traitor, shed innocent blood, and damn his own soul—for the object in living and laboring in the cause of God is to secure a part in the first resurrection, eternal life, and immortal glory. A religion that is not worth maintaining at the expense of life, is not worth having, “for he that will seek to save his life shall lose it, and he that will lose his life for my sake, the same shall find it.” And again, “I will prove you, whether you will abide in my covenant, even unto death, saith the Lord.” Many of the patriarchs, prophets, Jesus, the apostles, David, Joseph, and Hyrum, and many others, have sealed their testimony with their blood.

Shall we then, as elders of Israel, or Latter-day Saints, back out, fear and tremble, or give up the work, because Elder Rigdon threatens to turn traitor or bring mobs upon us, because he cannot make the church bow to his notion of things? No, God forbid. It shows very clearly that he has not the spirit of Christ, for the Lord nor one of his followers ever did such a thing; and it is sufficient to open the mind of every saint to see where he stands. As far as my faith, prayers, influence and labor, will effect anything, they will go to sustain President Young, and in connection with him, the quorum of the Twelve, in holding the keys of the kingdom of God, as they have been delivered unto them by the revelation of Jesus Christ, and in the endowments they have received under the hands of the Prophet Joseph, and also all the quorums of the church as they have been set in order in the church and kingdom of God in these last days, through the voice of the Prophet, Seer, and Revelator, who has been raised up and laid the foundation, and sealed his testimony with his blood.

And I wish to say to all the elders of Israel, and saints of God, that the time has come, when we need a double portion of the spirit of Joseph's God to rest upon us; we should gird up the loins of our minds. Watch and be sober, maintain the priesthood with dignity, have the cause of God fully at heart, labor faithfully for its promotion while the day lasts, for night will soon come when no man can work. We should practice virtue and holiness before the Lord, and shun the very appearance of evil. We should enter into our closets, and call upon God for wisdom to direct us in every duty in life. Our object should be to preach the gospel of Jesus Christ to this generation, and present those principles that will save the souls of men.

If there is any man in this church that does

wrong, that breaks the law of God, it matter-eth not what his standing may be, whether among the Twelve, the high priests, seventies, or elders, or in any other standing, there is a tribunal that will reach their case in process of time, there is authority before whom they can be tried. Therefore, let no one turn against the cause of God, and stop in the road to destruction, on the plea that somebody has done wrong: it is no excuse for you or I to do wrong because another does; the soul that sins alone must bear it. Should I step aside from the path of duty it would not destroy the gospel of Jesus Christ, or even one principle of eternal truth, they would remain the same. Neither would it be any excuse for you to commit sin; but I should have to bear my own sins, and not the sins of others—so with all men.

Therefore, let me exhort all ye elders of Israel and saints of God to rise up in the majesty and dignity of your calling, make full proof of your ministry and covenant. Sustain by your works the authorities, keys, and priesthood of God in all its bearings and appendages, through this last dispensation, for the eyes of God, angels, and men are over you, and when the work is finished, you will receive your just recompence of reward.

W. WOODRUFF.

From the N. Y. Prophet.

MINUTES OF A CONFERENCE IN PHILADELPHIA.

Pursuant to public notice a conference of the Church of Jesus Christ of Latter Day Saints was held in the city of Philadelphia on Saturday and Sunday, August 31st and September 1st, 1844. There were present official members,

Quorum of the Twelve, one; high priests, two; elders, 20; priests, five, teachers, three.

Elder William Smith of the quorum of the Twelve, with uplifted hands was chosen president of said conference, and Elder W. I. Appleby chosen clerk.

Conference opened at half past 10, A. M. by singing a hymn, after which followed a spirited address (dictated by the spirit of holy zeal) by the president, on the subject of dissensions and divisions in the church, the spirit of persecution and of casting reflections upon the authorities God has chosen to be his special witnesses of the gospel of his Son to the nations of the earth, as has been revealed in its fulness in these last days by the administration of holy angels, bearing to earth truth's unfading laurels.

Prayer was then offered up to the throne of grace, by the president.

Elder Grant then stated what business would

most probably be brought before the conference.

Adjourned till 2 o'clock, P. M.

Two P. M. Conference met—opened by singing a hymn and prayer, by the President.

Sung a hymn.

The president then stated conference was ready to receive any necessary business that should be brought before it. Whereupon, it was then

Motioned and seconded, that brother E. Marshall be ordained a priest.

Motioned and seconded, that brother John Ewings be ordained a priest.

Motioned and seconded, that brother N. B. Helverson be ordained an elder.

President Smith addressed the elders and priests present, that have the privilege, on the importance of travelling to preach the gospel, magnifying their calling, honoring the priesthood and bearing testimony to the glorious truths that Israel's God has revealed unto his people. Also on charity that the saints of God ought to abound with.

After which he took occasion to reprove Elder B. Winchester for his course against the quorum of the Twelve, in New York, Philadelphia and other places; Elder Winchester arose before the church and stated that the quorum had slandered him, had taken his license, that he had spent four hundred dollars in going and returning from Nauvoo and other places, to answer to charges preferred against him, and that the Twelve had never explained the reason why he was suspended; and many other charges too ridiculous to mention. He states as reasons that he will not sustain the authorities of the church, or go out to preach the gospel.

A call was then made by the president for all the elders present residing in Philadelphia, who were willing to travel and preach the gospel, to signify the same by rising upon their feet.—Whereupon, four arose.

Motioned and seconded, that brother Tross be ordained a teacher.

Motioned and seconded, that brother G. Clarke be ordained to the office of a deacon.

Motioned and seconded, that brother J. P. Smith be ordained a teacher.

After the ordination of the several officers, a call was made for the representation of the different branches in New Jersey. Whereupon Elder Appleby represented the branch at Recklesstown, Burlington county, consisting of 30 members, including two elders, one priest, one deacon; twelve members having removed away. Also, a branch at Bordentown consisting of 12

members, including 1 elder and one priest.—Two having removed away.

New Trenton, five members, not yet organized, none others from Jersey represented.

Elder Grant then represented the branch in Philadelphia amounting to 334 members, including officers. The standing of many members not fully known.

A call was then made by the president for all the elders and official members present that were willing to uphold the Twelve in their calling and authority by their faith and prayers, to signify the same by rising upon their feet.—Whereupon all present arose, except Elders Winchester, Wharton and McLane.

Conference then adjourned until 8 o'clock in the evening.

Opened in the evening by singing a hymn and a petition to the throne of grace, by Elder Grant.

Sung a hymn.

Elder Grant then stated that the next business under consideration, was, the building of the Temple of the most high God at Nauvoo, which was to be built by the tithing of the saints, and that it is the imperative duty of every saint of God to aid and forward as much means as were in their power for the completion of the same, that the saints may receive the blessings which God has in reserve for his people, at the completion of the Temple. and called upon the saints in Philadelphia and elsewhere to aid and assist their brethren at Nauvoo, who are struggling against persecution, penury and nearly every other impediment to complete the Temple of Israel's God. Whereupon, it was

Motioned and seconded, that the saints of this branch will use their utmost endeavors to assist in furnishing means to forward the completion of the Temple. Which was received with uplifted hands.

Motioned and seconded, that Elder Grant be appointed as trustee, to receive donations from the saints, and forward the same to Nauvoo for the building of the Temple. Carried.

On motion it was

Resolved, That members of this church who absent themselves in general from the church and communion table, are not considered members in good standing in the church.

Conference then adjourned by a benediction of the president, until Sabbath morning at 10 o'clock.

Sabbath, 10 A. M.—Conference met, sung a hymn.

Prayer by Elder Appleby.

After which, a spirited discourse was delivered by Elder Grant, from Matt, vi. chapter, 3d verse.

Sung a hymn, and adjourned until half past 2, P. M.

Afternoon. Met; opened with singing a hymn and prayer, by Elder Grant. Elder Horner then addressed the congregation on the subject of the gift and blessings of the spirit, and the privileges of the saints.

After which, communion was administered by Elders Grant and Appleby.

Conference then adjourned until half past 7 o'clock, in the evening.

Met in the evening and opened by singing a hymn, and prayer by the president.

After which, Elder Appleby delivered a convincing and moving discourse from 1st Epis. Cor. xv; 22 23:—showing the joy and glory there is in store for those who have obeyed the gospel and held out to the end;—beginning at the fall of Adam, and in the consequence of it, how redeemed by Christ, the order of the saints coming forth, their reign on the earth, the last resurrection, judgment of the wicked, the new heaven and earth where sighs, tears, and moaning shall have an end, and nought but peace and unadulterated joy be the blessings of the saints forever and ever.

Sung a hymn.

Conference dismissed by a benediction of the president, asking God the eternal Father, in the name of Jesus Christ, to let his blessings attend his people, and guide and protect them with his almighty hand.

At the close of the conference, Elder Appleby was ordained to the office of high priest, under the hands of President Smith; Peter Hess, high priest, and Elder Horner. Adjourned.

WM. SMITH, Pres.

W. I. APPLEBY, Sec'y.

St. Louis, September 29, 1844.

A Special Conference of the Church of Jesus Christ of Latter-day Saints, held in the city of St. Louis,—Brother Riley in the chair; the meeting was opened with singing; Brother Read addressed the throne of grace.

It was voted, that a committee be appointed to district the city, so that the priests and teachers may the more conveniently attend to their duty; and that the poor and sick may be attended to; and that all things may be done in order.

Voted, that this committee be appointed by a council meeting.

Voted that a committee of three be appointed to wait on the landlord of the room over Liberty Hall, and ascertain if it can be obtained for preaching.

Voted, that Brother Clemens, Quamby and Rogers act as that committee.

A letter was received from Brother Small declaring his firm conviction, according to the Book of Doctrine and Covenants, that Sidney Rigdon was the only man to lead this church, since the death of Brother Joseph, and by it he was willing to stand or fall; the letter was read by Brother Riley, after which the trial of Sidney Rigdon was read before the church, and then Brother Riley addressed the meeting at some length: there was then an expression of the meeting called for by Brother Riley, to ascertain how the branch stood as regards the Twelve; the vote was nearly unanimous, only four hands being raised for Sidney Rigdon.

After singing and a benediction by Brother Riley, the meeting adjourned.

A. ROGERS, Sec'y.

COMMUNICATIONS.

MONROE Co., Miss., }
Aug. 17th, 1844. }

RESPECTED BROTHER:—It is with pleasure that I take my pen in hand to inform you of the prosperity of our Redeemer's cause in the south country, and also to give you a brief synopsis of my labors in the vineyard since my departure from Nauvoo.

I left home on the 29th of May, 1844, in company with brother H. W. Church, on a mission to the south. We took steamboats to Paducah, Ky; from thence we travelled into Tennessee, preaching by the way till we reached Middle Tennessee; we stopped and preached several times in Hickman, Williamson and Sumner counties. We introduced the gospel into several new places where it had never been preached, and remained in that region till the first of August; but not meeting with much encouragement we concluded to go further south; consequently we set out for Tuscaloosa county, Alabama, where we found a branch of the church, and met with brother P. Haws, who had been preaching in that place some time.—

The night after we arrived there a mob of 18 or 20 prowled through the neighborhood, threatening to drive the elders from the country, but finding that such things were not countenanced by the most prominent citizens, they desisted. After remaining a few days, brothers Haws and Church went to Mississippi, and I proceeded to Perry county, Alabama. On my way to Perry, I met brother James Brown, who informed me that he had baptized 15 in that county and organized a church. He requested me to visit them and instruct them further in the princi-

ples of righteousness. I commenced preaching with considerable success and soon baptized three. About ten days after, brother Church returned from Mississippi and joined in with me again. We had calls on every hand, prejudice gave away; and many embraced the truth. We continued our labors there until we had baptized forty-five, and organized another church of sixteen members. The spirit was abundantly poured out, and the word was confirmed with signs following; the saints spoke in tongues, and the interpretation was given, and many that were sick were healed by the prayer of faith in the name of Jesus. We continued to preach and baptize during the winter season, both in Alabama and Mississippi. In April we held a conference in Alabama, and set the affairs of the churches in order; and ordained several elders. From this conference brother Church went to Tennessee; and brother B. L. Clapp and myself came into Mississippi. We commenced preaching in different places, and baptized several; brother Clapp then returned to Nauvoo; and I still continued in the field.— We held a conference in Knoxubee county, Mississippi on the 13 and 14th of July; thirty-nine had been baptized since last conference, and the brethren generally expressed a determination to do all they could in spreading the

gospel. There are a great many calls for preaching in this country, many are investigating the subject for themselves, and we are expecting a great in-gathering into the kingdom.

The sad news of the murder of the prophet and patriarch has reached our ears. It is looked upon by the generality of the people in this country as being the grossest violation of law and liberty that they ever heard of. Many of them sympathise with us in the loss. When I call to mind the wholesale murders of Missouri; the occurrences in Philadelphia, and the late butchery in Illinois, I am made to fear for my beloved country; and if there is not a stop put to such vile and abominable proceedings, and such offenders brought to justice, then farewell to our free institutions; farewell to the privilege of worshipping God according to the dictates of each man's conscience, which was bought so dearly by the blood of our fathers.

Since I left Nauvoo, I have baptized sixty, and witnessed the baptism of as many more.

I send you these lines, and if you think proper, they are at your disposal for an insertion in the Times and Seasons for the satisfaction of your readers.

Yours in the bonds
of the new covenant,

JOHN BROWN.

POETRY.

For the Times and Seasons.

WHEN MUST I LOOK FOR DEATH?

BY W. W. PHELPS, ESQ.

O say, when must I look for death?

When spring all nature's joy discloses;
When infant beauty buds like roses;
When fortune smiles so blithe and clever;
When love and life look on "forever;"—

Ah, then the sweeper steals thy breath!

But say, when must I look for death?

When summer clothes the earth in beauty;
When manhood strengthens us for duty;
When children bless the lot paternal;
When being hopes to be eternal;—

Ah, then the sweeper steals thy breath!

But say, when must I look for death?

When autumn smiles on summer's treasure;
When youth and age are full of pleasure;
When wise men reason; statesmen rattle;
When warriors rush so gay to battle;

Ah, then the sweeper steals thy breath!

But say, when must I look for death?

When winter strips the earth of glory;
When age has honor'd locks, all hoary;
When e'er you're on the deep-blue ocean;
When e'er you know old time's in motion;—

Ah, then the sweeper steals thy breath!

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. V. No. 21.] CITY OF NAUVOO, ILL. NOV. 15, 1844. [WHOLE No. 105.

HISTORY OF JOSEPH SMITH.

(Continued.)

And there shall be silence in heaven for the space of half an hour, and immediately after shall the curtain of heaven be unfolded, as a scroll is unfolded after it is rolled up, and the face of the Lord shall be unveiled; and the saints that are upon the earth, who are alive, shall be quickened, and he caught up to meet him. And they who have slept in their graves shall come forth; for their graves shall be opened, and they also shall be caught up to meet him in the midst of the pillar of heaven: they are Christ's the first fruits: they who shall descend with him first, and they who are on the earth and in their graves, who are first caught up to meet him; and all this by the voice of the sounding of the trumpet of the angel of God.

And after this another angel shall sound, which is the second trumpet; and then cometh the redemption of those who are Christ's at his coming; who have received their part in that prison which is prepared for them, that they might receive the gospel, and be judged according to men in the flesh.

And again, another trumpet shall sound, which is the third trumpet: and then cometh the spirits of men who are to be judged, and are found under condemnation: and these are the rest of the dead, and they live not again until the thousand years are ended, neither again until the end of the earth.

And another trumpet shall sound, which is the fourth trumpet saying, these are found among those who are to remain until that great and last day, even the end, who shall remain filthy still.

And another trumpet shall sound, which is the fifth trumpet, which is the fifth angel who committeth the everlasting gospel, flying through the midst of heaven, unto all nations, kindred, tongues and people; and this shall be the sound of his trumpet, saying to all people both in heaven and in earth, and that are under the earth; for every ear shall hear it, and every knee shall bow, and every tongue shall confess, while they hear the sound of the trumpet, saying, fear God, and give glory to him who sitteth upon the throne, forever, and ever: for the hour of his judgment is come.

And again, another angel shall sound his trumpet, which is the sixth angel, saying, she is fallen, who made all nations drink of the

wine of the wrath of her fornication: she is fallen! is fallen!

And again, another angel shall sound his trumpet, which is the seventh angel, saying it is finished! it is finished! the Lamb of God hath overcome, and trodden the wine-press alone; even the wine-press of the fierceness of the wrath of Almighty God: and then shall the angels be crowned with the glory of his might, and the saints shall be filled with his glory, and receive their inheritance and be made equal with him.

And then shall the first angel again sound his trumpet in the ears of all living, and reveal the secret acts of men, and the mighty works of God in the first thousandth year.

And then shall the second angel sound his trumpet, and reveal the secret acts of men, and the thoughts and the intents of their hearts, and the mighty works of God in the second thousandth year: and so on, until the seventh angel shall sound his trumpet; and he shall stand forth upon the land and upon the sea, and swear in the name of him who sitteth upon the throne, that there shall be time no longer, and satan shall be bound, that old serpent who is called the devil, and shall not be loosed for the space of a thousand years. And then he shall be loosed for a little season, that he may gather together his armies: and Michael the seventh angel, even the archangel, shall gather together his armies, even the hosts of heaven.— And the devil shall gather together his armies; even the hosts of hell, and shall come up to battle against Michael and his armies: and then cometh the battle of the great God! and the devil and his armies shall be cast away into their own place, that they shall not have power over the saints any more at all; for Michael shall fight their battles, and shall overcome him who seeketh the throne of him who sitteth upon the throne, even the Lamb. This is the glory of God, and the sanctified; and they shall not any more see death.

Therefore, verily I say unto you, my friends, call your solemn assembly, as I have commanded you; and as all have not faith, seek ye diligently and teach one another words of wisdom: yea, seek ye out of the best books, words of wisdom: seek learning even by study, and also by faith. Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a

house of order, a house of God; that your incomings may be in the name of the Lord; that your outgoings may be in the name of the Lord; that all your salutations may be in the name of the Lord, with uplifted hands unto the Most High.

Therefore, cease from all your light speeches; from all laughter; from all your lustful desires; from all your pride and lightmindedness, and from all your wicked doings. Appoint among yourselves a teacher, and let not all be spokesmen at once; but let one speak at a time, and let all listen unto his sayings, that when all have spoken, that all may be edified of all, and that every man may have an equal privilege.

See that ye love one another; cease to be covetous, learn to impart one to another as the gospel requires; cease to be idle, cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated; and above all things, clothe yourselves with the bonds of charity, as with a mantle, which is the bond of perfectness and peace: pray always, that you may not faint until I come: behold, and lo, I will come quickly, and receive you unto myself: Amen.

And again, the order of the house prepared for the presidency of the school of the prophets, established for their instruction in all things that are expedient for them, even for all the officers of the church, or in other words, those who are called to the ministry in the church, beginning at the highest priests, even down to the deacons; and this shall be the order of the house of the presidency of the school: He that is appointed to be president, or teacher, shall be found standing in his place, in the house, which shall be prepared for him. Therefore, he shall be first in the house of God, in a place that the congregation in the house may hear his words carefully and distinctly, not with loud speech. And when he cometh into the house of God, (for he should be first in the house; behold this is beautiful, that he may be an example.)

Let him offer himself in prayer upon his knees before God, in token, or remembrance, of the everlasting covenant, and when any shall come in after him, let the teacher arise, and with uplifted hands to heaven; yea, even directly, salute his brother or brethren with these words:

Art thou a brother or brethren, I salute you in the name of the Lord Jesus Christ, in token, or remembrance, of the everlasting covenant,

in which covenant I receive you to fellowship in a determination that is fixed, immovable and unchangable, to be your friend and brother, through the grace of God, in the bonds of love, to walk in all the commandments of God blameless, in thanksgiving, forever and ever Amen.

And he that is found unworthy of this salutation, shall not have place among you; for ye shall not suffer that mine house shall be polluted by them.

And he that cometh in and is faithful before me, and is a brother, or if they be brethren, they shall salute the president or teacher with uplifted hands to heaven with this same prayer and covenant, or by saying, Amen, in token of the same.

Behold, verily I say unto you, this is a sample unto you for a salutation to one another in the house of God, in the school of the prophets. And ye are called to do this by prayer and thanksgiving as the Spirit shall give utterance, in all your doings in the house of the Lord, in the school of the prophets, that it may become a sanctuary, a tabernacle of the Holy Spirit to your edification.

And ye shall not receive any among you, in to this school, save he is clean from the blood of this generation: and he shall be received by the ordinance of the washing of feet; for unto this end was the ordinance of the washing of feet instituted.

And again, the ordinance of washing feet is to be administered by the president, or presiding elder of the church. It is to be commenced with prayer; and after partaking of bread and wine he is to gird himself, according to the pattern given in the thirteenth chapter of John's testimony concerning me. Amen.

I wrote to N. E. Seaton Esq., editor of the ——— as follows:

Kirtland, January, 4th, 1833.

Mr. Editor,

Sir, Considering the liberal principles, upon which your interesting and valuable paper is published, myself being a subscriber, and feeling a deep interest in the cause of Zion and in the happiness of my brethren of mankind, I cheerfully take up my pen to contribute my mite, at this very interesting and important period.

For some length of time I have been carefully viewing the state of things, as they now appear, throughout our christian land; and have looked at it with feelings of the most painful anxiety, while upon one hand, beholding the manifest withdrawal of God's Holy Spirit, and the veil of stupidity which seems to be drawn

over the hearts of the people; and upon the other hand beholding the judgments of God that have swept, and are still sweeping hundreds and thousands of our race, (and I fear unprepared) down to the shades of death.—With this solemn and alarming fact before me, I am led to exclaim, “O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night,” &c.

I think that it is high time for a christian world to awake out of sleep, and cry mightily to that God, day and night, whose anger we have justly incurred. Are not these things a sufficient stimulant to arouse the faculties, and call forth the energies of every man, woman, and child, that possesses feelings of sympathy for their fellows, or that is in any degree endeared to the budding cause of our glorious Lord? I leave an intelligent community to answer this important question, with a confession, that this is what has caused me to overlook my own inability, and expose my weakness to a learned world: but, trusting in that God, who has said that these things are hid from the wise and prudent and revealed unto babes, I step forth into the field to tell you what the Lord is doing, and what you must do, to enjoy the smiles of your Savior in these last days.

The time has at last arrived when the God of Abraham, of Isaac, and of Jacob, has set his hand again, the second time, to recover the remnants of his people, which have been left from Assyria, and from Egypt, and from Paphos, &c., and from the islands of the sea, and with them to bring in the fulness of the Gentiles, and establish that covenant with them, which was promised when their sins should be taken away. See Romans 11: 25, 26, and 27, and also, Jeremiah 31: 31, 32 and 33. This covenant has never been established with the house of Israel, nor with the house of Judah, for it requires two parties to make a covenant, and those two parties must be agreed, or, no covenant can be made.

Christ, in the days of his flesh, proposed to make a covenant with them, but they rejected him and his proposals, and in consequence thereof, they were broken off, and no covenant was made with them at that time. But their unbelief has not rendered the promise of God of none effect: no, for there was another day limited in David, which was the day of his power; and then his people, *Israel*, should be a willing people;—and he would write his law in their hearts, and print them in their thoughts; their sins and their iniquities he would remember no more.

Thus after this chosen family had rejected Christ and his proposals, the heralds of salvation said to them “lo we turn unto the Gentiles,” and the Gentiles received the covenant, and were grafted in from whence the chosen family were broken off: but the Gentiles have not continued in the goodness of God, but have departed from the faith that was once delivered to the saints, and have broken the covenant in which their fathers were established: (see Isaiah 24: 5,) and have become high minded, and have not feared; therefore, but few of them will be gathered with the chosen family. Has not the pride, high-mindedness, and unbelief of the Gentiles, provoked the Holy One of Israel to withdraw his Holy Spirit from them, and send forth his judgments to scourge them for their wickedness? This is certainly the case.

Christ said to his disciples, (Mark 16: 17, and 18,) that these signs should follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover: and also, in connexion with this, read 1st Corinthians 12th chapter. By the foregoing testimonies, we may look at the christian world and see the apostacy there has been from the apostolic platform; and who can look at this and not exclaim, in the language of Isaiah, “the earth is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, and broken the everlasting covenant.”

The plain fact is this, the power of God begins to fall upon the nations, and the light of the latter day glory begins to break forth through the dark atmosphere of sectarian wickedness, and their iniquity rolls up into view, and the nations of the Gentiles are like the waves of the sea, casting up mire and dirt, or, all in commotion, and they are hastily preparing to act the part allotted them, when the Lord rebukes the nations; when he shall rule them with a rod of iron, and break them in pieces like a potters vessel. The Lord declared to his servants, some eighteen months since, that he was then withdrawing his spirit from the earth; and we can see that such is the fact, for not only the churches are dwindling away, but there are no conversions, or, but very few; and this is not all, the governments of the earth are thrown into confusion and division; and DESTRUCTION, to the eye of the spiritual beholder, seems to be written by the finger of an invisible hand, in large capi-

tals, upon almost every thing we behold.

And now what remains to be done, under circumstances like these? I will proceed to tell you what the Lord requires of all people, high and low, rich and poor, male and female, ministers and people, professors of religion, and non-professors, in order that they may enjoy the Holy Spirit of God to a fulness, and escape the judgments of God, which are almost ready to burst upon the nations of the earth.—Repent of all your sins, and be baptised in water for the remission of them, in the name of the Father, and of the Son, and of the Holy Ghost, and receive the ordinance of the laying on of the hands of him who is ordained and sealed unto this power, that ye may receive the Holy Spirit of God; and this is according to the Holy scriptures, and the Book of Mormon; and the only way that man can enter into the celestial kingdom. These are the requisitions of the new covenant, or first principles of the gospel of Christ: then “add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, brotherly kindness; and to brotherly kindness, charity; (or love,) and if these things be in you, and abound, they make you to be neither barren, nor unfruitful, in the knowledge of our Lord Jesus Christ.”

The Book of Mormon is a record of the forefathers of our western tribes of Indians; having been found through the ministration of an holy angel, and translated into our own language by the gift and power God, after having been hid up in the earth for the last fourteen hundred years, containing the word of God which was delivered unto them. By it we learn that our western tribes of Indians are descendants from that of Joseph that was sold into Egypt, and that the land America is a promised land unto them, and unto it, all the tribes of Israel will come, with as many of the Gentiles as shall comply with the requisitions of the new covenant. But the tribe of Judah will return to old Jerusalem. The city of Zion, spoken of by David, in the one hundred and first Psalm, will be built upon the land of America, “and the ransomed of the Lord shall return and come to it with songs and everlasting joy upon their heads,” and then they will be delivered from the overflowing scourge that shall pass through the land. But Judah shall obtain deliverance at Jerusalem. See Joel 2: 32. Isaiah 26: 20, and 21st. Jeremiah 31: and 12. Psalms 50: 5. Ezekiel 34: 11, 12, and 13. These are testimonies, that the good Shepherd will put forth his own sheep, and lead them out from all nations where they have

been scattered in a cloudy and dark day, to Zion, and to Jerusalem; besides many more testimonies which might be brought.

And now I am prepared to say by the authority of Jesus Christ, that not many years shall pass away, before the United States shall present such a scene of *bloodshed* as has not a parallel in the history of our nation; pestilence, hail, famine, and earthquakes will sweep the wicked of this generation from off the face of the land, to open and prepare the way for the return of the lost tribes of Israel from the north country. The people of the Lord, those who have complied with the requisitions of the new covenant, have already commenced gathering together to Zion, which is in the State of Missouri; therefore I declare unto you the warning which the Lord has commanded me to declare unto this generation, remembering that the eyes of my Maker are upon me, and that to him I am accountable for every word I say, wishing nothing worse to my fellow men than their eternal salvation; therefore, “fear God and give glory to him for the hour of his judgment is come.”—Repent ye, repent: ye, and embrace the everlasting covenant, and flee to Zion before the overflowing scourge overtake you, for there are those now living upon the earth whose eyes shall not be closed in death until they see all these things, which I have spoken, fulfilled. *Remember these things; call upon the Lord while he is near, and seek him while he may be found, is the exhortation of your unworthy servant,*

JOSEPH SMITH, jr.

[To be continued.]

FROM THE “ISLANDS OF THE SEA.”

Ship Timoleon, Pacific Ocean, April 25th 1844.
Latitude 25 deg. 19 min. south, Longitude
149 deg. 11 min. west from Greenwich.

ELDER W. W. PHELPS—DEAR BROTHER IN CHRIST:—As I promised before we left Nauvoo to write to you, I embrace this opportunity as we are nearing Tahiti; as in all probability we shall find a ship there bound for home, I have not that portion of interesting matter which I no doubt should have if we had entered our field of labor; but as we have performed a passage that has conveyed us more than three quarters around the globe, a rude sketch of our voyage may not be uninteresting to you, as I know you to be a historian. I wrote from the Cape de Verds to my wife, and the particulars as to that place you have no doubt learned before this. I have also commenced a letter to Br. Brigham Young, in which I have given a brief detail of our situation on ship-

board. With you I will commence a brief journal.

We landed on two of those islands, St. Nicholas and St. Jagoes: we saw some others, the most interesting of which was Fogo, or Foigo la Tera; in English it would be the *land of fire*. It has been a volcano, and has the appearance of a great sugar loaf sat in the broad ocean with its top far above the clouds. We left those islands the 19th of November and stood to the south; light winds and calms with very warm weather attended us till after we crossed the Equator; then we took strong south east trades; they carried us towards Brazil, we were near the island of Trinidad.

We had frequent opportunities of amusing ourselves at fishing for blackfish, porpoises, terbercores, skipjacks, and dolphins; the two first are of the whale species, the largest made two barrels of spermacetti.

On the 3d of January 1844, (I will now extract from my journal,) "there they b-lo-w and l-a-n-d h-o-o!" were both cried at the mast heads at once. Whales and the island of Tristan Acunbah were seen at a look. It is in latitude 36 deg. south, longitude 15 deg. west.

Fourth day. It commenced blowing fresh last night and continued to increase, and this morning it blows the heaviest gale we have experienced since we left New Bedford. We are lying under fore spencer, the fore topmast staysail is blown away.

The islands of Tristan, Nightingale, and Inaccessible, are now all in sight, and the air is full of South Sea birds of all sizes, from the Albatross down to Mother Carey's Chickens; we amused ourselves at fishing for them: we caught five Albatross nearly of a size. We measured one of them while alive: his wings from tip to tip were ten feet four inches.

Tristan makes a good appearance; it is about the size and height of Monadnock mountain in Cheshire county New Hampshire.

Eighth day. To-day the boats caught a small whale, it made eighteen barrels of oil. While they were stripping off the blubber, the sea-fowls came around in great abundance and devoured the whale with great voracity, and as fearless as our domestic fowls. I prepared line and hook baited with blubber, and commenced fishing for them: in less than an hour I caught enough Albatross to afford me nine dozen of quills, by taking two and four out of a wing; then I let them go.

Thirteenth day. To-day we saw several large whales; the boats gave chase and harpooned a very large one and gave him a mortal wound. He ran to windward with great fury, and by

some mismanagement the line parted and he got away; he dove under water and came up near the ship; we ran up into the foretop to have a better view. I could look down on him as he came to the top; he commenced lashing the water with his fins and tail, for he was frantic with the agony of his wounds, having two harpoons in him, they were bleeding with such profusion that the water was crimsoned some distance around. This with his bellowing and spouting presented an awful scene: the boats gave chase, but he saw them before they got near enough to harpoon him again.— He dove again and ran off to windward and got away; but we expect he died that night. As I stood gazing down on him, the words of Br. Hyrum came fresh to my mind when he pronounced upon my head my patriarchal blessing, "I guess you have got to go a whaling."

From there we shaped our course for Cape Good Hope. On the 21st we saw and caught a fine sea turtle; he was basking on the surface in a pleasant sunshine; his shell was about three feet long; he was very fat and we had a fine time on turtle soup.

Twenty-sixth day. We struck soundings in 60 fathoms water, the weather rather misty; supposed we were about thirty miles south of the Cape. From there we steered for the island of St. Pauls. I had heard many reports respecting the multitude of excellent fish that are about this and another island near it, called Amsterdam. We prepared our hooks and lines a few days beforehand and arrived there on the 21st of February, in latitude 38 deg. south, longitude 77 deg. east. We ran in near the land and lowered three boats well manned for the sport. As we rowed in near shore, we saw large shoals of fish in compact bodies, with their backs out of water, feeding on something that was near the surface; we found it to be breet. It is an insect that abounds in those seas, and is called by whalers *right whale feed*. It looks something like frog spawns and has a reddish appearance. It goes in veins of various widths, often extending as far as the eye can see, and so plenty as to give the water a reddish appearance. Whales and other fish live on it and get very fat. When near enough we made fast to the kelp, (a coarse kind of seaweed.)

I had the pleasure of catching the two first fish, but they soon began to gather in such multitudes that in a little while we filled our boats. We also took with us an iron hoop, netted within by rope yarns, for catching crawfish; these are about the size and shape of lobsters, except the nipper claws; but better fish

to eat. To it we tied a fish and let it down to the bottom; in a few moments we raised it and there were about thirty piled on to it. We soon caught a barrel or two of them, and then went aboard of the ship; dressed our fish, cut off head and backbone, packed them in salt, and we had ten barrels.

While fishing we saw a French flag flying on shore; we went to it and found a company of fishermen from the Isle of France; among them was an American, a native of Albany, New York. Soon after we arrived, the ship *Manhattan* of Sag harbor arrived, and joined us. The next day Capt. Plaskett told the passengers if we wished to go on shore, he would send a boat to wait on us; we embraced the opportunity and found St. Pauls to be one of the greatest natural curiosities I ever saw: it is evident that the east half of the island is sunk; the island has been thrown up from the bed of the ocean by volcanic eruptions. On that side the shore is perpendicular. From the north and south points, it rises with a gradual ascent towards the centre, where there is a curious basin. This was once the crater through which this island was thrown up; the island fell off so near to it that the sea has broken into it a passage: there are nine feet water on the bar at high tides. As soon as you pass this, there are twenty-seven fathoms all over it: it is one mile and a half in diameter, with almost perpendicular sides of two thousand feet elevation, and as round and regular as if it had been excavated by art. On the north side of the entrance are the fishers' huts; near them they had cut a zigzag foot-path to the top, and we went up; it was a hazardous tour, and I think none but sailors would have attempted it. Near the top the ascent was almost perpendicular. In many places we had to crawl on our hands and knees, pulling ourselves up by the projecting rocks, and had we made one misstep, we should have been dashed to the bottom. When we arrived at the top, we found the rim of the basin to be the highest part of the island. From it on every side but the east, the land had a gradual slope to the water. The island is about five miles long, and is covered with a rank growth of coarse grass, like that on the prairies; but not a tree nor shrub. The two ship masters, Plaskett and Cooper, were with us. We found a place where the steam was coming up; Capt. Cooper commenced digging into the dirt and burnt his fingers to a blister. The bank on the east side is an awful precipice. I laid down and crept to the edge and looked off; as I looked down the awful steep to the water, (two thousand feet,)

a sensation came over my brain, that is more easily imagined than described.

Near the huts where we landed, is a number of boiling springs; the water is boiling hot. We had some crawfish in the boat; we put one into the spring, it soon cooked and we ate it.

The *Commedant* was a polite Frenchman; he could not speak a word of English. Doctor Winslow, one of our passengers, could speak good French, and he was highly delighted with our visit; treated us with great hospitality, and took much pains to go with us over the island, and show its curiosities. Near his huts were the graves of two American sailors. By their headboards we found one's name to be Charles Mallory, aged 21 years; he was first mate of a whale ship; was killed by a whale. The other was Pardon Howland jr., aged 13 years. He was killed by falling from aloft.—How lonely was the sight of those graves, on a desolate island of the sea—far, far from their friends and home!

The soil looks very rich, but the ground is so full of steam, it kills all the seed they put into the earth; and they can raise nothing.—They are bountifully supplied with everything they need from the Isle of France. They treated us with green peas that had been preserved in tin flasks; they were as sweet as if just taken from the garden.

At night Capt. Cooper invited us all to go on board his ship and take supper; we accepted the invitation. After we got on board both ships stood out to sea, as they had got what fish they wanted; twenty or thirty barrels each. We were waited on with much politeness and friendship; were served with fresh fish, both chowdered and fried in excellent style, with warm biscuit, butter, cheese, &c., &c. About 11 o'clock, the night being very dark, the ships made signals by hoisting lanterns: they both hove to nearly a mile apart. Our boat was hauled up to the gangway and twelve men of us got into it, which loaded her nearly to the gunwales; there was a heavy swell but not much wind. We paddled slowly over the rolling billows; the night was dark and cloudy; and when between the ships, we could see nothing but their glimmering tapers. You can better judge of our feelings in this situation, than I can describe them. Suffice it to say, we got safely on board our ship; and I felt thankful. We then filled away and stood on our course; both ships bound to the Pacific. We shaped our course for Cape Chatham, the south west point of Australia.

On this part of our passage, I often used to watch the sun as it was setting, and think it

was just rising with you, and when it arose with us, night had just commenced at home.— We arrived off there on the 8th of March, but not in sight of land. We coasted along towards Bass Straits; but, as there are many islands and rocks in that passage, and it would be near the 20th of March before we could land; the Captain thought it advisable to go around the south side of Van Diemens Land.— So we hauled off to the southward. On the night of the 19th it commenced blowing in squalls of rain, sleet and snow: as the sun and moon were near each other (it being near the change) and would cross the equinox so, we expected a severe storm and prepared for it.

On the 20th, about 10 o'clock A. M., as the weather lighted up between squalls, we saw the southwest point of Van Diemens Land; it was then blowing a gale, and it continued to increase till the 21st. It then blew one of the heaviest gales I ever experienced; the wind whistled and roared through the rigging, the seas ran mountains high, and often over our decks. The *Timoleon* is an excellent sea-boat, but not a fast sailor; she makes sure passages, but not quick ones; so the gale did us no other injury than to tear many boards off the bulwarks, and stove two whale boats; one of them was on the cranes, and the other over the stern: the one on the cranes was broken in two, so that about eight feet of the bow was hanging to the davies towing in the water.— The wind was west, and it carried us ahead with great force.

From here we shaped our course to the north west point of New Zealand. Around all of these islands has been a great resort for whalemens: our crew is made up of men that have cruised here for years; they give flattering accounts of the beauty of their climate, soil, and productions. There are large settlements of English on all of them; and had the weather been good, our Captain talked of going in there, and we intended stopping there to commence our mission, instead of continuing on to Tahiti. There is a great and delightful field for our elders to occupy: some hundred thousands of English emigrants to preach to.

On the 28th in latitude 33 deg. longitude 166 deg. east, we discovered the first and only shoal of sperm whales we had seen since we left home. Four boats were lowered, and they gave chase: one of them was harpooned, but by some mishap the harpoons drew out, and the whales got away, very much to the disappointment of all hands.

On the 31st we saw some small islands off the north-west point of New Zealand, called the

Three Kings. Since that we have had much head wind; it is now blowing fresh and fair, and we expect in two or three days to touch at an island called Oheitaroa. It is 300 miles south by west of Tahiti. It is a celebrated place for hogs and fruit. The ship designs to recruit there, then proceed to Tahiti, leave us passengers, and then proceed to the north-west coast of America, to fish for whales.

Dear Brother, you see I have nearly used up my paper, and must draw to a close. We feel very anxious to get all the news we can from home: from the various threats we heard and saw in the papers previous to our sailing, we expect you may have had troubles with the Carthaginians, their allies, and the Missourians. Our dreams have warned us that you all may be missing from Nauvoo by this time, and I can assure you that our anxiety for you and all that is near and dear to us on earth, is very great. We feel that we are exiles for Christ's sake; and any news from home will do us good. I hope you all will not fail to establish a correspondence by letters and papers. Br. Phillip B. Lewis, of New Bedford, can give any information you may wish respecting the way of conveyance. We wish you to remember our sincerest friendship to that brother; we received great help from him.

I wish you to remember the sincerest affections of a husband and father to my family.— May God, our heavenly Father, in whom I trust, comfort and support them and you all, till we return again in peace. We have enjoyed good health since we left home. I am more fleshy than I have ever before been in my life; and I think my companions can say the same, (though they may not be so willing to own it as I am.)

Remember me to all that inquire after us. Tell the Saints to remember us in all their prayers, both private and public. Tell Br. W. Richards I will write him from Tahiti, after we commence our labors. Dear Brother, accept my sincere esteem for you and yours.— I remain your brother and fellow laborer in the gospel and covenant of our Lord and Savior Jesus Christ.

ADDISON PRATT.

P. S.—Pacific Ocean, Island of Toobouai, Society Group, May 4th, 1844.

[This island lies near 22 degrees south latitude and 75 degrees west longitude from Washington. The letter was 198 days on its passage: 183 by water from Toobouai to the United States; and 15 by land from New Bedford to Nauvoo; average on 20,000 miles about 200 miles a day.]—Ed.

TIMES AND SEASONS.

CITY OF NAUVOO,

NOVEMBER 15, 1844.

UNION AND PEACE AT NAUVOO.

We take this opportunity to say to the saints abroad,—*all is union and peace at Nauvoo*, and the temple is rising rapidly as a token that God has not forsaken his church and people. With the same health and industry that now blesses us, if the weather permits, but a few months more will elapse, and the temple of God at Nauvoo will be a standing witness for the gathering of Israel. It affords us a great consolation, too, to add, that the saints continue to come to Zion, to walk in the ways of the Lord: it seems he is softening the hearts of the people for good; and we pray that he may continue to do so, until the waste places of Zion shall be built up, and the "great temple" be built, wherein the "cloud and pillar" shall rest; and in which the sons of Moses and Aaron shall minister an acceptable offering on Mount Zion.

For the communication of an "Old man of Israel," and the letter of Elder Addison Pratt from the islands of the Pacific Ocean, we bespeak a hearty welcome. They are genuine.

MORE SIGNS.

We have been at some pains to get translated, the following which recently appeared in the "*Swabish Mercury*," a German paper:

"There appears at present wonderful signs; in Lithuania a new Messiah has risen up in the person of Towasky; and in Wirtemberg, upon the Red Mount the watchman met a man who demanded of him to call '43.' And when he did so, the poor man saw, in heaven, a perfect Turkish battle. A war with the Turks will break out next year, and streams of blood will be seen under foot."

A private letter to a gentleman of this city, from Karga, in the dutchy of Posen, in Prussia, says: "The King of Prussia has been shot at, and a mob spirit is manifested every where; three or four mobs breaking out in a week."

ANCIENT WRITING.

It gratifies the curious, to see curious things and so we for once take a moment's time to lay before our readers a specimen of ancient writing about two hundred years old. Having no arbi-

trary characters to correspond with the manuscript, we have to imitate with letters as near as we can. Soon after printing commenced in English y with a small t over it meant "that;" w with c after it meant "which," and so of many other words. Him, with a colon after it meant "himself;" teach: teaching, &c.

There are 74 octavo pages in the manuscript finely written. It was a sermon of the Reverend Thomas Kimberly, and bears date, "March 2, 1636, at Honely in Ware," Conn.

A treatise of the teaching of the Spirit.

An Assay to remove a bar that stops zealous men from embracing the everlasting covenant with full assurance of their interest & perseverance in grace to the possession of glory; & occasions differend am. Brethren, we I conceive to be That they see not their need of God who is the fountaine of life, & in whose light we see light. Psal: 36.9.

1. Some zealous ones see not the need they stand in of the freenes of the fathers loue as that wtout we they cannot be saued. Eph: 2. 4, 7. & whereas we stand in such need of grace, that if he doe not freely extend his fauour to us wont xrsp: of any worth in us either for or repent: se morall obed: we cannot be justified in his sight. Rom 3. 20. Psal: 139. 12.

If a man rend his heart, poure out tears, & se abstinence, make neuer so many prayers, ty up hims: to hearing, redding, meditatio, be at co:t for minist: & ordin: & giueth much to ye poore, if a man attaine to sorrow mouings .f desires, affect, of love & peace, courage of resolutions, plenty of gifts &c. yet all this is of no worth to make a man right: before God;

So that unless he doe freely for his owne name sake set his loue on man, he is jhil dee death & condemnation: but this they see not & go they doe justifie them: in their owne right & submit not to conut all losse, & by donne as lost ones, and wait for life in gods right: freely by grace extended to them. Rom: 10. 2. 3.

COMMUNICATIONS.

To the Editor of the Times and Seasons:

THE APOSTLES AND APOSTATES.

SIR:—Having lately arrived from the east, and having seen a new paper purporting to be "the Latter-day Saints Messenger and Advocate," resuscitated, for the avowed object of opposing the course of the constituted authorities of the church of Jesus Christ of Latter-day Saints, as left in the blood-sealed state of revelation by Joseph Smith and Hyrum his brother, who are a majority of the quorum of the first

presidency; and having also waited patiently for Elder Phelps or some of the "Twelve" to give this "wandering star," or "cloud without water," a just judgment, I take my pen in hand to apprise the church and public of the fact, and offer a few remarks, and quote some revelations, which I think will not be amiss.

The most of the paper is made up of a letter from a man by the name of Forgeus, which appears to me the crudest mass of chaos I ever saw thrown together. The whole manœuvre, is just the sort of matter for "the man of sin" to reveal himself in; and Sidney Rigdon Esq. who is held up throughout the lengthy epistle, as "the stem and branch of Jesse," will use it as dexterously as a manufacturer does materials for soap:—using Forgeus as the "stick of ——" to mix the royal liquid, and frothy lixivium for the host of the Gentiles, and the fragments of Israel. So much for the religious airficer, the sacred soap stick, and holy pot of (not) manna, but *soft soap suds*: pardon the expression, gentle reader, it is not revelation, but composition, that will just fit religious gamblers: for Rigdon, Forgeus, & Co., are as corrupt as John C. Bennett. Their feint reverence for Joseph Smith, like the touch of the torpedo, is meant to benumb his fame: their seeming praise of virtue like the sting of the asp, is slow poison to truth: and their devoted breath for the welfare of the saints, like the sirocco of Egypt, is a blasting wind to ruin their future prosperity.

The real drift of the paper, is, to support Sidney Rigdon Esq., as the *head of a church*, (not the church of Jesus Christ of Latter-day Saints,) and lest any person be deceived by such "specious pretences" and false insinuations by misrepresenting the scriptures and revelations, I have concluded to try my skill at quoting some of the rules of the church, as left on record by the great apostle of the last dispensation, even the *martyred Joseph Smith*. On the 102 page of the second edition of the Book of Doctrine and Covenant, paragraph 11, read as follows:

"Of necessity there are presidents, or presiding offices growing out of, or appointed of, or from among those who are ordained to the several offices in these two priest hoods. Of the Melchisedek priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith and prayer of the church, form a quorum of the presidency of the church. The twelve traveling counsellors are called to be the twelve apostles, or special witnesses of the name of Christ, in all the world: thus dif-

fering from other officers in the church in the duties of their calling. And they form a quorum equal in authority and power to the three presidents, previously mentioned. The seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world. Thus differing from other officers in the church in the duties of their calling: and they form a quorum equal in authority to that of the twelve especial witnesses or apostles, just named. And every decision made by either of these quorums, must be by the unanimous voice of the same; that is, every member in each quorum must be agreed to its decisions in order to make their decisions of the same power or validity one with the other. [A majority may form a quorum when circumstances render it impossible to be otherwise.] Unless this is the case, their decisions are not entitled to the same blessings which the decisions of a quorum of three presidents were anciently, who were ordained after the order of Melchisedek, and were righteous and holy men. The decisions of these quorums, or either of them are to be made in all righteousness; in holiness and lowliness of heart; meekness and long suffering; and in faith and virtue and knowledge; temperance, patience, godliness, brotherly kindness and charity, because the promise is, if these things abound in them, they shall not be unfruitful in the knowledge of the Lord. And in case that any decision, of these quorums, is made in unrighteousness, it may be brought before a general assembly of the several quorums which constitute the spiritual authorities of the church, otherwise there can be no appeal from their decision."

There are three important points in this section: First; three presidents must be *chosen* and *upheld* by the faith and prayer of the church, *to be legal*; a self made machine won't do. Second; these three presidents form a quorum, and can NEVER act separately—though two may form a quorum when circumstances render it impossible to be otherwise. Now, allowing that Sidney Rigdon was one of the first presidency, for the sake of argument; when Joseph and Hyrum were martyred, the presidency was *left vacant*, and the next quorum, (the Twelve) being "equal in power and authority" to the three first presidents, hold the same standing and keys; and, of course, must bear off the kingdom in its destined road according to the pattern. Thirdly; if their decisions and conduct were righteous, then they fulfilled the promise, otherwise, all the quorums constituting the spiritual authorities

of the church, could repeal their decisions, and appoint whom they pleased to rule over them.

There is also another presidency which may be read at pleasure, on the 124 page of said Doctrine and Covenants; the 6th paragraph reads as follows:

"The president of the church, who is also the president of the council, is appointed by revelation, and acknowledged, in his administration, by the voice of the church; and it is according to the dignity of his office, that he should preside over the council of the church; and it is his privilege to be assisted by two other presidents, appointed after the same manner that he himself was appointed; and in case of the absence of one or both of those who are appointed to assist him, he has power to preside over the council without an assistant: and in case that he himself is absent, the other presidents have power to preside in his stead, both or either of them."

All that is necessary to remark on this subject, is that this presidency is over the high council of a stake, and has no more relevancy to the first presidency over the whole church, than a county judge has to the president of the United States; in fact the high council being a tribunal for transgressors—perhaps it may justly rank as a judge to the president of the United States. No man of common sense would ever think of boosting up a man as president of a stake, to be like Moses. No, never. He is a Cushite, that proclaims such doctrine, and needs to tarry in Jericho till his beard grows.

The third presidency mentioned in said Doctrine and Covenants, is, on page 107 and reads:

"Wherefore, it must needs be that one be appointed of the high priesthood, to preside over the priesthood; and he shall be called president of the high priesthood of the church, or, in other words, the presiding high priest over the high priesthood of the church. From the same comes the administering of ordinances and blessings upon the church, by the laying on of the hands."

This presidency is different from the other two, and means the presidency over the quorum of the high priesthood. It has nothing to do with the "first presidency" over the whole church, more than to send out high priests to preside over branches, stakes, &c., in any part of the vineyard, under the direction of the Twelve. Neither has it any thing to do with the presidency over the high council, more than to act in union. Having said so much on these three presidents, let it suffice.

The Twelve are still a different presidency,

because they compose a quorum that cannot be dispensed with; while, according to the very nature of the case, the before mentioned presidencies can. If there be no quorum of the first presidency, the Twelve must act in its place. If there be no stake organized, then there is no need of a high council; and so of the others, without a designated place. Not so with the Twelve, they are never twice chosen; vacancies may be filled, as was the case with Judas, or with some of our modern apostacies. The revelation for choosing them on the 258 and 9 pages of the said Doctrine and Covenants, is:

"And now behold, there are others who are called to declare my gospel, both unto Gentile, and unto Jew: yea, even twelve: and the twelve shall be my disciples, and they shall take upon them my name; and the twelve are they who shall desire to take upon them my name, with full purpose of heart: and if they desire to take upon them my name, with full purpose of heart, they are called to go into all the world to preach my gospel unto every creature: and they are they who are ordained of me to baptize in my name, according to that which is written; and you have that which is written before you: wherefore you must perform it according to the words which are written. And now I speak unto the twelve:—Behold my grace is sufficient for you: you must walk uprightly before me and sin not.—And behold you are they who are ordained of me to ordain priests and teachers to declare my gospel, according to the power of the Holy Ghost which is in you, and according to the callings and gifts of God unto men: and I Jesus Christ, your Lord and your God, have spoken it. These words are not of men, nor of man, but of me: wherefore you shall testify they are of me, and not of man; for it is my voice which speaketh them unto you: for they are given by my spirit unto you: and by my power you can read them one to another; and save it were by my power, you could not have them: wherefore you can testify that you have heard my voice, and know my words."

In addition to this, a revelation directly to the Twelve, besides many other things, says, as recorded on the 417 page of said Doctrine and Covenants:

"For unto you (the twelve) and those (the first presidency) who are appointed with you to be your counsellors and your leaders, is the power of this priesthood given for the last days and for the last time, in the which is the dispensation of the fulness of times, which power you hold in connection with all those who

have received a dispensation at any time from the beginning of the creation: for verily I say unto you the keys of the dispensation which ye have received, have come down from the fathers: and last of all, being sent down from heaven unto you."

This conclusively shows that the Twelve hold the power of the priesthood in ALL the world. To make the matter plainer, however, I take an extract from President Joseph Smith's charge to the Twelve on the evening of the 27th of February, 1835:

"They are the Twelve apostles, who are called to the office of a travelling high council; who are to preside over ALL the churches of the saints among the Gentiles, where there is no presidency established, and they are to travel and preach among the Gentiles until the Lord commands them to go to the Jews.— They are to hold the keys of this ministry; to unlock the door of the kingdom of heaven unto all nations; and to preach the gospel to every creature. This is the power, authority and virtue of their apostleship."

Elder Woodruff, one of the Twelve, having gone to England to preside; Elder Wm. Smith another of the Twelve, travelling constantly in the eastern states, together with the labors of Elders Hyde and Page, and the last summer's tour of the whole Twelve, put along with their unabated vigilance in the vineyard since their appointment, is pretty strong testimony that "they are called, chosen, and faithful."— Thanks be to Jesus: the honors and powers of the priesthood are not obtained, by money or craft. They are handed down by lineage from father to son, according to the order of the Son of God.

No body disputes the apostacy of certain men from Cain down to Sidney Rigdon, *Esq.*: nor is it at all to be wondered, that they all claim to be "perfect." G. M. Hinkle has the "Bride, the Lamb's wife;" John C. Bennett has been "Joab a general in Israel;" Law notwithstanding he carried pistols to shoot Joseph, is so smooth that he is nearly "a new redeemer;" and Sidney Rigdon, *Esq.*, who it seems, from the paper before alluded to, is the "stone the builders refused or rejected," independent of Jesus Christ:—We must be plain on the subject and quote a little scripture which seems to meet the case to a nicety, whether the prophet meant so or not; because Sidney is determined to fight the Gentiles among the Allegany mountains. So hear what Daniel says:

"And the king shall do according to his will; and he shall exalt himself, and magnify

himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

Neither shall he regard the god of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

But in his estate shall he honor the God of forces: and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things.

Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory; and he shall cause them to rule over many, and shall divide the land for gain.

And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overthrow and pass over.

He shall enter also into the glorious land and many countries shall be overthrown; but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans, and the Ethiopians shall be at his steps.

But tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury to destroy, and utterly to make away many.

And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain: yet he shall come to his end, and none shall help him."

All this is *spiritual* and shows that besides Sidney's being the "stone the Jews refused," holding the key of David which actually belongs to Jesus Christ, he is a kind of god that will trouble the Ethiopians, Egyptians, Libyans, &c., probably with bees and flies, but will come to his end and "none will help him."— It may not be amiss, however, before Sidney obtains this mighty power, to square his claims from revelations in the aforesaid Doctrine and Covenants, Section 11, page 158; and which was the first word the Lord ever said to encourage Sidney up to that time, among other things, said of Brother Joseph, "and in weakness have I blessed him, and I have given un-

to him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me, and if not, another will I plant in his stead."

From the facts before us, and the blood of the martyred prophet, it is more than mere hope so, or say so, that Joseph did *abide* in God until he escaped in blood to bliss, giving Sidney not even the hope of a promise of the "keys of the mystery." As to the promise of his being a spokesman before the face of the Lord, if he did not transgress and get cut off by the legal authority of the church, I have not a word to say. It may be as necessary to have a Pelagoram as an Aaron, but that is no sign that either of them can enter the goodly land alive. Honor and shame can both be rewarded.

But I have not done with keys: Sidney or his "stick" makes a great ado about the keys: on the 330th page of said Doctrine and Covenants, we read:

"Verily I say unto you, the keys of this kingdom shall never be taken from you, while thou art in the world, neither in the world to come: nevertheless, through you shall the oracles be given to another; yea, even unto the church."

Sure enough—to the church; but nothing is promised to Sidney. In the next paragraph is this masterly idea:—(Sidney Rigdon and F. G. Williams) "They are accounted as equal with thee (Joseph) in holding the keys of this kingdom"—that is:—*both* of them were equal with Joseph, &c. One could not be "equal," because he could not constitute a quorum. It has been urged that Sidney was once ordained a prophet, seer and revelator in the church, and no doubt was so; but, what of it? On the 214th page of said Doctrine and Covenants, it reads, speaking of particular servants:

"This is an ensample unto all those who were ordained unto this priesthood, whose mission is appointed unto them to go forth: and this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost; and whatsoever they shall speak when moved upon by the Holy Ghost, shall be scripture; shall be the will of the Lord; shall be the mind of the Lord; shall be the word of the Lord; shall be the voice of the Lord, and the power of God unto salvation."

But when was Joseph Smith ordained *by man* as a prophet, translator, seer, and revelator? Never. When was Moses or Jesus or-

dained prophets, seers, or revelators, *by man*? Never. God does such sacred business in heaven before hand. See Psalm 45.

On page one hundred and fifty, of said Doctrine and Covenants, it is said to Joseph Smith by the Lord, "Behold thou wast called and chosen to write the Book of Mormon, and to my ministry." The church record does not show that Joseph Smith ever transgressed, but the same record, after showing Sidney in his ups and downs, leaves him "cut off" by all the spiritual authorities, for transgressions. And now if he still persists in his course of rebellion to the constituted authorities established by revelation, and endeavors to establish a new place of gathering, contrary to former commandments, we shall not have to mutilate the following passage much, to touch his case exactly:

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him.

That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."

The saints of the last days have witnessed the outgoings and incomings of so many apostates that nothing but truth has any effect upon them. In the present instance, after the *sham* quotations of Sidney and his clique, from the Bible, Book of Mormon, and Doctrine and Covenants, to skulk off, under the "dreadful splendor" of "spiritual wifery," which is brought into the account as graciously as if the law of the land allowed a man a plurality of wives, is fiendish, and like the rest of Sidney's revelation, just because he wanted "to go to Pittsburg and live." Wo to the man or men who will thus wilfully lie to injure an innocent people! The law of the land and the rules of the church do not allow one man to have more than one wife alive at once, but if any man's wife die, he has a right to marry another, and to be sealed to both for eternity; to the living and the dead! there is no law of God or man against it! This is all the spiritual wife system that ever was tolerated in the church, and they know it. 888-894

The cream of Sidney's stick is the explanation of the parable of the twelve olive trees in said Doctrine and Covenants, at the latter end of the wonderful epistle. This must be the glory of Sidney's excellency. By the bye the

parable was given while the church was in Jackson county, Missouri, long before the "Twelve" were chosen; and the Bible and Book of Mormon allow the house of Israel to be the vineyard of the Lord of Hosts, and the olive trees, the twelve tribes, which were scattered, and the Gentiles, the wild olive, were grafted in, and the temple at Jerusalem, not the tower, was thrown down. Such spiritualizing as Sidney stick's—

"Would light up a smile in the aspect of wo!" That a fool is a fool though he thinks he is wise.

Comparatively judging, the whole letter is about as near to truth, light, and salvation as the *toot* of a rams-horn is to the tone of an organ.

One thing more, and I have done, that *me plus ultra* of book making memory, Benjamin Winchester, is about to publish according to Sidney's paper, "a work in which he will *cancel* the claims of Elder Rigdon at length."—Now this is the unkindest cut of all. To "cancel" is to draw black lines across; or to obliterate: so, as a matter of convenience, this religious, literary dandy, will *expunge Sidney's claims* and his own, as they both have been cut off from the church for unchristianlike conduct. Where little is, little is expected.

Before I conclude let me drop one word relative to trying the spirits. It is tolerably well known that God reveals his ordinances in a place appointed. He has said he will do it in the temple as soon as that is completed. The way the work now goes on it will soon be ready for washing, anointing, and the endowment; but while we are waiting, and frequently are annoyed with such animals as "Sidney's stick," it may be well to reflect on the following pattern to try spirits: it is on the 294 page of said Doctrine and Covenants:

"And again, I will give unto you a pattern in all things, that ye may not be deceived, for satan is abroad in the land, and he goeth forth deceiving the nations: wherefore he that prayeth whose spirit is contrite, the same is accepted of me, if he obey mine ordinances: he that speaketh, whose spirit is contrite, whose language is meek, and edifieth, the same is of God, if he obey mine ordinances. And again, he that trembleth under my power, shall be made strong, and shall bring forth fruits of praise, and wisdom, according to the revelations, and truths which I have given you.

And again, he that is overcome and bringeth not forth fruits, even according to this pattern, is not of me: wherefore by this pattern ye shall know the spirits in all cases, under the whole heavens."

TO OBEY MINE ORDINANCES! Ah! that is the touch stone! If a man does not tithe himself on the temple and for other purposes, his religion is a mere echo; and his professions will leave him with the rich man in hell. Read and practice the 430th page of said Doctrine and Covenants.

In conclusion let me solemnly say, and I thought so when I saw the smoky houses of Pittsburg, as I passed through on my way down the river, Sidney and his "clique" (for so I call it) are perfectly at home, and will be as long as they can kick up fuss enough to attract the Gentiles and apostates;—for misery loves company: and let me tell you when the sow that was washed hath returned to her wallowing in the mire; and the dog to his own vomit again; that such events show that judgment has begun at the house of God; and where shall the sinner and ungodly appear? Oh, let me say to the brethren, and sisters, as you have followed the glorious revelations of your late martyred prophet for good, continue and finish that splendid monument of his sublimity, the temple, where you can receive an endowment in season to triumph over the machinations of apostates, and the wiles of satan!

AN OLD MAN OF ISRAEL.

To the Editor.—Sir: Permit a stranger to say a word or two in favor of your pleasant city. I learn from your people much that never gets abroad. First, instead of broils and contention, jarrings and strife, as some, who have gone out from among you, are trying to make the world believe, *you are all peace* almost a Millennium; in fact I never saw so great a union.

Second. Instead of Gen. Smith's widow, (Emma,) being cut off from the church, she is in as good standing as she ever was, and manifests to strangers, the same noble disposition.

Thirdly. The church seems more united since the death of Gen. Smith, than when I was here last year. Your "union" is almost a miracle; and there seems to be a spirit thrilling through the bosoms of all Nauvoo—let false tongues say what they may, we will carry out Joseph Smith's measures, *in union*, now and forever. "If you do, God is with you."

Yours respectfully,

PHILADELPHIA.

EXTRACT OF A LETTER DATED

'Kalamazoo, Sept. 29, 1844.

MUCH ESTEEMED BROTHER:—We had learned before receiving your letter, that our highly esteemed and much beloved Prophet and Pa-

triarch had been cruelly murdered by a lawless banditti. When I received the news beyond doubt that they were dead, language can not express the feelings I then had. In solemn silence I withdrew by myself and my grief found vent in a flood of tears. The whole train of events connected with the history of their lives came rushing, to my mind; their privations, their persecutions, the scourgings, imprisonments, and mobbings they had received while endeavoring to establish the principles of eternal truth on the earth once more, were all remembered by me in that dreadful hour. Is this indeed the boasted land of liberty, of equal rights, and religious toleration? Look at yonder proud flag with its stripes and stars! gracefully has it floated in the breeze of every clime, saying to the menials of other lands, "I overshadow a land which is an asylum for the oppressed of all nations." Yonder, on its mountains, in its valleys, on its wide spread prairies, is liberty religious and political. There the laws which make every man free and equal, with the privilege of worshipping God as he pleases, hold their supremacy.

Oh ye Americans! take down that flag, nail it to its staff no longer: it is sheer hypocrisy; liberty exists only in name; your laws are powerless when exerted in the Saints' defence; your prairies have been drenched with the blood of Saints, men, women, and children: even those noble patriots who fought for your liberties, have not escaped. Your prisons have been stained with the blood of prophets, martyred for the truth of heaven, for the testimony of Jesus. Your soil has drunk the blood of Saints as the rains of heaven; while all eternity has wept o'er the scene, and yet you boast of liberty.

Oh tell it not in Europe, publish it not in Asia, let not the children of Ham know of your folly lest they have you in derision; for savages could not but contemplate your cold blooded assassins with horror, and your cruel deeds would cast a shade of darkness over the blackest deeds of the tyrants of ancient lands. Although you have killed the Prophet Joseph, here ends your boasted triumph: the immortal conqueror of death, Jesus Christ, has passed the same way before him, and has opened the gates to eternal life; "for it became Him for whom are all things, and by whom are all things, in bringing many sons unto glory to make the captain of their salvation perfect through sufferings;" "for if we suffer with Him, we shall reign with Him."

I was much pleased to learn that the Twelve

had taken the presidency of the church. I believe under their supervision the church will prosper, and God will bear it off victorious; and I will say with all my heart, roll on thy work thou King of Saints; bring in everlasting righteousness, fill the earth with thy knowledge and glory, make an end of sin, bid discommotion cease, avenge the wrongs of thy Saints, and let peace and harmony pervade the earth. Amen. Yours, as ever,

E. M. WEBB.

From the New York Prophet.

CHURCH GOVERNMENT.

Book of Covenants, second edition, page 109, you will find the following. "And inasmuch as a president of the high priesthood shall transgress, he shall be had in remembrance before the common council of the church, (which is the bishop) who shall be assisted by twelve counsellors of the high priesthood, and their decision upon his head shall be an end of controversy concerning him." Elder Rigdon was a president of the high priesthood, but was summoned to appear before the above tribunal charged with trying to overthrow the church in a secret clandestine manner, when in public he disavowed any such intention.—It was, therefore, for clothing himself with falsehood virtually, that he might be the better able to accomplish a wicked design, for which he was called in question. He did not appear, but sent word to the conference that he was sick; yet the conference had evidence that he was well and able to attend if he would. It was not the wish of the conference that he should be silent on that occasion, and make no defence, but it was his own choice, and the choice of his friends, and yet his friends and prophets can put their names to a circular testifying to as great a falsehood as men could tell upon that subject, "that he was not allowed the privilege of trial, and of making his defence." The charges against him, were sustained by a cloud of witnesses, and he was cut off from the church legally, by the highest tribunal, and delivered over to the buffeting of Satan; this was sanctioned by all the quorums of authority in the church, and by the whole congregation, except five or six persons, and the Book of Covenants says that "this shall be an end of controversy concerning him." Those, therefore, who cleave to him as a spiritual guide under these circumstances, must, in our humble opinion, be wilfully stupid. But to such as have been murmuring against Joseph and the church, and have become tired of serving the Lord, this will afford them a plausible

pretext to back out; they will say, "well I don't know who is right, I will stand aloof or go with Sidney." The fact is, they want a pretext for apostacy; and to such, "God will send strong delusion that they may believe a lie and be damned, because they received not the love of the truth."

Page 103, B. C., new edition, is the following: "The Twelve are a traveling presiding high council to officiate in the name of the Lord under the direction of the presidency of the church," agreeably to the institution of heaven. Joseph Smith was the presidency of the church, assisted by his Brother Hyrum, and Sidney Rigdon as counsellors. Now, let Joseph be taken away and his principal counsellor, can the junior counsellor, or a minority of that quorum act? No, he cannot. See B. C. page 103. The grand question now is.—Who shall act? If the junior counsellor cannot act, the Twelve cannot act under his directions, because he has no power to direct them, for he is hardly one-third of the presidency, admitting him to have the full confidence of the church. We ask again, who shall act? Have the quorum of the Twelve the same power and authority of the full quorum of the three first presidents? Yes, they have. Well, then, do they not become the first presidency, inasmuch as the first quorum of the presidency has ceased to be? Nothing can be more clear and certain than that they do.

On page 125, B. C. new edition, speaking of both or either of the assisting presidents presiding in the absence of the others, refers exclusively to presiding over the high council, and has no reference whatever to presiding over the whole church. But, admitting Elder Rigdon to be the legal successor of Joseph Smith, he could never legally act unless he was confirmed in that station and appointment by the voice of the church; but he never has been, neither will he ever be. The principle of doing all important business by the voice of the church, is plainly taught from one end of the Book of Covenants to the other, and Joseph always acted upon this principle.

CONFERENCE MINUTES.

At a Conference, specially appointed in Tazewell county, Va, which convened on the 17th and 18th days of August, 1844, Richard H. Kenniman was chosen president, and Alfred B. Lambson appointed secretary.

Opened by singing and prayer. Elder Hamilton delivered an address on the utility of past

revelations, and the duty of the saints in the last days.

The president addressed the saints on the importance of keeping the commandments, and appropriating a part of our substance towards building the houses which the Lord has said, was for the salvation of the saints.

Conference then adjourned till next day at 10 o'clock A. M.

Met pursuant to adjournment, and opened by singing and prayer.

It was motioned that Silas Eagle be ordained an elder; Wm. Carter a priest; and also Robert Young a priest for the Rich Valley branch. James Carter and Uriah G. Hyatt, priests, were ordained elders. S. Henshaw was ordained a teacher, for the Burks Garden branch.

Elders Hamilton and Park were appointed to labor in Tazewell, Smith, and Washington counties. Elders King and Lambson were appointed to labor in Greentrier and Monroe counties. Elders Carter and Biles were appointed to labor in Giles and Roanoke counties. Elder J. T. Crow was sent on a mission to the south. Elder Hyatt was appointed to labor in Patrick county. Elder Pitts was also appointed to labor in Giles county. President Kenniman and Stephen Litz were appointed to labor in South Carolina. Elder Litz was also continued as the president of Burks Garden branch.

After a few minutes intermission Elder Hamilton addressed the conference on the first principles of the gospel. The Lord's supper was administered, and one baptised.

A resolution was passed to publish these proceedings in the Times and Seasons; and the conference adjourned till the 6th of April, 1845.

RICHARD H. KENNIMAN, Pres.

Alfred B. Lambson, Sec'y.

Minutes of the regular quarterly Conference of the St. Louis Branch, held on Sunday, November 10th, 1844.

The Conference was organized by appointing Br. Riley to the chair and Br. Aaron Rogers secretary.

At 10 o'clock A. M. the Conference was opened with singing and prayer by Br. Clements: afterwards Elder Orson Hyde delivered a beautiful discourse from Mat. 25.—It was then adjourned till half past 2 P. M.

Met pursuant to adjournment, and after singing and prayer by Br. Hyde, we received some valuable instructions and afterwards transacted the following business.

The auditing Committee handed in their report for the quarter ending Nov. 10th, which was accepted.

The following resolutions were then unanimously adopted.

Resolved, that we extend the invitation to all the Saints living in this place to unite with the Branch.

Resolved, that we hold no fellowship with any individual who will not commune with us.

Resolved, that we as a Branch feel it our duty to do all in our power to support the Times and Seasons and Neighbor, by circulating them as extensively as possible.

Resolved, that we will adhere to the principles taught by our lamented Prophet and Patriarch, and that we sustain the Twelve in carrying out the same.

Resolved, that Br. Riley be confirmed in his standing as the presiding elder over this Branch.

On motion adjourned till 7 o'clock. Met pursuant to adjournment, and after listening to a very feeling and appropriate discourse by Br. Hyde on the first principles of the gospel.

the Conference was adjourned till the second Sunday in February next.

There were present of the Quorum of the Twelve 1; high priests 4; Seventies 15; elders 21; priests 13; teachers 2; deacons 5; members 172.

The congregation was the largest ever assembled in this city to hear an elder of the Latter-Day Saints preach. The room was literally overflowed; but notwithstanding the crowd, the greatest good order prevailed, and the strictest attention was given to the interesting discourses delivered by Br. Hyde.

During the Conference 17 members joined the Branch, and one presented himself for baptism. On the whole we had the best Conference ever enjoyed by the Saints in this place. At the close it was resolved that these minutes be forwarded to the editor of the Times and Seasons, with a request for publication. Subjoined I send you a list of thirty-three subscribers for the Times and Seasons and Neighbor.

JAMES RILEY, Pres't.

AARON ROGERS, Secretary.

POETRY.

From the New York Prophet.

TO ELDER W. WOODRUFF.

BY RACHAEL ROBINSON.

Thou art welcome, O thou chosen,
As dew and sun to flowers,
Again in pure devotion,
Thy spirit kindles ours;
Sincere, unfeigned the greeting
Which hails thy kind return,
And at this happy meeting
Our joyous bosoms burn.

Thou art a faithful servant;
Yea, more; thou art a son,
With spirit pure and fervent,
Thou thy Savior's will hast done.

You have gone at his bidding
To fulfil his high behest,
And at his glorious wedding
Thou wilt be an honored guest.

Blest herald of salvation,
Bearer of joyful news
To every Gentle nation
And long rejected Jews.
We thank Him who hath sent thee
To proclaim His truth and love—
For the talents He hath lent thee,
Thou dost faithfully improve.

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JOHN TAYLOR,

EDITOR AND PROPRIETOR.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. V. No. 22.]

CITY OF NAUVOO, ILL. DEC. 1, 1844.

[WHOLE No. 106.]

HISTORY OF JOSEPH SMITH.

(Continued.)

Kirtland, January 11, 1833.

Brother William W. Phelps,

I send you the olive leaf which we have plucked from the tree of paradise, the Lord's message of peace to us; for though our brethren in Zion, indulge in feelings towards us, which are not according to the requirements of the new covenant; yet, we have the satisfaction of knowing that the Lord approves of us, and has accepted us, and established his name in Kirtland for the salvation of the nations; for the Lord will have a place, from whence his word will go forth, in these last days, in purity; for if Zion will not purify herself, so as to be approved of in all things, in his sight, he will seek another people; for his work will go on until Israel is gathered, and they who will not hear his voice, must expect to feel his wrath. Let me say unto you, seek to purify yourselves, and also all the inhabitants of Zion, lest the Lord's anger be kindled to fierceness. Repent, repent is the voice of God to Zion; and yet, strange as it may appear yet, it is true, mankind will persist in self justification until all their iniquity is exposed, and their character past being redeemed, and that which is treasured up in their hearts be exposed to the gaze of mankind. I say to you, (and what I say to you, I say to all) hear the warning voice of God, lest Zion fall, and the Lord swear in his wrath the inhabitants of Zion shall not enter into my rest.

The brethren in Kirtland pray for you unceasingly, for, knowing the terrors of the Lord, they greatly fear for you: you will see that the Lord commanded us, in Kirtland, to build an house of God, and establish a school for the prophets. This is the word of the Lord to us, and we must, yea, the Lord helping us, we will obey: as on conditions of our obedience he has promised us great things; yea, even a visit from the heavens to honor us with his own presence. We greatly fear before the Lord lest we should fail of this great honor, which our Master proposes to confer on us; we are seeking for humility and great faith lest we be ashamed in his presence. Our hearts are greatly grieved at the spirit which is breathed, both in your letter, and that of Brother G*****s; the very spirit which is wasting the strength of Zion like a pestilence; and if it is not detected and driven from you, it will ripen Zion for

the threatened judgments of God. Remember God sees the secret springs of human action, and knows the hearts of all living.

Brother suffer us to speak plainly, for God has respect to the feelings of his saints, and he will not suffer them to be tantalized with impunity. Tell Brother G***** that low insinuations, God hates; but he rejoices in an honest heart, and knows better who is guilty than he does. We send him this warning voice, and let him fear greatly for himself, lest a worse thing overtake him; all we can say by way of conclusion, is, if the fountain of our tears are not dried up, we will still weep for Zion. This from your brother who trembles for Zion, and for the wrath of heaven, which awaits her if she repent not.

P. S. I am not in the habit of crying peace, when there is no peace, and knowing the threatened judgments of God; I say wo unto them who are at ease in Zion; fearfulness will speedily lay hold of the hypocrite. I did not expect that you had lost the commandments, but thought from your letters you had neglected to read them, otherwise you would not have written as you did.

It is in vain to try to hide a bad spirit from the eyes of them who are spiritual, for it will shew itself in speaking and in writing, as well as all our other conduct. It is also needless to make great pretensions when the heart is not right, the Lord will expose it to the view of his faithful saints. We wish you to render the Star as interesting as possible, by setting forth the rise, progress, and faith of the church, as well as the doctrine; for if you do not render it more interesting, than at present, it will fall, and the church suffer a great loss thereby.

JOSEPH SMITH, jr.

Kirtland Mills, Geauga Co. Ohio,

January 14, 1833.

From a conference of twelve high priests, to the bishop, his council, and the inhabitants of Zion.

Orson Hyde and Hyrum Smith being appointed by the said conference, to write this epistle in obedience to the commandment, given the 22nd and 23rd of September last, which says, "But verily I say unto all those to whom the kingdom has been given, from you it must be preached unto them, that they shall repent of their former evil works, for they are to be upbraided for their evil hearts of unbelief; and

your brethren in Zion, for their rebellion against you at the time I sent you."

Brother Joseph, and certain others, have written to you on this all important subject, but you have never been apprized of these things, by the united voice of a conference of those high priests that were present at the time this commandment was given.

We therefore, Orson and Hyrum, the committee appointed by said conference to write this epistle, having received the prayers of said conference that we might be enabled to write the mind and will of God upon this subject; now take up our pen to address you in the name of the conference, relying upon the arm of the great head of the church.

In the commandment above alluded to, the children of Zion were all, yea, even every one, under condemnation, and were to remain in that state until they repented and remembered the new covenant, even the Book of Mormon, and the former commandments, which the Lord had given them, not only to say but to do them, and bring forth fruit meet for the Father's kingdom; otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion: for shall the children of the kingdom pollute the holy land? I say unto you nay!

The answers received from those letters, which have been sent to you upon this subject, have failed to bring to us that satisfactory confession and acknowledgment, which the spirit of our Master requires: we, therefore, feeling a deep interest for Zion, and knowing the judgments of God that will come upon her except she repent, resort to these last, and most effectual means in our power, to bring her to a sense of her standing before the Most High.

At the time Joseph, Sidney and Newel left Zion, all matters of hardness and misunderstanding were settled and buried, (as they supposed) and you gave them the hand of fellowship; but, afterwards, you brought up all these things again, in a censorious spirit, accusing Brother Joseph in rather an indirect way of seeking after monarchical power and authority. This came to us in Brother Carroll's letter of June 2nd. We are sensible that this is not the thing Brother Joseph is seeking after, but to magnify the high office and calling whereunto he has been called and appointed by the command of God, and the united voice of this church. It might not be amiss for you to call to mind the circumstances of the Nephites, and the children of Israel rising up against their prophets, and accusing them of seeking after kingly power, &c., and see what befel them and take warning before it is too late.

Brother Gilbert's letter of December 10th, has been received and read attentively, and the low, dark, and blind insinuations, which were in it, were not received by us as from the fountain of light, though his claims and pretensions to holiness, were great. We are not unwilling to be chastened or rebuked for our faults, but we want to receive it in language that we can understand, as Nathan said to David, "Thou art the man." We are aware that brother G. is doing much, and a multitude of business on hand; but let him purge out all the old leaven, and do his business in the spirit of the Lord, and then the Lord will bless him, otherwise the frown of the Lord will remain upon him. There is manifestly an uneasiness in Brother Gilbert, and a fearfulness that God will not provide for his saints in these last days, and these fears lead him on to covetousness. This ought not so to be; but let him do just as the Lord has commanded him, and then the Lord will open his coffers, and his wants will be liberally supplied. But if this uneasy, covetous disposition be cherished by him, the Lord will bring him to poverty, shame, and disgrace.

Brother Phelps' letter is also received of Dec. 15th, and carefully read, and it betrays a lightness of spirit that ill becomes a man placed in the important and responsible station that he is placed in. If you have fat beef and potatoes eat them in singleness of heart, and boast not yourselves in these things. Think not, brethren, that we make a man an offender for a word; this is not the case; but we want to see a spirit in Zion, by which the Lord will build it up; that is the plain, solemn, and pure spirit in Christ. Brother Phelps requested in his last letter that Brother Joseph should come to Zion; but we say that Brother Joseph will not settle in Zion until she repent and purify herself, and abide by the new covenant, and remember the commandments that have been given her, to do them as well as say them.

You may think it strange that we manifest no cheerfulness of heart upon the reception of your letter; you may think that our minds are prejudiced so much that we can see no good that comes from you; but rest assured, brethren that this is not the case.

We have the best of feelings, and feelings of the greatest anxiety for the welfare of Zion: we feel more like weeping over Zion than we do like rejoicing over her, for we know the judgments of God hang over her, and will fall upon her except she repent, and purify herself before the Lord, and put away from her every foul spirit. We now say to Zion, this once, in the name of the Lord, repent! repent! awake, awake, put on thy beautiful garments, before you are made

to feel the chastening rod of him, whose anger is kindled against you. Let not Satan tempt you to think we want to make you bow to us to domineer over you, for God knows this is not the case: our eyes are watered with tears, and our hearts are poured out to God in prayer for you, that he will spare you, and turn away his anger from you.

There are many things in the last letters from Brothers G. and P. that are good, and we esteem them much. The idea of having "certain ones appointed to regulate Zion, and traveling elders have nothing to do with this part of the matter," is something we highly approve, and you will doubtless know before this reaches you, why William E. McLelin opposed you in this move. We fear there was something in Brother Gilbert, when he returned to this place from New York, last fall, in relation to his Brother William, that was not right; for Bro. Gilbert was asked two or three times about his Brother William, but gave evasive answers, and at the same time, he knew that William was in Cleveland; but the Lord has taken him. We merely mention this, that all may take warning to work in the light, for God will bring every secret thing to light.

We now close our epistle by saying unto you, the Lord has commanded us to purify ourselves, to wash our hands and our feet, that he may testify to his Father, and our Father; to his God and our God, that we are clean from the blood of this generation, and before we could wash our hands and our feet, we were constrained to write this letter. Therefore, with the feelings of inexpressible anxiety for your welfare, we say again, repent, repent, or Zion must suffer, for the scourge and judgment must come upon her.

Let the bishop read this to the elders, that they may warn the members of the scourge that is coming, except they repent. Tell them to read the Book of Mormon and obey it; read the commandments that are printed, and obey them; yea, humble yourselves under the mighty hand of God, that peradventure he may turn away his anger from you. Tell them that they have not come up to Zion to sit down in idleness, neglecting the things of God, but they are to be diligent and faithful in obeying the new covenant.

There is one clause in Brother Joseph's letter, which you may not understand; that is this, "if the people of Zion did not repent, the Lord would seek another place, and another people. Zion is the place where the temple will be built, and the people gathered, but all people upon that holy land being under condemnation, the Lord will cut off, if they

repent not, and bring another race upon it, that will serve him. The Lord will seek another place to bring forth and prepare his word to go forth to the nations, and as we said before so say we again, Brother Joseph will not settle in Zion, except she repent, and serve God, and obey the new covenant. With this explanation, the conference sanctions Brother Joseph's letter.

Brethren, the conference meets again this evening to hear this letter read, and if it meets their minds we have all agreed to kneel down before the Lord, and cry unto him with all our hearts, that this epistle, and Brother Joseph's and the revelations also, may have their desired effect, and accomplish the thing, whereunto they are sent, and that they may stimulate you to cleanse Zion, that she mourn not. Therefore when you get this; know ye, that a conference of twelve high priests have cried unto the Lord for you, and are still crying, saying, spare thy people, O Lord and give not thy heritage to reproach. We now feel that our garments are clean from you, and all men, when we have washed our feet and hands according to the commandment.

We have written plain at this time, but we believe not harsh. Plainness is what the Lord requires, and we should not feel ourselves clear, unless we had done so; and if the things we have told you be not attended to, you will not long have occasion to say, or to think rather, that we may be wrong in what we have stated. Your unworthy brethren are determined to pray unto the Lord for Zion, as long as we can shed the sympathetic tear, or feel any spirit to supplicate a throne of grace in her behalf.

The school of the prophets will commence if the Lord will, in two or three days. It is a general time of health with us. The cause of God seems to be rapidly advancing in the eastern country; the gifts are beginning to break forth so as to astonish the world, and even believers marvel at the power and goodness of God. Thanks be rendered to his holy name for what he is doing. We are your unworthy brethren in the Lord, and may the Lord help us all to do his will, that we may at last, be saved in his kingdom.

ORSON HYDE.

HYRUM SMITH.

N. B. We stated that Brother Gilbert knew that William was in Cleveland last fall, when he was in Kirtland. We wrote this upon the strength of hearsay; but William being left at St. Louis, strengthened our suppositions, that such was the fact. We stated farther, respecting this matter, or this item, than the testimo-

ny will warrant us. With this exception the conference sanction this letter.

This winter was spent in translating the scriptures; in the school of the prophets; and sitting in conferences. I had many glorious seasons of refreshings. The gifts which follow them that believe and obey the gospel, as tokens that the Lord is ever the same, in his dealings with the humble lovers and followers of truth, began to be poured out among us, as in ancient days;—For as we, viz: Joseph Smith jr., Sidney Rigdon, Frederick G. Williams, Newel K. Whitney, Hyrum Smith, Zebidee Coltrin, Joseph Smith sen., Samuel H. Smith, John Murdock, Lyman Johnson, Orson Hyde, Ezra Thayer, high priests; and Levi Hancock, and William Smith elders, were assembled in conference, on the 22nd day of January I spoke to the conference in another tongue, and was followed in the same gift by Brother Zebidee Coltrin, and he by Brother Wm. Smith, after which the Lord poured out his spirit in a miraculous manner until all the elders spoke in tongues, and several members, both male and female. Great and glorious were the divine manifestations of the Holy Spirit. Praises were sung to God and the Lamb; speaking and praying, all in tongues, occupied the conference, until a late hour at night, so rejoiced were we, at the return of these long absent blessings.

On the 23rd, we again assembled in conference; when, after much speaking, singing, praying and praising God, all in tongues, we proceeded to the washing of feet, (according to the practice recorded in the 13th chapter of John's gospel,) as commanded of the Lord.—Each elder washed his own feet first, after which I girded myself with a towel, and washed the feet of them all, wiping them with the towel with which I was girded. Among the number, my father presented himself, but before I washed his feet, I asked of him a father's blessing, which he granted by laying his hands upon my head, in the name of Jesus Christ, and declaring that I should continue in the priest's office until Christ comes, &c. At the close of the scene Brother Frederick G. Williams, being moved upon by the Holy Ghost, washed my feet in token of his fixed determination to be with me in suffering or in journeying, in life or in death, and to be continually on my right hand; in which I excepted him in the name of the Lord.

I then said to the elders, "as I have done so do ye." Wash ye, therefore, one another's feet; and by the power of the Holy Ghost I pronounced them all clean from the blood of this generation; but if any of them should sin

willfully after they were thus cleansed and sealed up unto life eternal, they should be given over unto the buffetings of satar until the day of redemption. Having continued all day in fasting, and prayer, and ordinances, we closed by partaking of the Lord's supper. I blessed the bread and wine in the name of the Lord, when we all ate and drank and were filled: then sung a hymn and went out.

I completed the translation and receiving of the New Testament, on the 2nd of February, 1833, and sealed it up, no more to be opened till it arrived in Zion.

AN EPISTLE

Of the first presidency, to the church of Christ in Thompson, Geauga county, Ohio.

Kirtland, February 6, 1833.

Dear Brethren:

We salute you, by this our epistle, in the bonds of love, rejoicing in your stedfastness in the faith which is in Christ Jesus our Lord; and we desire your prosperity in the ways of truth and righteousness in the bowels of Jesus Christ, praying for you continually, that your faith fail not, and that you may overcome all the evils with which you are surrounded, and become pure and holy before God, even our Father, to whom be glory forever and ever. Amen.

It has seemed good unto the Holy Spirit and unto us, to send this our epistle to you by the hand of our beloved Brother Salmon, your messenger, who has been ordained by us, in obedience to the commandments of God to the office of an elder to preside over the church in Thompson, taking the oversight thereof, to lead you and to teach the things which are according to godliness; in whom we have great confidence, as we presume also you have, we therefore say to you, yea, not us only, but the Lord also, receive you him as such, knowing that the Lord has appointed him to this office for your good, holding him up by your prayers, praying for him continually that he may be endued with wisdom and understanding in the knowledge of the Lord, that through him you may be kept from evil spirits, and all strifes and dissensions, and grow in grace and in the knowledge of our Lord and Savior Jesus Christ.

~ Brethren, beloved, continue in brotherly love, walk in meekness, watching unto prayer, that you be not overcome. Follow after peace, as said our beloved Brother Paul, that you may be the children of our Heavenly Father, and not give occasion for stumbling, to saint or sinner. Finally brethren, pray for us, that we may be enabled to do the work whereunto we are called, that you may enjoy the mysteries of God,

even a fulness; and may the grace of our Lord Jesus Christ be with you all: Amen.

JOSEPH SMITH jr.,
SIDNEY RIGDON,
F. G. WILLIAMS.

The following letter was written by John Murdock a high priest, (who had previously been with the church in Thompson,) to Salmon Gee, elder of the church in Thompson.

Kirtland, February 11, 1833.

Beloved brethren and sisters, in the Lord and Savior Jesus Christ, I beseech you in the bowels of mercy to remember the exhortation which I gave you while I was yet present with you, to beware of delusive spirits. I rejoice that our Heavenly Father hath blessed you greatly, as he has also me, in enabling me to speak the praises of God and the mysteries of the kingdom in other tongues according to the promise; and this without throwing me down, or wallowing me on the ground, or any thing unbecoming or immoral; also, without any external operation of the system; but it is the internal operation and power of the spirit of God, so that I know that those odd actions and strange noises are not caused by the spirit of the Lord as is represented by Brother King:—Therefore, in the name of the Lord Jesus Christ by the spirit of the living God, according to, the authority of the holy priesthood committed to me, I command Brother Thomas King, (as though I were present,) to cease from your diabolical acts of enthusiasm, and also from acting as an elder in this church of Christ, until you come and give full testimony to the high priests in Kirtland, that you are worthy of that holy calling; because those are the things of God, and are to be used in the fear of God: and I now not only command you, but exhort you in behalf of your souls salvation, to submit, and let Brother Gee be upheld by the prayer of faith of every brother and sister, and if there be this union of spirit, and prayer of faith every false spirit shall be bound, and cast out from among you.

My beloved children in the bonds of the gospel, and the howels of mercy, which is the everlasting love of God, I do beseech you to live faithful and in obedience to the commandments of God; and in the name of the Lord Jesus, I say, the blessings of God shall attend you.

JOHN MURDOCK.

February 12; having received Seaton's paper, from Rochester, New York, containing a part of my communication, written on the 4th of January, I wrote as follows;

To N. E. Seaton, Rochester.

Dear Sir:

I was somewhat disappointed on receiving my paper with only a part of my let-

ter inserted in it. The letter which I wrote you for publication, I wrote by the commandment of God, and I am quite anxious to have it all laid before the public for it is of importance to them: but I have no claim upon you, neither do I wish to urge you beyond that which is reasonable, to do it. I have only to appeal to your extended generosity to all religious societies that claim that Christ has come in the flesh; and also tell you what will be the consequence of a neglect to publish it.

Some parts of the letter were very severe upon the wickedness of sectarianism, I acknowledge; and the truth, remember, is hard and severe against all iniquity and wickedness, but this is no reason why it should not be published, but the very reason why it should. I lay the axe at the root of the tree, and I long to see many of the sturdy oaks, which have long lumbered the ground, fall prostrate. I now say unto you, that if you wish to clear your garments, from the blood of your readers, I exhort you to publish that letter entire; but if not the sin be upon your head. Accept, sir, the good wishes and tender regard of your unworthy servant.

JOSEPH SMITH jr.

February 13th; a council of high priests assembled to investigate the proceedings of Bro. Barr Riggs, who was accused of not magnifying his calling as high priest, but had been guilty of neglect of duty, of abusing the elders and of treating their admonitions with contempt. After the council had considered the case, Brother Riggs agreed to make satisfaction, but did not shew much humility.

February 15th; in a council, I ordained Harpin Riggs and Isaac McWithy, elders.

February 17th; in conference, I ordained John Johnson to the office of clerk.

February 26th; a special council of high priests assembled in Zion, to take into consideration the letter to Brother Phelps of the 11th of January, and the revelation called the olive leaf, referred to in my letter, and the epistle of Orson Hyde and Hyrum Smith in behalf of the conference of high priests of the 14th of January; and Oliver Cowdery, William W. Phelps and John Carrill were appointed a committee to write an epistle from the conference to the brethren in Kirtland; which was written and sanctioned by the conference.

The same day a conference of high priests was again called in Kirtland, concerning Brother Barr Riggs, who was accused of neglecting to make satisfaction to the church as he had agreed, and disgracing the high priesthood by neglect of duty and saying he did not care how soon he was cut off from the church, &c ,

and he was cut off by a unanimous vote of the council.

CONFERENCE MINUTES.

Minutes of a Conference held at the Deer Creek Branch, Wayne Co. Illinois, — 5th 1844.

On Motion, Nathan Mores was called to the chair, and John Pritchett appointed Clerk.

The Conference was opened by prayer, after which the following representation was given of the Branch: viz. four elders, one teacher, and fifty-four members, all in good standing; when it was

Resolved,—That in order to secure our own salvation and the permanency of this great work, we hold ourselves in readiness, as much as possible, at all times to obey the instructions of the Twelve.

NATHAN MORES, President.

JOHN PRITCHETT, Clerk.

Quincy, Sept. 1, 1844.

At a conference at which Enos Curtis was president, and Henry Pinney clerk, it was resolved that Moses Jones, Silas Maynard and W. B. Corbitt be recommended to the High Priests' Quorum to be ordained as high priests.

Six were received into the church by recommendations from other places.

Brother Thompson was directed to be sent to hire a room to hold meetings in for the next three months.

Elder Corbitt addressed the conference from Romans 2d chapter, and made some remarks on the late epistle of the Twelve. Elder McKenzie also addressed the conference.

Bros. Hollinghead and Corey were ordained priests.

The Lord's supper was administered; the minutes directed to be published in the Times and Seasons, and the conference adjourned three months.

ENOS CURTIS, President.

HENRY PINNEY, Clerk.

New Trenton, Franklin co. Ia., Nov. 18, 1844.

Minutes of a Conference held at the house of John Chappelow, the 6th of November 1844.

Conference met according to appointment, and organized by calling Elder David Pettegrew to the chair, and Louis Muetze clerk.—Official members present:

Quorum of High Priests: David Pettegrew.

Quorum of the seventy elders: J. M. Powers.

Elders: John Chappelow, Ephraim Turner, Jabez Heely, Louis Muetze, Calvin Burns, and Robert Ritchey.

Priests: Joel L. Paris and Frederick Deike.
Teachers: Joseph Miller.

Conference opened by singing and prayer by the president.

The president then arose and read from the Book of Doctrine and Covenants, and made some remarks.

President J. Chappelow then arose and presented himself before the church, to know the feelings of the branch in regard to him.

Resolved to uphold him by the prayer of faith, and he continue to preside over the New Trenton Branch.

Resolved to uphold the Twelve by the prayer of faith.

Resolved that Br. J. Paris act as clerk for this branch, and Louis Muetze assistant.

Resolved to uphold the officers of the branch by prayer.

Resolved that Elder L. Muetze assist the priests and teacher in their several duties.

Resolved to receive Charlotte Heely into the church by baptism.

Resolved to partake of the sacrament every second Sabbath.

Elder Pettegrew then arose and stated that he left Nauvoo the 23th of April 1844, in company with Elder John Tanner for the State of New York, proclaiming the everlasting gospel and bearing testimony of the truth of the Book of Mormon and the Prophet; much good has been done in the name of the Lord, numbers have been baptized, and many renewed their covenant under our administration, &c.

Elder E. Turner then represented the branch at Alquina, Fayette co. Ia., consisting of 20 members, including 3 elders and 2 priests: all in good standing.

Elder J. Chappelow then represented the branch at New Trenton, consisting of 32 members including 3 elders, 2 priests, and 1 teacher, mostly in good standing.

Conference adjourned till night.

Conference met again, and Elder E. Turner spoke on the first principles of the gospel; he was followed by Elder L. Muetze, setting forth the order of the kingdom of God, and the restoration of all things, spoken of by all the holy prophets since the world began. Elder D. Pettegrew bore testimony to the truth of the work of God in the last days, and conference adjourned till next day 10 o'clock A. M.

Nov. 7th, 10 o'clock A. M.

After singing and prayer by Elder E. Turner, Elder L. Muetze addressed the congregation on the subject of the personage of the true and living God, showing that he has a body, parts and passions, and was followed by Elder R.

Ritchey, who bore testimony to the same, and invited all men to forsake their idols and come out from among Babel, and obey the gospel of our Lord and Savior Jesus Christ.

After some remarks by Elder D. Pettegrew, and blessing some children, the Lord's supper was administered, and conference adjourned till early candle-light.

Conference met according to adjournment, and Elder D. Pettegrew attended to prayer, and delivered a discourse on the subject of the Book of Mormon. Elder R. Ritchey followed him and showed the situation of our Bible, after passing through the hands of the Mother of Harlots.

After some remarks by Elders E. Turner and J. M. Powers, and reading the minutes of the conference it was

Resolved to accept of the same, and order the clerk to forward them to the editor of the Times and Seasons, with the request to publish them.

Resolved to adjourn till the second Saturday and Sunday in February 1845.

A good feeling and the spirit of God was manifest among us during the conference, and nine persons were baptized by Elder D. Pettegrew, and many are believing, and we hope that numbers will obey the truth in this region.

DAVID PETTEGREW, President.

LOUIS MUEZZE, Clerk.

Minutes of a Conference of the Church of Jesus Christ of Latter-day Saints, held in Livonia, Wayne county, Michigan, on the 1st, 2nd, and 3rd days of Nov. 1844.

Pursuant to previous appointment conference met in the afternoon and was called to order by Elder Wm. Burton; and Elder Lyman Stoddard chosen President, and Wm. Burton Clerk.

Conference was opened by singing, and prayer by the president, who also made some remarks relative to the business of the conference; others of the elders made some remarks. After the usual solemnities, conference adjourned till 10 o'clock, A. M., tomorrow.

Met pursuant to adjournment and opened by singing, and prayer; the president arose and made some remarks, after which Elder D. Hickey delivered a discourse, and was followed by Elder Burton.

Conference adjourned until 2 o'clock P. M.

Met according to adjournment; opened by singing, and prayer by the president. The number of different quorums were then called for. High Priests, Lyman Stoddard, Seventies, Wm. Burton, G. Savage, and L. N. Kendall;

seven elders, two priests, two teachers, and three deacons.

The different branches were then represented as follows:

Brownstown branch by Brother L. Bronson, sixteen members and one teacher.

Avon branch by Elder Hickey, fourteen members, two elders, and one priest.

Lapeer branch by Elder Hickey, twelve members and three elders.

Superior branch by Wm. Burton, sixteen members and one teacher.

Livonia branch by Brother Nobles, thirteen members, one priest, one teacher, and one deacon.

Pleasant Valley branch by S. Griffiths, twenty nine members, four elders, one priest, one teacher, and one deacon; four added since last conference.

Pine Run branch, by B. Searls, nine members, one elder, and one teacher.

Franklin branch by Wm. Van Avery, twenty eight members, five elders, one priest, and one teacher.

Rose branch by B. Searls, eight members, one priest, and one teacher.

Southfield branch by M. Sprague, six members, one elder, one priest.

Waterford branch by Elder Hickey, twelve members, one elder, and one teacher.

Redford branch by L. N. Kendall, seven members, one elder, and one deacon.

Hillsdale branch, by Wm. Burton, six members, one elder, and one priest.

Cedar branch by Wm. Burton, thirteen members, one priest, and one teacher.

About forty scattering members not represented.

The president then gave some instruction to the elders relative to preaching the gospel.—The elders were then called upon who were willing to go and preach; five arose and volunteered.

Elder L. Stoddard was chosen by the conference to travel in the different branches and regulate them; and Elder Wm. Burton was nominated to go with him.

Motioned that Lemon Bronson, be ordained to the office of a priest.

The following resolution was adopted:

Resolved, that we who compose the north eastern conference of Michigan, viewing the present situation of the church of Jesus Christ of Latter-day Saints, feel to sustain the present authorities of the church, the quorum of the Twelve, and others in carrying out the commandments of God, that have been given thorough Joseph Smith, our martyred prophet.

Conference adjourned until half past six o'clock, P. M.

Met according to adjournment, and after singing, and prayer by Elder Wm. Burton. Elder W. Van Avery delivered a discourse upon the first principles of the gospel, and was followed by Elder Savage and others.

Adjourned until to-morrow morning at half past 10 o'clock, A. M.

Conference met according to appointment; opened by singing, and prayer by the president. Elder Savage spoke on the coming forth of the Book of Mormon.

Adjourned until half past two o'clock P. M.

Met according to appointment, opened by the usual solemnities. Elder Wm. Burton delivered a discourse upon the gathering of Israel.

The sacrament was administered.

It was then motioned and seconded, that the minutes of this conference be published in the *Times and Seasons*, and *Prophet*.

Conference then adjourned until the last Friday, Saturday, and Sunday in January next, at Oakland town, Oakland county, four miles north of Rochester.


LYMAN STODDARD, Pres't.

WM. BURTON, Clerk.

TIMES AND SEASONS.

CITY OF NAUVOO,

DECEMBER 1, 1844.

 We have just received a communication from Elder William Smith, the only surviving brother of Joseph, and one of the Quorum of the Twelve. He would have been here some time ago had it not been for the sickness of his wife: he went to the east for the purpose of recruiting her health, which, we are sorry to be informed, is fast failing. He has been laboring for some time among the eastern churches, and purposes returning here as soon as circumstances will permit.

It will be his privilege when he arrives, to be ordained to the office of patriarch to the church, and to occupy the place that his brother Hyrum did, when living; and he will stand in the same relationship to the Twelve, as his brother Hyrum did to the First Presidency, after he was ordained patriarch.

We sincerely sympathise with him in the loss of his brothers, and in the sickness of his family; and although he may find himself lonely and desolate on his return, having lost three brothers since his departure—three of the best men in the world—yet we can assure him that

his old friends the Twelve have not forgotten him; he yet lives in their remembrance, and though with him they mourn the loss of departed friends, they will rejoice to shake him again by the hand, and to enjoy his company, and share his counsels in the city of Nauvoo.


Elder Parley P. Pratt has been appointed by the council of the Twelve to go to the city of New York, to take charge of the press in that city, to regulate and counsel the emigration that may come that way from Europe, and to take the presidency of all the eastern churches.

We are sorry to lose Elder Pratt from our midst; we rejoiced in and appreciated his society and council, yet it seemed necessary that some efficient man should take the oversight of the numerous churches that exist in the east.

It is unnecessary for us to say anything about the benefit that he will be of to the Saints and to the world. He is well known as a publisher, editor, and elder, and all that we now announce is that Elder Parley P. Pratt is coming.

"MORMONISM.

If Mormonism succeeds, christianity will receive a mortifying blow. The question, is what ought to be done? The answer is "inform the people." We have looked upon it as a mere delusion, containing the seeds of its own dissolution. But there is order in this fanaticism, there is system in this imposture, and it carries with it an invisible spirit by which the learned and the unlearned are strangely overcome."—*Baptist Register*.

 Yes, Mr. Register, "inform the people:" that is just what ought to be done, and if christianity, as now practised by christendom, from the Catholic with his beads, down to a Millerite with his picture of Daniel's vision, does not "receive a mortifying blow," there is no truth in the Bible.

Inform the people, and if Paganism, from juggernaut down to an Indian pow-wow, does not "receive a mortifying blow," then there is no virtue in the priesthood of the Son of God.

Inform the people, and if all nations in their present notions, embracing Jews and Gentiles, and infidels, do not "receive a mortifying blow," then there is no God.

Inform the people, for information is the food of Mormonism, and power the life of it. Bless the discernment of the Register! there is "order and system" in Mormonism, and there is faith, virtue, temperance, patience, godliness, brotherly kindness, and charity. And again, there is a form of godliness and the acknowledgment

and manifestation of power; because the signs you know, were to follow them that believe.

Inform the people, for Joseph Smith, like his brethren the prophets, has been killed, and you know, the good book says it should be so. The first man that offered an acceptable offering before the Lord was killed, and Christ was killed, and the promise was that his disciples should be served likewise.

Inform the people, and give the truth, for false information will disgust wise men, and then our "invisible spirit," full of revelation, and prophecy, will overcome the learned and unlearned, and help bring to pass the strange act of God. Give the people information, do, and Mormonism is safe.

Inform the people, do, that Mormonism contains the seed of its own continuation, and the elements of its own exaltation. What bore Noah's ark triumphantly over the flood will bear Mormonism victoriously through the fervent heat of the last days. Mormonism embraces everything good in heaven, or on earth and it claims all truth in heaven, earth, and hell:—so do inform the people, that the church of Jesus Christ of Latter-day Saints, holds the keys of the kingdom, spoken of by Daniel, and the voice of the spirit says, *this is the way—walk ye in it!*

Inform the people, that the "invisible spirit" of Mormonism, having the Book of Mormon, and Book of Doctrine and Covenants, for walls to support the gospel of the Bible, on one side, and the Melchisedek and Aaronic priesthoods on the other, for witnesses and messengers, is abundantly able to cope with the philosophy, wit, ambition, avarice, and aggrandizement of the priests of Baal since the apostles fell asleep, even the hireling clergy of the nineteenth century.

Inform the people, that Mormonism is the stone cut out of the mountain without hands, and will continue to roll forth until it becomes a great mountain, fills the whole earth, and even the gates of hell should not prevail against it. So Mr. Register, you perceive that Mormonism is a great leveling machine, high as heaven, deep as hell, and great as the earth, propelled by the "invisible spirit" of an all powerful God and who can stop it?

COMMUNICATIONS.

A VOICE FROM THE TEMPLE.

We would say to all those who wish to bring tithes for the building of the temple in the city of Nauvoo, that we have deemed it wisdom to remove our office, for the better accommoda-

tion of business, and of all who visit us on business, to the new and commodious brick store of Elder P. P. Pratt, situated one block north from the west end of the temple; at which place we will attend every day in the week, (Sundays excepted) from morning till evening, to receive donations for the temple and also attend to all other matters of business pertaining to the trustees. We publish this notice that the brethren may not need to enquire where they shall deposit their donations. We have only one place of deposit in the city of Nauvoo and that is the above mentioned brick store.

We would also once more offer a word of caution to all the saints for their benefit, inasmuch as there are those who are going round amongst the branches of the church to collect funds for the temple without authority, and who are all the while practising impositions upon the brethren. They generally use the property for their own individual benefit, and make no returns of it to us, and consequently when the donors come to see the records their names are not there. Many have felt to censure us on this account, but censure in such a case is unjust, for we have published notices repeatedly, warning the saints not to credit any man's testimony as to his being an agent unless he can shew written authority from us or the quorum of the Twelve, and all those who intrust their means in the hands of unauthorized agents, do it at their own risk, and not ours. The presiding elders in the branches have a right to call for, and to see the authority of any and every man professing to be an agent for the church, and if he is an honest servant and a man of authority he will always be ready to produce his testimonials to proper authority, but if he is an impostor he will either make excuses, or he will probably scorn at the idea of your questioning a man of God as to his authority. In some instances men have considered themselves insulted when asked by the presiding elders for their authority, but this is only an evidence either of their own wickedness, or that they come on an errand on which they were never legally sent. *Beware of wolves in sheep's clothing!*

We are more particular on this subject because there have been instances not a few, wherein men who are not Latter-day Saints, but on the contrary our most bitter enemies, have gone round gulling the churches and professing to be Mormons and agents to collect funds for the building of the "temple and Nauvoo house," &c.; and they have taken advantage of the liberality of the brethren by all kinds of fine speeches and persuasive inducements to get away their money, until they

have accomplished their objects, and then they become "missing." It is not our wish to see the brethren cheated so barefacedly after all the persecutions we have endured, and we once more repeat the caution, be wise and careful.

There are instances where the saints rarely see an authorized agent, in consequence of the distance from Nauvoo, or, in consequence of their residing some distance from a regularly organized branch. In such cases, when they want to send up their donations, let them do it by some man with whom they are well acquainted, and who they are well satisfied will do right, and carry their donations safe to its destination. And it would be well in all cases, where the brethren abroad send donations by authorized agents, to send a letter by mail (post paid.) to the trustees in trust, informing them of the facts, and by whom their donations were sent, &c., and a good man will not blame you for being thus careful, for the same law that guards your rights will guard his rights, and the rights of every man.

It is our intention for the future to publish the names of our agents in the "Nauvoo Neighbor" and "Times and Seasons," which we consider to be safer and better than written authority, inasmuch as the latter can be "forged," but the former can not, and the agents can carry a copy of the paper, having their authority with them wherever they go.

There is also another subject which we would touch upon in this notice. There have been instances wherein men have gone amongst the branches of the church, collecting money and agreeing to pay the same amount in labor on the Temple, which they represent will answer as good a purpose as the money. We have to say on this subject that all such transactions are regarded as fraud, and is only a more crafty way of cheating the brethren. It would be folly for us to tell a man that ten days labor on the Temple would answer the law of tithing as well as ten dollars in money, when he was possessed of one hundred dollars in money. We know better, and every faithful brother and sister in the church will know better when they understand the principles of salvation as well as old Abraham Isaac and Jacob did. For Jacob said of *all* thou givest me, one tenth I will give unto thee, and whoever will read the history of the ancients with care will find that the law was, that they must pay one tenth of *all* in its kind, whether cattle, horses, sheep, or the fruits of the field. 'Tis true there were laws of redemption, whereby a man might redeem "ought of his tithing" but it was

so strict, that it is far easier to pay the tithing in kind rather than redeem it.

Jesus said, all who do the works of Abraham are the children of Abraham, and he (Abraham) paid tithes of all. The Savior also said to the Pharisees, "ye pay tithes of mint and annis and Cummin, but neglect the weightier matters of the law, judgement, mercy and faith. *These ought ye to have done*, and not have left the others undone.

We make reference to these subjects that the brethren may take the hint, and think for themselves for just so sure as there are laws established from before the foundation of the world for the government of the Church of Christ just so sure will we fail of obtaining a fulness of salvation if we do not abide by those laws. No man can obtain a celestial glory if he will not abide a celestial law, and the law of tithing is a celestial law, and always was in force where the Melchizedec Priesthood was inherited.

Why did the Savior say 'how hardly shall they that have riches enter the kingdom of heaven?'. Just converse with a rich man upon the subject of tithing, and you will soon see a reason why the rich can hardly enter the kingdom of heaven. When you converse with a man who has got ten thousand dollars in money in his hands, and tell him that his tithing will be one thousand dollars in money you generally will see the force of the words of Jesus. That man would consider himself almost ruined if he should donate his one thousand dollars, whereas a man who has only ten dollars in money in the world, will come forward with cheerfulness and donate his tenth with joy. Remember the widow with her two mites.

No man or woman who really desires to see a fulness of salvation will wish to be kept ignorant of those principles, and laws and ordinances on which his salvation depends, and consequently we are free to give a hint on the subject of tithing, not because we take it upon us to instruct the people, but because we realize in some measure the importance of it ourselves to set the saints to 'thinking for themselves' on the subject.

When the saints ask for instructions, the Twelve are the proper authorities to refer to, and they will deal it out as fast as the saints are willing to obey.

We are happy to have to say that the temple has progressed more rapidly than our most sanguine expectations could have imagined. All the capitals are on the walls, except one, which if the weather permit, will be up in a few days. The weather has been remarkably favorable and

continues so to the present. The feelings of the saints are good and their hearts are cheered while they look upon the house of God and reflect on the prospects of its speedy completion. Their toils and poverty and persecutions are all swallowed up in the cheering prospects of their reward, only a little ways ahead. Peace smiles upon our beloved city. And the great God looks down upon this people with sympathy and compassion from day to day, dispensing his heavenly blessings upon all the families of his saints according to his infinite wisdom and their willingness to receive them. The hearts of the saints are united firmer than ever, notwithstanding the vigorous efforts made by satan and dissenters to sow amongst us discord, strife, and confusion, and every evil work, scattering not excepted. Many houses are in progress of erection, which on account of the lateness of the season will have to stand unfinished until next spring. Every effort is being made to establish and put in operation various branches of manufacture for the employment of the saints, and the prospects are good, but not unattended with difficulty, toil and anxiety. But diligence, economy, and steady perseverance in a good cause, never fails to bring its reward, and very often the sweetest roses are surrounded by the sharpest thorns, and the greatest treasures deposited in places the most difficult of access, where we have to dig, and dig long and deep in order to obtain them.

We might prolong these remarks, but perhaps we have said enough for once. We will leave the subject, praying the blessings of our Heavenly Father to rest upon all good men, and especially upon the Saints that they may have peace and joy in the Holy Ghost, and attain to that knowledge which will obtain for them an inheritance in the eternal kingdom of our God.

We have the honor to be

Your most obedient servants,
and brethren in the faith of Christ,

N. K. WHITNEY,
GEORGE MILLER,
Trustees in Trust.

by WM. CLAYTON, Recorder.
Nauvoo, Dec. 2, 1844.

MR. EDITOR; DEAR SIR:—Having pretty much recovered my health again, I feel it a privilege to give you a short history of my mission to Tennessee. I started about the 20th of May last in company with some three or four of the Twelve, and several other brethren, on board the steamer Osprey.

We were treated with the utmost respect and friendship, by Captain Anderson and crew.—At St. Louis the Twelve organized quite a large branch of the church.

The next day about noon, we set off on the Louis Philippe. Several of us were from want of means, compelled to take deck passage, and as a matter of course we expected the same privilege that we enjoyed on other boats; but we had not been but a few hours under way, when the Clerk came out with all the importance of a southern negro-driver, ordered us all off the boiler deck, and commanded us to remain below. I am determined not to patronize them again. Next morning about 7 o'clock we arrived at Paducah, Kentucky, where three of us, Elders Joseph Mount, Samuel Heath, and myself, went ashore with the blessing of the brethren, and proceeded on our way to Dresden, Tennessee.

We had not gone far, until I found it very difficult for me to get along, in consequence of an injury I had received in my right thigh when a boy, by a fall from a horse, and a crush of my foot on the same side, as I was moving to this place, in 1842. I was compelled to stop before night, but on the third day we reached Dresden.

The particulars of that conference you have before learned. Some of us continued at Br. Camp's about ten days, and while we were there, some of the most respectable citizens (desirous to imitate the ancient Bereans) requested that Br. William L. Cutler should preach to them. He consented, and when the congregation came together, quite unexpectedly to me, some of my former acquaintances were among the number, and they requested to hear me also, as they never before had that privilege.

I felt wholly unprepared to address them; however I was always pleased to have an opportunity to bear testimony to the truth. Our president, Elder A. O. Smoot, opened the meeting with singing and prayer, after which Br. Cutler addressed the congregation upon the all-important subject of the Christian religion. The discourse was quite interesting, embracing various subjects, so that at the conclusion, I could scarcely see where I might crowd in any thing that would benefit, or interest that people. However, relying upon the promises of God, I arose, and like the Archer, let off at a venture, and immediately caught the animating spirit, that characterized the foregoing discourse.

I commenced with 2d Samuel 18th chapter, showing that men were often permitted to run and bear tidings, when in reality they were not chosen; nor can they ever publish the truth when they undertake it. On account of their wonderful aspiring principle and disposition, and continual importunity, they are permitted

to go. They are often called good men, as in the present case, but like Ahimaaz, they have heard a great tumult, but, "knew not any thing about the matter." "Some cry one thing, and some another;" although, they are all under the influence of the same spirit, and acknowledge each is "orthodox," only disagreeing in little "nonessentials;" yet they always find one essential to arouse the minds, and excite the fears of the people, by false representations; and finally some old mother has died wonderfully happy, shouting Hallelujah! Glory!! and very soon some body else begins to feel the benign influence of the noisy spirit, they are straightway called into the crazy-pen, where astonishing feats are performed, and amidst the most abominable confusion and obscenity, many get religion, and are now completely qualified to receive an inheritance in the

Kingdom, away beyond the bounds of time and space; where they shall ever dwell in the presence, and enjoy eternally the smiles of a God who sits on the "tip-top of a topless throne," a being "without body or parts, or passions." Very different from the God, who hid Moses in the cleft of the rock with his hand, or Jesus either, for the Angels said "This same Jesus shall return in like manner," &c. When Peter had preached to the people on the day of Pentecost, until they were "pricked in their hearts," they knew that God worked by means, and there was something for them to do, and when the inquiry was made, Peter was able to give the necessary instruction, without hesitation, and without his "opinion." He had been instructed himself by the God of Heaven. He had not any desire to make an image in the form of a calf, and call it an anxious seat, a mourning bench, nor had he been to college, and learned to make spiritualising machines, and convert the truth of God into a lie. A poor illiterate fisherman had no more sense than to speak what the Lord put into his mouth. "Repent and be baptized" &c. This was the order of God. The promise was to them, and their children, and as many as the Lord our God shall call. If the same order is not yet to be observed, it follows most certainly, that God has ceased to call men. Paul taught the same doctrine, and practised the same ordinances as Peter did, and called it the gospel of Jesus Christ: "The power of God unto salvation, to every one that believed." (See Rom. 6th chapter, Heb. 6th chapter, and Acts 19th chapter.) He also pronounced a curse on any one, even an angel from heaven, who should preach any other gospel. (Eph. 1st chapter.) There was "one Lord, one faith, and one baptism." Consequently the apostles and elders all taught

the same thing; being organized, set in order, and being authorised to administer to the Saints. (James 5th chapter.)

This is the law and testimony exhibited clearly, and "If they abide not therein, it is because there is no light in them." The Jews continued in all things written in the law of Moses, because it was the commandment of God; nor do they believe that Messiah has yet come. Often the inquiry is made by the present generation, can so many people be wrong? So many good preachers, and so happy at camp-meetings. I ask could all the Antediluvians, only Noah and his posterity, be wrong? Could all the inhabitants of that great city, Sodom, be wrong, only Lot and his two daughters? Could all Israel, and the world be wrong, only a few despised Nazarenes, in the days of Jesus Christ's probation? Yes, it was so. Those who alone claimed to be the people of God, who actually held the oracles of God in their own hands, desired a murderer in his stead. The Rabbis influenced the people, just as they do now, and said "Let his blood be upon us, and our children!" Mark the calamities that fell on that people, and then only see with what unconcern the professing world cry out against the prophet and Saints of God; like those who slew Stephen, they gnash their teeth with rage! Take care! Remember those who spake against Moses.

(1st Kings 22d chapter.) A lying spirit was permitted to go from the presence of God, to seduce four hundred of Ahab's prophets, that Ahab might go out and fall in battle. While one prophet determined to speak only what the Lord put in his mouth, he declared the evil that would befall Ahab, for which he was severely afflicted.

The religion of this generation is just like that of Ahab: (2d Kings 17th chapter,) their priesthood being originated with the Old Lady. (Rev. 17th chapter.) "By their works you shall know them." Wonderful attainments, gay attire, sumptuous fare, golden cups, and praise of men! The greatest characteristic of piety—"Shed the blood of Saints and Prophets" Recollect! David slew Uriah, although he did not wield the weapon of death with his own hand. The cruel principles practised by Apostate Rome, drove the church of Jesus Christ into the wilderness. Job said, "In the wilderness there is no way." An evidence of that fact is exhibited in the history of the wanderings of the children of Israel, on their journey from Egypt, to the land of Canaan. Instead of passing over in three days, they were forty years journeying, during which time they

did not offer burnt offerings and sacrifice, as they had done before, and did do afterwards. Even Moses, who spake with Jehovah face to face, was not permitted to enter into the promised land—an account of a small circumstance, such as collegians would call a “nonessential.”

Thus it is evident that those men who construe the word of the Lord into “nonessentials,” deprive themselves of an inheritance in the kingdom of God. While those who dare administer the ordinances appointed by Heaven’s King, without authority from him, will doubtless share the fate of Saul. (1st Samuel 13th chapter.)

We are informed by the renowned historian, Whelpley, as also in the *Revolutions of Europe*, that the church of Jesus Christ was overrun, and driven into the wilderness, A. D. 570, and John the Revelator informs us it must remain there 1260 years, which makes exactly the time, the year 1830, that the Church of Jesus Christ of Latter-day Saints was organized, with the gifts and blessings.

This is a fact beyond contradiction. “In the mouth of two or three witnesses, every word shall be established.” Now truly the prophet’s declaration is verified in this fact, that she has come out “As fair as the sun, as clear as the moon, and terrible as an army with banners!” For, at this wonderful crisis, “Surely the Lord God will do nothing but he revealeth his secret to his servants the prophets.” (Amos 3-7.) Truly the Lord has chosen a servant, and revealed his secret to the prophet, but as it was in days of yore, so it is now. “All seems an idle tale.” As with the old prophets, John the Baptist, Jesus of Nazareth, and his Apostles, so it is now. The children of Israel had blessings annexed to acts of obedience, while at the same time, penalties were affixed to transgression. In the law given by Moses, it was death for any person to despise (violate) it.

Now if the violation of that law was death, which law was only a type or shadow, how can we escape, who trample on the commandment of Jesus, sealed with his own blood? Jesus gave a pattern, by which his people must be made perfect. It is actually necessary to have a pattern in all things; but of what value is a pattern, unless it is observed? Moses was instructed to make the Ark of the Covenant, just like the pattern shewed him in the Mount.—However, since there are “Lords many, and Gods many,” and men have made so many laws for Heaven’s King, and revealed so many acts of Jesus and the Apostles, that the chain is broken, and all has become useless.

Yet amidst all this confusion, even as at the “Tower of Babel,” we have shown you that in

fulfilment of Peter’s prophecy on the day of Pentecost, that the Lord would pour out of his spirit in the last days, not only on his servants¹⁸ and handmaidens, but also upon all flesh.—Paul said there was one flesh of beast, one of fowls, and one of fish; consequently, the spirit of God will be poured out on all flesh. Then will enmity cease. The cow and the bear will lie down together, the leopard and kid, &c. Peace and harmony will prevail, and the little children shall lead them. Glorious event!

In the prophecy of Daniel, (8th chap. 14th verse,) we are informed that in answer to Daniel’s supplications and inquiries, an angel informed him, that 2300 days or years (Ezek. 6th chap. 5th and 6th verses,) from that time the Sanctuary of the Lord should be cleansed.—Still in the course of Daniel’s inquiry, (9th chap. 24th verse,) it is made known to him that 70 weeks were determined upon his people &c., at the end of which time the most holy was to be anointed. A day for a year, according to prophetic count, will make (7 times 70 is) 490 years until Christ the Lord should be anointed; which was done according to Luke, when Jesus was 30 years of age. Then from the Christian era 1840 for instance, we will subtract the 30 years and we will have 1810 left. To this sum we will add the 490 years, which will make precisely 2300, making 1840 the year that this same church, that was organized in 1830, should receive her chartered privileges, ordain her own laws, and be free! (See Book of Covenants, Second Edition, page 400.)

This is a fact too clear to need comment.—Here is evidence conclusive, which no man on earth can get round, and still admit for a moment that the Bible, the good old family Bible is true. “The words that I speak (says Jesus) shall judge you at the last day.” “There is no other name given under heaven whereby men must be saved.” Therefore “God will judge the world in righteousness, by that man Christ Jesus, whom he hath appointed heir of all things,” and ever long all the honest in heart, to earth’s remotest bounds, will acknowledge that the dominion of the son of God is an everlasting dominion, and his government the same over all people: while in the dispensation of the fulness of times, God is gathering all things into one, both in heaven and in earth. If we will arrive at perfection, we must follow him who was rich, and for our sakes became poor, that we might become rich. When we become willing to be made perfect through suffering, then shall we be comforted; then will his spirit bear witness with our spirit; and we shall know of a truth, that Joseph

Smith is that personage, through whom the God of heaven has revealed his will to man in this last dispensation

"There is no man who has power over the spirit, to retain the spirit," therefore in the sequel, I gave them an Indian anecdote.

June 9th, 10th, and 11th, we held a conference in Dyer county. Among others I preached on Sunday to a large attentive congregation. There were mob spirits present, but the Lord gave me perfect liberty, and I thereby obtained complete audience, for near two hours: As servants of God and brethren together, we truly rejoiced, and each could with one of old exclaim, "I know that my Redeemer lives."—We bore testimony to the truth with great assurance, while Satan's host trembled. I selected the 23d chapter of Luke as a foundation for some remarks. We had hitherto been prevented from circulating General Smith's views. A lawyer by the name of Fitzgerald, in Paris, Tenn., declared that if we did circulate them, that we would thereby violate a statute of the State, and he would volunteer his services to prosecute us. We did not believe by circulating the views, that we would in that act violate any law whatever, but we knew that it would be so construed, and as our instructions from the Prophet, and other authorities of the church had ever been, never to violate the laws of any land where we were, but to be subject to them in all cases; (also Book of Covenants page 196.) We therefore desisted; thus sacrificing our liberty as American citizens: But to my great satisfaction the opportunity now offered, for me to lay before the people, the real character and principles of Joseph Smith the Prophet. This I most cordially embraced, while indeed I considered it the greatest honor that could have been conferred upon me, to speak in justice and truth, arraying myself against King Diabolus, to defend the slandered character of the most honorable, the greatest man on earth. Him whom the Lord delights to honor! At the same moment realizing the blessing I had received from his mouth a few hours before I left home. I bore my testimony to facts that I knew; then noticed the situation with the apparent humility of our *Pilgrim fathers* in 1620, when they framed the first American constitution, they who had fled from religious intolerance, choosing to dwell among the rule untutored savages, rather than enjoy all the prisons and bloodshed of old Mother Rome in Europe. Having arrived at Plymouth weighed down under oppression, they assembled in a body politic, where 41 of them entered into a compact for humanity's sake. But alas! in 1635, puffed up with bigotry, and led

by superstition, they soon clothed the infant Protestant colony in blood: and all done by Orthodox Christians too. Having laid this subject before them in a plain and simple manner, showing the effect of violating a sacred compact.

I then called their attention to the murders and robberies committed on our people, in this once happy land, merely on account of their religion. I warned them against tolerating such cruel deeds; and laid in short, General Smith's claims before them. The Lord blessed us abundantly at this meeting. We baptized six, and ordained one elder. From this conference I came home on business, but have learned, that several have since been added to the same branch by baptism.

Yours,
A. YOUNG.

November, 1844.

NEW AND INTERESTING DISCOVERY IN SOUTH AMERICA.

The National Intelligencer contains a long letter from Mr. Prickett, at Lima, commenting upon the discoveries of extraordinary ruins, said to have been found by Judge Neito in the province of Chichapoyas, while on an exploring expedition. In making a survey of the country, he found, at Cenlap, a building of the most extraordinary character, which he describes a wall of hewn stone 560 feet in width, 3,600 feet in length, and 150 feet high:

"This edifice being solid in the interior for the whole space contained within 5,376,000 feet circumference, which, it has to the before mentioned height of 150 feet, is solid and levelled; and upon it there is another wall of 300,000 feet in circumference in this form, 600 feet in length, and 500, in breadth, with the same elevation (150 feet) of the lower wall, and, like it, solid and levelled to the summit. In this elevation, and also in that of the lower wall are a great many habitations or rooms of the same hewn stone. 18 feet long, and fifteen wide and in these rooms, as well as between the dividing walls of the great wall, are found neatly constructed niches, a yard broad or deep, in which are found bones of the ancient dead, some naked and some in cotton shrouds or blankets of a firm texture, though coarse, and all worked with borders of different colors. If this description is authentic—and we have no reason to doubt it—this must be the greatest building in the world in point of size. We know of nothing in Egypt or Persia to equal it. From the description it must have been a vast tomb, but whether erected by the Indians before the Spanish discovery, or by remoter generations, cannot be decided; yet the Judge says that the ingenious and highly wrought speci-

mens of workmanship, the elegance of the cutting of some of the hardest stone, the ingenuity and solidity of the gigantic work, all in stone; the elegant articles of gold and silver, and the curiously wrought stones found in the mounds, all satisfy him that that territory was occupied by an enlightened nation, which declined in the same manner as others more modern, as Babylon, Balbec, and the cities of Syria; and this, he says, is evidently the work of people from the old world, as the Indians have no instruments of iron to work with."

DISINTERMENT OF NINEVEH.

Our exchanges contain notices of letters received in Paris, from Constantinople, dated July. The letters contain interesting information relative to M. Botta's recent discoveries at Khorsahad, near Nineveh; Eugene Flandin, an artist, has been sent out by the French government for the purpose of making drawings of the excavations which are actively going on. Botta has discovered two doors uniformly adorned with bas relief; on one side is represented a colossal bull, with a human head, and on the other a human figure with an eagle's head and wings. These doors are fifteen feet in height, and they open into a hall 120 feet long. The only wall which is yet cleared from rubbish, that on the South side, is covered with a series of bas reliefs, representing battles, explained by inscriptions. The hill on which this building stands is surrounded by a stone wall, with bastions. Botta is actively exploring these ruins; he has fifty laborers at work, and it is hoped that in the space of ten months he will lay open the whole. He has ascertained that there is, on the direct road from Nineveh to Khorsahad, a chain of hills covered with brick and marble bearing inscriptions. He infers that these hills were formerly the bases of palaces, and that Khorsahad was a fortress situated at one end of the city. The quadrangular space, which is surrounded by the wall, and which contains the hill of Jonah, has hitherto been supposed to include the whole extent of the city of Nineveh. But M. Botta considers it more probable that this space was only the great court of the place, whilst the city extended as far as the hill of Khorsahad, a distance of five caravan stages. This conjecture accords with the possibility of the prophet Jonah having wandered for three days about the city, which would be incomprehensible if the limited space of the quadrangle on the Tigris be supposed to have been the whole extent of the city.—*Bulletin*.

Nauvoo, Nov. 23, 1844.

Resolved, by the High Council that Amos B. Tomlinson, Ebenezer Robinson and wife, be cut off from the church of Jesus Christ of Latter-day Saints, for apostacy; and notice of the same published in the *Times and Seasons*.

C. C. PENDLETON, Clerk.

Nauvoo, Nov. 3, 1844.

The band of christian fellowship was this day withdrawn from Dr. Josiah Ellis, until he shall reform in principles of faith; and notice thereof to be given in the *Times and Seasons*. Done by action of the High Council.

C. C. PENDLETON, Clerk.

APOSTROPHE TO GOLD.

God of the craven heart! Idol of millions, how splendid are thy temples, how zealous are thy worshippers! They gather around thy smile in the morning, they leave not thy devotions at midnight! Thou smilest upon them and they grow mad in the midst of their palaces. They make themselves monarchs in fancy and conquerors in dreams. Who can withstand thee? Thou leadest the feet of beauty, thou directest the arm of the brave! thy pathway is the pathway of triumph, thy presence the solace of power! Thou silenced the voice of eloquence when the Macedonian held thee up glittering before the eyes of the orator; and the mistress of the world rose before thee in the balance! Disposer of empires! thou spreadest over the world. Thy spell nerved the assassin, and urged on the betrayer. Thy yellow visage incited the spoiler when he sought thee on the crimson field, and made himself red in the carage. In all ages thou hast triumphed. Whether in the thirty pieces rewarding a Judas, or the sparkling crown on the brow of a tyrant; always alike invincible. The man of business bows obsequiously to thee. The man of fashion falls before thee, and the miser clutches thy garment as though it were the curtains of heaven! Thou hast a retinue of coaches, and an army of slaves! Thou hast a goal of a splendid misery, where the guilt makes her alliance with death! The virgin at the sanctuary fears not thy footsteps, and the shorn priest flies not the power of thy magic.—*Ossian*.

A miser who heaps treasure which he never means to spend, is as idly employed as one who lays his purse before a looking glass, and sits all day contemplating the useless duplicate of his wealth.

POETRY.

From the Nauvoo Neighbor.

Lines written on the birth of the infant son of Mrs. Emma, widow of the late General Joseph Smith.

BY MISS ELIZA R. SNOW.

Sinless as celestial spirits—

Lovely as a morning flow'r,
Comes the smiling infant stranger
In an evil-omen'd hour.

In an hour of lamentation—

In a time—a season when
Zion's noblest sons are fallen,
By the hands of wicked men.

In an hour when peace and safety

Have the civil banner fled—
In a day when legal justice
Covers its dishonor'd head.

In an age when saints must suffer

Without mercy or redress:
Comes to meet a generation
That has made it fatherless.

Not to share a father's fondness—

Not to know its father's worth—
By the arm of persecution
'Tis an orphan at its birth!

Smile, sweet babe! thou art unconscious

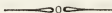
Of thy great, untimely loss!
The broad stroke of thy bereavement,
Zion's pathway seem'd to cross!

Till in childhood thou had'st known him,

Had the age, thy father spar'd;
The endearment of remembrance,
Through thy life time thou had'st shar'd.

Thou may'st draw from love and kindness

All a mother can bestow;
But alas! on earth, a father
Thou art destin'd not to know!
Nauvoo, Nov. 24th, 1844.



Lines written on the death of Father Hancock, who died near the Mokey Settlement, Hancock county, Ill., Oct. 1, 1844,

BY H. E. RUDD.

Gone, to the world of spirits, gone;

He's left this veil of tears,
The cabin and the garden spot,
In which he pass'd the remnant out,
Of eighty troubled years.

Gone—fare-thee-well; we lov'd thee dear;

No more we'll hear thy voice;
Our Sabbath meetings seem to mourn,

We look for father:—father's gone
To meet no more with us.

Gone where the wicked never come;
The weary are at rest;

Pain, sickness, sorrow, all is o'er;
He's paid the debt, and can no more:
He reigns amongst the blest.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. V. No. 23] CITY OF NAUVOO. ILL. DEC. 15, 1844. [WHOLE No. 107.

HISTORY OF JOSEPH SMITH.

(Continued.)

February 27th, 1833, I received the following revelation:

A word of wisdom for the benefit of the council of high priests, assembled in Kirtland, and church; and also, the saints in Zion: to be sent greeting: not by commandment, or constraint: but by revelation and the word of wisdom: showing forth the order and will of God in the temporal salvation of all saints in the last days. Given for a principle with promise, adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints.

Behold, verily, thus saith the Lord unto you, in consequence of evils and designs which do, and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation, that inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together, to offer up your sacraments before him. And behold, this should be wine, yea, pure wine of the grape of the vine, of your own make. And again, strong drinks are not for the belly, but for the washing of your bodies. And again, tobacco is not for the body, neither for the belly; and is not good for man; but is an herb for bruises, and all sick cattle, to be used with judgment and skill. And again hot drinks are not for the body, or belly.

And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man. Every herb in the season thereof, and every fruit in the season thereof. All these to be used with prudence and thanksgiving. Yea, flesh also of beasts and of the fowls of the air, I the Lord hath ordained for the use of man with thanksgiving. Nevertheless, they are to be used sparingly; and it is pleasing unto me, that they should not be used only in times of winter or of cold, or famine. All grain is ordained for the use of man, and of beasts, to be the staff of life, not only for man, but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth: and these hath God made for the use of man only in times of famine, and excess of hunger.

All grain is good for the food of man, as al-

so the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground. Nevertheless wheat for man, and corn for the ox, and oats for the horse and rye for the fowls, and for swine, and for all beasts of the field, and barley for all useful animals and for mild drinks; as also other grain. And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones and shall find wisdom, and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint: and I the Lord give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.

March 8th, 1833, I received the following revelation:

Thus saith the Lord, verily, verily I say unto you, my son, thy sins are forgiven thee, according to thy petition, for thy prayers and the prayers of thy brethren, have come up into my ears: therefore thou art blessed from henceforth that bear the keys of the kingdom given unto you: which kingdom is coming forth for the last time.

Verily I say unto you, the keys of this kingdom shall never be taken from you, while thou art in the world, neither in the world to come: nevertheless, through you shall the oracles be given to another: yea, even unto the church. And all they who receive the oracles of God, let them beware how they hold them, lest they are accounted as a light thing, and are brought under condemnation thereby, and stumble and fall, when the storms descend, and the winds blow, and the rains descend, and beat upon their house.

And again, verily I say unto thy brethren, Sidney Rigdon, and Frederick G. Williams, their sins are forgiven them also, and they are accounted as equal with thee in holding the keys of this last kingdom: as also through your administration the keys of the school of the prophets, which I have commanded to be organized, that thereby they may be perfected in their ministry for the salvation of Zion, and of the nations of Israel, and of the Gentiles, as many as will believe, that through your administration, they may receive the word and through their administration, the word may go forth unto the ends of the earth, unto the Gentiles first, and then behold, and lo, they shall

turn unto the Jews: and then cometh the day when the arm of the Lord shall be revealed in power in convincing the nations, the heathen nations, the house of Joseph of the gospel of their salvation.

For it shall come to pass in that day, that every man shall hear the fulness of the gospel in his own tongue, and in his own language, through those who are ordained unto this power, by the administration of the Comforter, shed forth upon them, for the revelation of Jesus Christ.

And now verily I say unto you, I give unto you a commandment, that you continue in the ministry and presidency, and when you have finished the translation of the prophets, you shall from thenceforth preside over the affairs of the church and the school; and from time to time, as shall be manifest by the Comforter, receive revelations to unfold the mysteries of the kingdom, and set in order the churches, and study and learn and become acquainted with all good books, and with languages, tongues and people. And this shall be your business and mission in all your lives to preside in council and set in order all the affairs of this church and kingdom. Be not ashamed neither confounded; but be admonished in all your highmindedness and pride, for it bringeth a snare upon your souls. Set in order your houses; keep slothfulness and uncleanness far from you.

Now verily, I say unto you, let there be a place provided as soon as it is possible, for the family of thy counsellor and scribe, even Frederick G. Williams: and let mine aged servant Joseph Smith, senior, continue with his family upon the place where he now lives, and let it not be sold until the mouth of the Lord shall name. And let thy counsellor, even Sidney Rigdon, remain where he now resides, until the mouth of the Lord shall name. And let the bishop search diligently to obtain an agent: and let it be a man who has got riches in store; a man of God and of strong faith: that thereby he may be enabled to discharge every debt; that the storehouse of the Lord may not be brought into disrepute before the eyes of the people. Search diligently, pray always, and be believing, and all things shall work together for your good, if ye walk uprightly, and remember the covenant wherewith ye have covenanted one with another. Let your families be small, especially mine aged servant Joseph Smith, senior, as pertaining to those who do not belong to your families: that those things that are provided for you, to bring to pass my work, are not taken from you and given to those that are not worthy, and thereby you are

hindered in accomplishing those things which I have commanded you.

And again, verily I say unto you, it is my will that my handmaid, Vienna Jaques, should receive money to bear her expenses, and go up unto the land of Zion; and the residue of the money may be consecrated unto me, and she be rewarded in mine own due time. Verily I say unto you, that it is meet in mine eyes, that she should go up unto the land of Zion, and receive an inheritance from the hand of the bishop, that she may settle down in peace inasmuch as she is faithful, and not be idle in her days from thenceforth.

And behold, verily I say unto you, that ye shall write this commandment, and say unto your brethren in Zion, in love greeting, that I have called you also to preside over Zion in mine own due time: therefore let them cease wearying me concerning this matter. Behold, I say unto you, that your brethren in Zion begin to repent, and the angels rejoice over them; nevertheless, I am not well pleased with many things: and I am not well pleased with my servant William E. McLelin, neither with my servant Sidney Gilbert; and the bishop also; and others have many things to repent of: but verily I say unto you, that I the Lord will contend with Zion and plead with her strong ones; and chasten her, until she overcomes and is clean before me; for she shall not be removed out of her place: I the Lord have spoken it: Amen.

Having come to that portion of the ancient writings called the Apocrypha, I received the following revelation; given March 9, 1833:

Verily, thus saith the Lord unto you, concerning the Apocrypha, there are many things contained therein that are true, and it is mostly translated correct: there are many things contained therein that are not true, which are interpolations by the hands of men. Verily I say unto you, that it is not needful that the Apocrypha should be translated. Therefore, whoso readeth it let him understand, for the Spirit manifesteth truth; and whoso is enlightened by the Spirit shall obtain benefit therefrom; and whoso receiveth not by the Spirit, cannot be benefited; therefore, it is not needful that it should be translated. Amen.

March 12th. A council of high priests assembled in the school room of the prophets, and decided that Horace Cowen and Zerubbabel Snow; Amasa Lyman and William Cahoon; Jenkins Salisbury and Truman Wait, journey east, on a mission, two by two, as written; and Brothers Cowen and Salisbury were ordained at the same time.

March 15th. A council was called to con-

sider the case of Brother Lake, from Wooster, who came professing to have received revelations. On investigation, it was unanimously agreed that said Lake was under the influence of an evil spirit, and his license, as priest was taken from him.

On the 15th, I received the following revelation to Enoch, March, 1833:

Verily, thus saith the Lord, I give unto the united order, organized agreeable to the commandment previously given, a revelation and commandment concerning my servant Shederlaomach, that ye shall receive him into the order. What I say unto one I say unto all.

And again, I say unto you, my servant Shederlaomach, you shall be a lively member in this order; and inasmuch as you are faithful in keeping all former commandments, you shall be blessed forever. Amen.

Great joy and satisfaction continually beamed in the countenances of the school of the prophets and the saints, on account of the things revealed, and our progress in the knowledge of God.

On the 18th of March, the high priests assembled in the school room of the prophets and were organized according to revelation, in prayer by S. Rigdon. Doctor Hurlbut was ordained an elder; after which Elder Rigdon expressed a desire that himself and Brother F. G. Williams should be ordained to the office, to which they had been called, viz: that of presidents of the high priesthood, and to be equal in holding the keys of the kingdom with Brother Joseph Smith, junior, according to the revelation given on the 8th of March, 1833.

Accordingly I laid my hands on Brother Sidney and Frederick and ordained them to take part with me in holding the keys of this last kingdom, and to assist in the presidency of the high priesthood, as my counsellors; after which, I exhorted the brethren to faithfulness, and diligence in keeping the commandments of God, and gave much instruction for the benefit of the saints, with a promise that the pure in heart would see a heavenly vision; and after remaining a short time in secret prayer, the promise was verified; for many present had the eyes of their understandings opened by the spirit of God so as to behold many things.

I then blessed the bread and wine, and distributed a portion to each, after which many of the brethren saw a heavenly vision of the Savior, and concourses of angels, and many other things, of which each one has a record of what they saw, &c.

March 23rd. A council was called for the purpose of appointing a committee to purchase land in Kirtland, upon which the saints might

build a stake of Zion. Brothers Joseph Coe and Moses Daily were appointed to ascertain the terms of sale of certain farms; and that Brother Ezra Thayer ascertain the price of Peter French's farm; and the brethren agreed to continue in prayer and fasting for the ultimate success of their mission.

After an absence of about three hours, Brothers Coe and Daily returned and reported that Elijah Smith's farm could be obtained for four thousand dollars; and Mr. Morley's for twenty one hundred; and Brother Thayer reported that Peter French would sell his farm for five thousand dollars. The council decided to purchase the farms, and appointed Ezra Thayer and Joseph Coe to superintend the purchase, and they were ordained under the hands of Sidney Rigdon, and set apart as general agents of the church for that purpose.

On the 26th of March, a council of high priests, twenty one in number, convened for the general welfare of the church, in what was then called Zion, in Jackson county, Missouri, on account of a revelation, my letter, and an epistle from the church in Kirtland, a solemn assembly had been called, and a sincere and humble repentance manifested, insomuch, that on the 23th of February, one month previous, a general epistle had been written in conference, which was satisfactory to the presidency and church at Kirtland.

At the sitting of the council of the 26th of March, according to the plan taught at the solemn assembly, which was, that the seven high priests who were sent from Kirtland to build up Zion, viz: Oliver Cowdery, W. W. Phelps, John Whitmer, Sidney Gilbert, Bishop Partridge, and his two councillors, should stand at the head of affairs, relating to the church, in that section of the Lord's vineyard; and these seven men, with the common consent of the branches, comprising the church, were to appoint presiding elders, to take the watch care of the several branches, as they were appointed. Now, therefore, as many of the high priests, and elders, went up to Zion and commenced regulating and setting the branches in order, allowing themselves as much power by the authority of their priesthood, and gift of the Holy Ghost, as those set apart and appointed to preside over the branches; it became necessary to call the council now spoken of, to set in order the elders of Israel; when, after a long discussion, it was decided from the revelations, that the order taught in the solemn assembly, was correct; and that the elders, when they arrived at Zion, were bound by the authorities set in the church, to be submissive to the powers that be: their labors and callings being more particularly to push the people together

from the ends of the earth to the places the Lord appointed. This decision in council gave general satisfaction, and the elders soon saw the beauty of every man in his place.

COMMUNICATIONS.

MR. EDITOR:—I have just taken a glance at the 2nd number of Sidney Rigdon's paper.—He tries to show that a division of the church was predicted by the Savior in the parable of the ten virgins; but his logic will all fail on this point. He will never get one half of the church. Consequently the division which he has caused is not predicted of, neither alluded to in the Scriptures which he quotes. But that he is a branch spoken of, none I presume will deny. The Book of Mormon speaks of some bitter branches that were to be cut off, and I am free to confess that he is one of them, and has been legally cut off by the authorities of the church. He tries however to show that Joseph was cut off for his transgressions; yet when he came here first from Pittsburgh, he said that God had shown him that a guardian must be appointed to the church to carry out the measures of Joseph, and he offered himself as the guardian, but was rejected. And now he says to carry out the measures of Joseph would be death.

Mr. Rigdon, do you not remember how you came into a certain council about the 1st of April or latter part of March last, that had been organized by Joseph Smith; and also how you danced and shouted, and throw your feet so high that you came well nigh falling backwards upon the stove? Certainly you must remember this; for you frothed at the mouth like a mad man, and gave glory to God so long and loud that you became entirely hoarse and exhausted. Your song was, "Glory to God and the Lamb that I have lived in this time, Hallelujah to Jesus that mine eyes have seen this day, and thanks to my brethren that I have been permitted to enter here, for of a surety God is with you in power and glory." Do you not recollect, Mr. Rigdon, saying to me a day or two after, at your own house, when you were standing in the door and I just without, that every body might know that God was there. "I know that he was there," said you, "even in that council." Now you say that Joseph was a bad man, and has been for a long time. You say that all the authorities here are base and wicked. But you did declare here that if ever a man died a martyr to the cause of God, Joseph Smith did; and that he went to Heaven holding the keys of the kingdom, and that the kingdom must be built up

unto him (Joseph Smith.) You also said that you had seen Joseph in a vision, and that he occupied this important station. You declared that God had shown you these things, and you need not attempt to deny it; for there are thousands of witnesses here of both male and female that heard you. And why are you now prating against him and the church, giving yourself the lie and rendering yourself a burlesque upon all honesty, integrity, consistency and uprightness.

Your race, sir, is about run: and unless you speedily repent, the hand of God will soon be heavily upon you. And if you do repent and eat your own words, that will damn you in the eye of reason and justice; so you are bound to come to naught, and that speedily, turn which way you will or go forward in your present course. If you go forward in your present course, you will waste your strength and spirit, and God will condemn you. But if you repent, you are only damned for this world in the eyes of men, and you may get salvation at last.

The Editor of Mr. Rigdon's paper is very sure that Nauvoo is doomed to be overthrown. I would say, don't be so fast. Nauvoo will live to preach the funeral sermon of the pretended "Branch," and her daughters chant thy requiem. When thy memory only lives to be a stink in thy nostrils, and also in the nostrils of God and his people, when thou art as powerless as John C. Bennett, or Judas Iscariot, then know that you have fought against Jehovah, and lied in his holy name.

ORSON HYDE.

FROM THE ISLANDS OF THE SEA.

Tahiti, June 16th, 1844.

* * * * But without going into detail, as it would be uninteresting to you, suffice it to say, on the morning of the 14th of May, we saw Tahiti about forty miles distant; and the next day succeeded in getting to an anchor in the bay. But things looked very dark and portentous I assure you. Doubtless you have heard the particulars respecting the French having taken possession of these islands and establishing their laws here, if not, this will inform you of the fact, but the particulars I am not sufficiently acquainted with to give.—The natives were, and are still unreconciled to these proceedings, and about two weeks before we arrived, after a continual fermenting between them and the French, the natives took up arms against them, and there was a smart engagement took place, the result of which we have never been able correctly to ascertain, but there were many killed on both sides. The

natives still remain under arms about 10 miles from Papata the principal town of the island.—What their intentions are is hard to tell, but I do not think there will be another engagement between them at any rate. What the English may do I know not. There is two large men-of-war cruising off the harbor, and more expected shortly peradventure they may take the natives' case in hand.

But notwithstanding all these difficulties, they are no detriment to us as I know of. We are perfectly safe we think from any injury from the natives, as they have great regard for Americans, and we are living right among them. They are very kind and attentive to us, and declare that let what will happen, no harm shall befall us if they can prevent it. But there is not the slightest danger, the English and French will do all that is to be done. Brother Pratt is on a small island called Tooboui about 300 miles from here. He is the only missionary there, and consequently will get along much better than we shall, who have eight or ten to work against us.

The progress we have made in the language has been very rapid indeed. It is only twenty five days since we came on shore, and we are able to hold quite a conversation, and read without difficulty. In fact the natives tell me I can read better than Mr. Moore, a missionary who has been here eighteen months. We shall soon be able to appoint meetings and preach; what success will attend it time alone can determine, but we think it will be good.—The Lord grant it. Pray for our success Brother ***** and request the church to do the same, for we feel in need of all the help we can get.

We have heard nothing from the church since we left, with the exception of a few words by some missionaries, bound to the Sandwich Islands, who left America two months after us. They said they did not think the church had been driven; at any rate they had not heard so. God grant it may be so, but still such news is but little better than no news at all.

We feel very anxious, and shall wait very impatiently until we get letters. Do write to us Brother ***** and give us every particular that you think will interest us, for news is precious from the church here, I assure you.

I am your Brother in the

bonds of the covenant,

BENJAMIN F. GROUARD.

[The foregoing is an extract only, of a letter directed to Elder P. B. Lewis, of this city.—We hope Elder Pratt of New York, will forward files of papers, and also write, by a ship

leaving that port, or any eastern one, for the Society Islands. News will be precious to those elders.] *Ed.*

TO THE SAINTS SCATTERED ABROAD: *Greeting.*

After the storm has passed, and the floods abated that have borne our brethren, Joseph and Hyrum, down to the grave: and after Rigdonism has passed off with the filth and rubbish of our population, I sit down in an atmosphere tempered with the pure spirit of God to write a few lines to my brethren and sisters in the new and everlasting covenant.

To be placed at the head of a great and flourishing people in connection with my brethren of the Twelve, is a station that none can fill with acceptance to God, or with profit to the people unless he is endowed with the Spirit of Him who brought again from the dead our Lord Jesus Christ. Brethren, let your prayers to Almighty God ascend for me and also for my brethren, by whose request I write this epistle, that we may be fully competent for the great work that was laid on us by Joseph Smith in March last, and confirmed by the spirit of the living God. Namely: to lead this church, and to take the entire responsibility of all its affairs.

I am happy to say that a better feeling, as a general, and I may say, almost universal thing, never prevailed among the saints in any place since I have known them, than at the present time. The people are willing to take counsel and to do their duty. The few that adhered to Mr. Rigdon have become sensible of their error, and are glad to flee from it. Mr. Miller and his adherents showed very plausible reasons for the advent of the Son of God on a certain day: yet when that day arrived, no Savior came, which proved they knew nothing of the correctness of the position they had taken.—So also Mr. Rigdon may show plausible reasons to the inexperienced and uninformed that the right of presidency is in him. Mr. Miller succeeded in convincing many men and made them acknowledge that his calculations were correct, but God never acknowledged them by sending his Son according to the calculations. So may Mr. Rigdon cause some to acknowledge him to have the right and power of the priesthood, but God will never acknowledge it: and I will now give you a sign by which you may all know that God is not with the man.—Nothing that he doeth shall prosper. His friends will distrust and forsake him. They will feel a great fear and uneasiness about being wrong, unless they are completely abandoned to their own ways. They shall go back-

ward and not forward, they shall go down and not rise up; they shall be prevailed against and not prevail.

Now Mr. Rigdon claims greater power of vision than Joseph Smith ever did; well, I really believe he does possess it: for it was always as much as Joseph Smith could do to see things that either had existed, or that should hereafter exist. But Mr. Rigdon has a discernment keen enough to see things that never did exist, nor never will. This is ahead of Joseph and the Twelve. In proof of the above, he told Moses Daily that he saw him in the great army leading on a battalion, and many others in this place, whom he ordained, and said he saw them in vision while in Pittsburgh at the head of large forces on the eastern continent, fighting tremendous battles. These men have all turned away in utter disgust and contempt of his wild and wicked schemes. Now Mr. Rigdon has seen things that never will exist.—He had better look again and pick out another set of men, for I can assure him that these won't stand to go with him to "take little Vie. by the nose." I would recommend him to get a revised edition of his Pittsburgh visions and try once more: for his master will be dishonored in the house of his friends if he give it up so. Now every body may know, even the world may see that this is the church of God. If they never had any evidence before, they have it now in the person and character of Sidney Rigdon. Paul says expressly; Acts, 20: 29 and 30: "For I know this, that after my departing, shall grievous wolves enter in among you not sparing the flock. Also of your own selves shall men arise speaking perverse things to draw away disciples after them." Did not Mr. Rigdon prophecy against this place and temple, to frighten the people and weaken our hands? Yes, he did, that he might lead away disciples after him the more easily. Does he not speak perverse things? Has he not gone out from us that it might be manifest that he is not of us? A wolf will always runaway and leave the sheep as soon as the shepherd comes: but I never knew the shepherd runaway and leave the sheep when the wolf came. Mr. Rigdon was very busy with the church while the Twelve were absent, but as soon as the Twelve came Mr. Rigdon became powerless and soon left. *He being the true shepherd*, let those pesky wolves, the Twelve, drive him off. "The thief cometh not but for to steal, and to kill, and to destroy." Mr. Rigdon came in an artful, secret or clandestine manner to steal away the hearts of the people. He held secret meetings that he might steal unobserved. He came to kill, and to destroy: for he advised his

friends to arm themselves with deadly weapons and go upon the meeting ground and prevent our holding a meeting to try him for his crimes. But the black-hearted, cowardly wretch would not come himself to see the black catalogue of his deeds held up to the gaze of thousands, but like the wolf, sought to be secluded. If Elder Marks had not opposed his bloody design, perhaps there would have been many lives sacrificed on that day. You may clearly see that Mr. Rigdon possesses every characteristic which the Savior ascribes to a thief. What then must we call Mr. Rigdon? By their fruits shall ye know them says Christ. Does he not bear the fruits of a thief? Well if he does, should we not call him by his proper name?

Paul also speaks of traitors, heady, high-minded, lovers of pleasure more than lovers of God. Has not Mr. Rigdon long wished to go to the eastern country where he could get cider, apples, leeks and onions? Yes he has.—But has not the Lord repeatedly required him to stand up as a faithful counsellor to Joseph? Yes he has; and do not all the Saints in this place know that he has as often neglected to do it? Yes they do. Well, the Lord finally says to Mr. Rigdon, go east as you have desired: and as you have neglected to attend to my wishes, go now your own way. Whither shall I go? says Mr. Rigdon: to Pittsburgh was the answer. Why go to Pittsburgh? Oh! because there is a suitable place provided for you. Elder Page has made himself a nest there, and has some eggs, but he has sat upon them so long and steady that they have all rotted, except a few that were on the out edge of the nest and could get a little air now and then. You must unnest him and take your seat in his place; for he has been slow to obey counsel and is not worthy to remain longer; moreover, if he is not pulled off from his nest by force, he will sit there until he dies; and you Mr. Rigdon have just strength enough to pull him off, and you are just worthy of his place: for you have chosen your own way, and God has chosen your delusion, and you will soon find out that you are deluded to your shame and sorrow; and that the whole affair of your going to Pittsburgh was a snare set by the hand of God to chastise you for blaspheming his holy name in Missouri, and for so repeatedly disobeying his counsel.

He has not only betrayed his brethren, but added falsehood to treachery. But what could we expect more honorable of a man who would indulge murder in his heart to carry out his wicked ambition? Nothing! No nothing!! The black list of lies and slander that he has published against the saints is thrown upon the

back ground altogether when we consider the bloody and hellish design conceived in his heart.

Where is the bandit, the pirate, the highway robber, the midnight assassin, that would not blush and shudder at so dastardly and cowardly an act? Why, I should not be surprised if even devils should haunt him in his night dreams, and whisper the following words in his ear to reprove his madness:

"Thou traitor, thy vow thou hast broken,
Thy tongue hath commissioned the deed to be done;

Now to the avenger! the word he hath spoken,
And hard on thy track his race he doth run.
In the stillness of midnight when darkness prevailed,

And slumbers have stole o'er thy ghost haunted mind;

Then sure the bright arrow from the bow that ne'er faileth

Shall spill the red current of hearts false as thine."

I am sure he is in the society of devils, and he and they for it. They can compromise on whatever principles they are disposed. We wish no acquaintance with that family.

AMASA LYMAN.

MORE REVELATIONS.

It would seem from the following that Mr. Rigdon has had more battles for his followers to fight than those mentioned in his revelations that should take place in the eastern country. This very gentle, peaceable, and humane man would have commenced in Nauvoo, by butchering a *small number* of the saints as a commencement, provided he could have got the courage of his followers to the sticking point.
—Editor.

ONE OF RIGDON'S MYSTERIES.

I have just learned that Mr. Rigdon's wish and counsel to his followers, was that they should arm themselves with deadly weapons, and go upon the meeting ground and prevent our holding a meeting at the time he was to be tried and cut off from the church. But his principal counsellor opposed him so strongly that the measure did not carry, but fell through. Oh! Mr. Rigdon, were you not cut off from the church without trial? Poor man, your fiendish schemes have entirely failed, the bubble has burst, and you must be consumed by sparks of your own kindling, and welter under the infamy created by your own nefarious designs. Let Mr. Rigdon deny this if he will, then my proof shall be forth coming.

ORSON HYDE.

Nauvoo, Dec. 9th, 1844.

Resolved, by the High Council that Elder Samuel C. Brown be cut off from the church of Jesus Christ of Latter-day Saints, for refusing to comply with the requisitions of said council, and notice of the same be given in the "Times and Seasons."

C. C. PENDLETON, Clerk.

NOTICE!!

After mature and candid deliberation, I am fully and satisfactorily convinced that Mr. Sidney Rigdon's claims to the presidency of the church of Jesus Christ of Latter-day Saints, are not founded in truth. I have been deceived by his specious pretences, and now feel to warn every one over whom I may have any influence to beware of him, and his pretended visions and revelations. The Twelve are the proper persons to lead the church.

WILLIAM MARKS.

Nauvoo, Dec. 9, 1844.

From the N. Y. Prophet.

Boston, Nov. 3th, 1844.

Now I say unto you Joseph Smith, if you will abide in me (Christ) you shall be an instrument in my hands to bear this, my kingdom, off triumphant unto the end; but, if you do not abide in me (Christ) I will place another in your place.

MR. EDITOR:

This was quoted by a follower of Mr. Rigdon from the Doctrine and Covenants, when I asked him how he supported Mr. R.'s claim to the presidency of the church. I would say to Mr. R. and his followers that it will do for them to quote this to weak saints, or once-a-week saints, but it will not do for them to quote it to those who know anything about the spirit of God—and I would just take the liberty to inform those who are following this man, that this does not place him in Joseph Smith's place. I will take the liberty to ask a few questions.—Did Joseph die in the Lord? or was he cut off from the church before he died? I have no account that he was. Or does he (Mr. R.) consider that a man's dying in the church affects his office? Mr. R. does know that this is not the case; but that they still hold their office.—So it is with Joseph—he is still the head of the church, and will lead this church off triumphant unto the end. Mr. R. might as well say that Jesus Christ was no longer the Son of God because he was slain. Joseph is our head, Christ is his head—they are both beyond the veil, and can work to a better advantage for the saints.

D. JOYCE.

TIMES AND SEASONS.

CITY OF NAUVOO,

DECEMBER 15, 1844.

VOLUME VI.

The present number and one more, closes volume fifth, and, with as ardent a desire as ever for the great work of the gathering of Israel in the last days, we feel disposed, to call upon the brethren and all honest men, to lend us their aid, and grant us their patronage for the sixth.

In calling upon our friends at home and abroad, for *pay in advance* for the next volume, we save the perplexity of dunning our subscribers for means after we have got under way; we save ourselves from bad debts, and we save a certain number of copies to bind for future use. These hints are sufficient without urging the necessity of paying the printer in advance, because the workmen need the comforts of life as well as other trades.

We might say much in this article, because great things have taken place among us as a church, in eighteen hundred and forty four.—As has been the case in all ages of the world, when righteous men endeavored to promulgate the everlasting gospel, for the benefit and salvation of the human family, wicked and ungodly men, have taken counsel together and slain the "Lord's anointed." Two of the best men of this generation have fallen martyrs to the cause of revealed religion; and truth has seemingly perished in the midst of the land.

Now the great question is, is there goodness and patriotism enough among the brethren and honorable men to support the "Times and Seasons," while it speaks the truth, and sedulously maintains the great principles of religious toleration and constitutional liberty? Will the friends of freedom, knowing that "an hour of virtuous liberty, is worth a whole eternity of bondage," exert half as much pains for our welfare, as is manifested for the ordinary journals of the day? If they will, we shall receive ample means to carry us through eighteen hundred and forty five, without the embarrassing or discouraging necessity of having to borrow means to answer in the place of *delinquent or remiss subscribers*.

We will here remark, that so far as our knowledge extends, we have generally found that "stingy christians make snivling saints;" and as the church has been learning lessons of practical instruction for fourteen years, we can hope with assurance, that all who have the

good of the cause at heart will manifest it by liberality. The apostle says, "a liberal man devise:h liberal things."

The world is full of events, and heaven is rich with revelation, and who wishes to live without the one, and die without the other? No one, except he be ignorant that he has a soul, or like the fool, shall say in his heart, *there is no God*.

But we have said enough; the day in which we live, the vengeance and folly of mankind, manifested in every important move, the eagerness with which truth is received by the faithful saints; and the heavenly desire, burning in the hearts of the "heirs of salvation," like the fire in the "burning bush of Moses," for the completion of the temple, wherein can only be consummated and practiced the holy washings; the holy anointing; and the holy conversations for the salvation of the living and the dead, are sufficient to arouse every one that wishes to be saved, to secure the only paper that is entirely devoted to the revelations of Jesus Christ, and a determination to carry out the measures and plans of the great martyr of the nineteenth century, JOSEPH SMITH. And let us not forget to say that his history which the world so much desires, will continue to occupy a portion of the paper.

Having said so much, we have now to rely on the goodness of the saints, both for prayers and means for success, confident that the elders abroad, will work while the day lasts; and that the "Times and Seasons" will be its own witness of their exertions to sustain it, both in matter and money.

N. B. We shall keep bound for the benefit of such as wish, a few copies of the three first volumes of the Times and Seasons, and a supply of the fourth and fifth volumes for those that may need them.

* * Elder Wm. Smith's letter to W. W. Phelps, in the Prophet, will be answered in the next number of this paper.

THE CITY OF NAUVOO.

Since the death of our beloved Prophet and Patriarch, many have supposed that our city would be laid desolate, or, at least that it would cease to prosper; that Mormonism would die, with its great leader, and that the Latter-day Saints would be scattered to the four winds.—The editors of the day, with few exceptions, have come to this conclusion, and some few in our midst, not being better informed, or wayward in their dispositions, have essayed to believe this egregious folly. Some few families have left us and gone to Pittsburgh, some

few to the Pine Country, and a few have gone west: but since this occurrence we should think that twice as many have been added to our numbers, as those that have left, as emigration has been pouring in all the time. It is true that a momentary panic ensued immediately after that tragical event; humanity shuddered at the perpetration of so horrid a deed, a temporary gloom overspread the minds of the Saints; they felt that every principle of humanity was violated, and that they were living among a horde of savage barbarians, who were reckless alike of faith, honor and human life; their finer feelings were for a moment stunned; they considered themselves degraded, and their national honor laid prostrate in the dust, and that their nation was damned in the eyes of all nations, by such diabolical acts as had never degraded any other soil.

They felt also to mourn over the bodies of their martyred chiefs, to hang their harps upon the willows, and in their overwhelming grief to cease for a while from the common avocations of life. Their feelings over, and they awoke from their stupor, they started again into life, and every where might be seen the mechanic, the laborer, and the husbandman, following with their wonted alacrity all the various avocations of life.

Great numbers of brick houses have been, and are being put up; various branches of manufactures have been started, and every thing wears the aspect of industry, content, and prosperity.

The Temple has progressed with greater rapidity since the death of Joseph and Hyrum than ever it has done before; and things in this city never looked more prosperous.

As it regards the church, there never was more faith manifested, nor a greater degree of union than exists at the present time; the church has been more perfectly organized lately in its different quorums, there are fewer dissatisfied spirits in our midst; and peace and harmony universally prevail.

The idea of the church being disorganized and broken up because of the Prophet and Patriarch being slain, is preposterous. This church has the seeds of immortality in its midst. It is not of man, nor by man—it is the offspring of Deity: it is organized after the pattern of heavenly things, through the principles of revelation; by the opening of the heavens, by the ministering of angels, and the revelations of Jehovah. It is not affected by the death of one or two, or fifty individuals; it possesses a priesthood after the order of Melchisedec, having the power of an endless life without beginning of days, or end of years.

It is organized for the purpose of saving this generation, and generations that are past; it exists in time and will exist in eternity. This church fail! No! Times and seasons may change, revolution may succeed revolution, thrones may be cast down, and empires be dissolved, earthquakes may rend the earth from centre to circumference, the mountains may be hurled out of their places, and the mighty ocean be moved from its bed; but amidst the crash of worlds and the crack of matter, truth, eternal truth, must remain unchanged, and those principles which God has revealed to his Saints be unseathed amidst the warring elements, and remain as firm as the throne of Jehovah.

ANCIENT RUINS.

Recently so much is said about the discoveries of ancient ruins, that we feel inclined to offer a few ideas upon the subject. Were it necessary, in order to establish the truth of their reality, just as they are found, showing that civilized nations, possessing the highest attainments in the arts and sciences, once occupied this whole land, and we add, world,—we might go behind the flood of Noah, and bring in the ante-diluvians, those “men of renown,” and suppose a few cases of their “ruins”—for there were “giants in the earth in those days,” and put curiosity on the stretch; but there have been a plenty of events since the flood, to answer our purpose, notwithstanding the soil and sand which tumbled round the globe during the year when the “waters prevailed exceedingly,” must have buried, cities, towns and curiosities equal to any of the nineteenth century.

From many of the speculations of this age upon the grandeur of the ruins, discovered in Central and South America, it might be supposed, that no nations but those of the nineteenth century, could enjoy and execute the prerogatives of national greatness, national refinement, and worldly improvement. So small are the hidden mysteries and mighty acts of God, compared to the sword of a less than Bonaparte, and the purse of a poorer than Rothschilds.

But to the point: ruins are almost the lion of the day. In our last paper may be seen the “*Interesting discovery in South America*,” and the “*Disinterment of Nineveh*.” The prophecies must be fulfilled. There is nothing hidden that shall not be uncovered. Many are very anxious to find out something ancient and new—but few are willing to give God the glory. He may have peopled the earth, and de-

troyed cities, kingdoms, nations, and their works for wickedness, and who acknowledges the arm of Jehovah in it? Who, over this wide world, when a nation is scourged with war; rebuked by earthquakes, storms, and disasters, comes out and says—ah, Lord it is thou that liftest up and thou that puttest down—in wrath remember mercy? By excepting the Latter-day Saints, it may be said with shame to the world, *not one!*

Singular as it may seem, all Christendom, Catholics, Episcopalians, Lutherians, Presbyterians, Baptists, Methodists, Quakers, Universalists, Deists, and all other denominations, (*but the Mormons*) worship a God afar off, and not near at hand; and add to this idea, the refinement of the age, and the spiritual wisdom of priestcraft, and a majority of the christian population, actually worship *nothing*—because King James' translators, not called, nor sanctioned by revelation, rendered, by supplying "is" in a certain passage in John, "God is a spirit;" when common sense, in connection, with the rest of the Bible, from Genesis, where the "spirit" of God moved upon the waters, to Revelations where the testimony of Jesus is the "spirit" of prophecy, would show that God *has* a spirit: that God and angels dined with Abram on a calf, and that Jesus after the resurrection ate a broiled fish and honey-comb.

If, then, men have strayed so far from the first idea of the true God, is it any thing strange that they should lose the true knowledge of the earth, and the inhabitants thereof? Talk about "ruins" of cities in America; and "ruins" of ancient splendor in Asia; and what of them?—until the people believe in revelation, and in a God that has substance, and that created man in his own "image" and will raise the whole house of Israel in their flesh and bones, to dwell in their own land on earth, that they may be like him, and he like them; for he is their brethren: and has said—*YE ARE GODS*—until this is bona fide the case, all we can say is, *the wisdom of man is foolishness with God*. Man was created upright, but he has sought out many inventions.

The world has been cumbered with Nimrods, Pharaohs, Alexanders, Nebuchadnezzars, Neros and a host of others, who, whether they built a tower to frustrate the designs of God; or, prepared catacombs to preserve the embalmed dead; guarded Thebes with an hundred thousand men at an hundred gates; conquered the world, and mourned because there was not another to conquer; looked upon themselves as God, and cropped the grass of the field, with beasts, till seven times passed over them for their sinning against heaven;—

made a city the mistress of the world, or burned it to cope with religion:—it is all the same: God was not in all their ways; and though they may have tried to ascend into heaven, or dig down into hell; piled monuments to the clouds; spread dominions from sea to sea, and "walked among the stones of fire;" yet their fame has fled; their greatness has departed; their splendor has withered; their palaces have mouldered back to dust; wastes, deserts, lakes, and mountains sit in judgment upon their ruins and their spirits linger in prison, and will linger till the uttermost farthing is paid. Many of these inheritors of folly, might as well not have been born, or been an untimely birth and slept, as Job said:

"With kings and counsellors of the earth, which built desolate places for themselves;

Or with princes that had gold, who filled their houses with silver;

Or as an hidden untimely birth I had not been; as infants which never saw light.

There the wicked cease from troubling; and there the weary be at rest.

There the prisoners rest together; they hear not the voice of the oppressor.

The small and great are there; and the servant is free from his master."

The way of man has been evil continually, and if we had the history of the abominations bloodsheds and mighty acts of men during the first thousand years, as we now have the last it would exhibit a course of moral depravity, fallen greatness, and beastly corruption, as sickening and shocking to the feelings of good men as the customs of cannibals. To strengthen this idea let us introduce a few paragraphs from the Book of Jasher, not allowing it to be revelation but history sustained by other history. That book says:

"And all the sons of men departed from the ways of the Lord in those days as they multiplied upon the face of the earth with sons and daughters, and they taught one another their evil practices, and they continued sinning against the Lord.

And every man made unto himself a god, and they robbed and plundered every man his neighbor as well as his relative, and they corrupted the earth, and the earth was filled with violence.

And their judges and rulers went to the daughters of men and took their wives by force from their husbands according to their choice, and the sons of men in those days took from the cattle of the earth, the beasts of the field and the fowls of the air, and taught the mixture of animals of one species with the other, in order therewith to provoke the Lord; and

God saw the whole earth and it was corrupt, for all flesh had corrupted its ways upon earth, all men and all animals.

And the Lord said, I will blot out man that I created from the face of the earth, yet, from man to the birds of the air, together with cattle and beasts that are in the field, for I repent that I made them.

And all men who walked in the ways of the Lord died in those days, before the Lord brought the evil upon man which he had declared, for this was from the Lord, that they should not see the evil which the Lord spoke of concerning the sons of men.

And Noah found grace in the sight of the Lord, and the Lord chose him and his children to raise up seed from them upon the face of the whole earth."

This is simply a corroboration of the Bible: The wickedness of man became so great that God had to destroy the whole world, wherein was life, by the flood to *subdue it*, agreeably to a part of the command given to Adam.

But leaving matters before the flood, to be explained when Enoch's pillar is found, and the record it encloses made public, there is plenty of proof to warrant the belief that ruins may be expected all over the earth. When the tower was building we find this record in the Bible, which the Lord must have spoken:

"Go to, let us go down, and there confound their language, that they may not understand one another's speech.

So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth."

From this definite account of driving the "nations apart, when the ancient hills did bow," all reflecting minds may judge that *man was scattered over the whole face of the earth*: And with the superior knowledge of men like Noah, Shem, (who was Melchisedec) and Abram, the father of the faithful, three cotemporaries, holding the keys of the highest order of the priesthood: connecting the creation, and fall; memorising the righteousness of Enoch; and glorying in the construction of the ark for the salvation of a world; still retaining the model and pattern of that ark, than which a greater, ah, we may say, half so great a vessel has never been built since; for another ark, be it remembered, with such a ponderous living freight will never be prepared as a vessel of

mercy by command of Jehovah: *That* was so perfectly built as to brave the fury of the elements a year: and with the image of the tower whose ptering top reached the sky in daring magnificence; and with that mighty combination of intellect, when the whole earth was of one language, and the plains of Shinar the capitol,—with all these and thousands of others,—where is the man so self biased for his own age, as to wonder who peopled the ruinous cities of the south, or reared the time defying mounds of the north?

If the first and second thousand years produced the Zion of Enoch and its translation to heaven; the ark and the flood: the tower and the dispersion; who is so narrow minded, so destitute of the matter of man, as not to suppose, that greater things, larger schemes and mightier monuments of both wisdom and wickedness, would characterize the *third and fourth thousand years* than had the preceding two? One God fashioned the spirits of all men; and, in all ages the same superior intellects, talents and ambition, in all the various grades and trades among men, bring out about the same current of excellence, improvement, vanity, virtue, public good, and national evil. Splendor, renown and ruins, since the flood, ought not to astonish any one: for their must have been much, both from the wisdom and folly of men who had the scope of a thousand years life, to exercise their powers upon. Josephus says many lived to be one thousand years before the flood.

Of matters since then, the scriptures are not silent. Jeremiah says: "arise, get you up unto the wealthy nation, that dwell without care, saith the Lord, which have neither gates nor bars, that dwell alone." This was spoken in the days of Nebuchadnezzar; and it is well known that he did not allow any nation to dwell alone without gates and bars; so the wealthy nation, must have dwelt alone on this continent.

As to the original inhabitants of the continent of America, the Book of Mormon, backs up the description of immense "ruins" in Central America, dispels all doubt. And while that book opens the sleeping history of two or three thousand years past, we can see the two families that came out from the tower, spreading from sea to sea, waxing more and more, greater and greater, until they had occupied the entire country fifteen hundred years. In honor of one of the two first families, they were called 'Jaredites.'

After they had almost covered the land with cities, and probably made the present prairie

by extensive cultivation. The Book of Mormon says:

"And it came to pass that Riplakish did not do that which was right in the sight of the Lord, for he did have many wives and concubines, and did lay that upon men's shoulders which was grievous to be borne; yea, he did tax them with heavy taxes; and with the taxes he did build many spacious buildings.— And he did erect him an exceeding beautiful throne, and he did build many prisons, and whoso would not be subject unto taxes, he did cast into prison; and whoso was not able to pay taxes, he did cast into prison; and he did cause that they should labor continually for their support; and whoso refused to labor, he did cause to be put to death; wherefore he did obtain all his fine work; yea, even his fine gold he did cause to be refined in prison, and all manner of fine workmanship he did cause to be wrought in prisons. And it came to pass that he did afflict the people with his whoredoms and abominations; and when he had reigned for the space of forty and two years the people did raise up in rebellion against him; and there began to be war again in the land, insomuch that Riplakish was killed, and his descendants were driven out of the land."

The 'Jaredites' were destroyed for their wickedness, but how many "spacious buildings," and doleful "prisons," remain among the ruins of departed things, as witnesses of their fame and folly, needs a little revelation to unravel: a portion of that spirit which showed a Daniel Nebuchadnezzar's dream and image, might solve the mystery. If the "ruins," of Egypt, Balbec, Babylon, and Pompeii, exhibit in the smallest degree, the greatness and glory of the Oriental world, in past ages; so do the "ruins" of Central and South America declare the splendor, genius, intellect, refinement, and power that once actuated the master spirits and their hosts upon *these uttermost parts of the earth*. It takes some men a great while to consider upon the reality of revelation; they want the privilege of bringing up their "strong reasons" to refute it, when at the same time, a novel or other trite matter, will pass along for truth, without even a hint that all is vanity.— This is not right: it destroys the efficacy of truth and religion at the same time, and introduces the wild imaginations of men in the place of the revealed will of God.

Oneness and union are the only principles upon which Jehovah acts. Oneness of purpose and union to effect it. The course of men, since the fall, has been the reverse. Diversity for satisfaction, and division for success: by

which means, the affections have been alienated; love banished by hatred; true religion driven into the wilderness by popularity and public patronage, and the whole world "from the rivers to the end of the earth" has become the *market place of speculation*: and there are men ready to furnish the market with every thing;—law, religion, politics, souls, bodies, diseases, cures, curiosities, paintings and even "ruins;"—but, except the Mormons, no one comes to market in the name of Israel's God, with revelation, declaring the meaning of the handwriting upon the wall; showing a wondering world what has been; what is; what will be; and the way of the Lord.

To turn the attention of such as may read the works of Stevens' upon the "ruins" of Central America, we ask a perusal of the following from the writings of Nephi in the Book of Mormon:

"Behold, that great city Zarahemla have I burned with fire, and the inhabitants thereof. And behold, that great city Moroni have I caused to be sunk in the depths of the sea, and the inhabitants thereof to be drowned. And behold, that great city Moronihah have I covered with earth, and the inhabitants thereof, to hide their iniquities and their abominations from before my face, that the blood of the prophets and the saints shall not come any more unto me against them. And behold, the city of Gilgal have I caused to be sunk, and the inhabitants thereof to be buried up in the depths of the earth; yea, and the city Onihah, and the inhabitants thereof, and the city of Meenum, and the inhabitants thereof, and the city of Jerusalem, and the inhabitants thereof, and waters have I caused to come up in the stead thereof, to hide their wickedness and abominations from before my face, that the blood of the prophets and the saints shall not come up any more unto me against them. And behold, the city of Gadiandi, and the city of Gadiomnah, and the city of Jacob, and the city Gimgimno, all these have I caused to be sunk, and made hills and valleys in the places thereof, and the inhabitants thereof have I buried up in the depths of the earth, to hide their wickedness and abominations from before my face, that the blood of the prophets and the saints should not come up any more unto me against them. And behold, that great city Jacobugath which was inhabited by the people of the king of Jacob, have I caused to be burned with fire, because of their sins and their wickedness, which was above all the wickedness of the whole earth, because of their secret murders and combinations; for it was they that did destroy the peace of my people and the govern-

ment of the land: therefore I did cause them to be burned, to destroy them from before my face, that the blood of the prophets and the saints should not come up unto me any more against them. And behold, the city of Laman, and the city of Josh, and the city of Gad, and the city of Kishkumen, have I caused to be burned with fire, and the inhabitants thereof, because of their wickedness in casting out the prophets, and stoning those whom I did send to declare unto them concerning their wickedness and their abominations; and because they did cast them all out, that there were none righteous among them, I did send down fire and destroy them, that their wickedness and abominations might be hid from before my face, that the blood of the prophets and the saints whom I sent among them, might not cry unto me from the ground against them; and many great destructions have I caused to come upon this land, and upon this people, because of their wickedness and their abominations."

Now, gentle reader, with all these facts before you, and the light and knowledge of the nineteenth century to explain them, what think ye of the "ruins," and what think ye of the spirit of revelation? What has the boasted wit, wisdom, and learning, of the Gentile world performed in the space of four thousand years? Ah! the problem is easily solved. They have made a great noise in piling up monuments of their greatness which after generations discover as "ruins." So let us say once for all:—without revelation from God the world is but a wilderness.

KEYS.

This may be thought by some to be rather a singular caption for a religious article, but when duly considered, it is presumed, that persons of candor will reflect upon it as an expression, or as a term, when used in the revelations of God, conveying the meaning of *power, authority, and knowledge*: The symbolical meaning of the word "key" or "keys" pertaining to the priesthood of the Son of God, cannot, or will not be fully defined to the present generation, because the world is unworthy of the information.

The first important passage in the bible, relating to this matter, is found in Isaiah; the which, with some other very curious knowledge unexplained, we will here quote:

"And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah:

And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand; and he shall

be a father to the inhabitants of Jerusalem, and to the house of Judah.

And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.

And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house.

And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.

In that day, saith the Lord of hosts, shall the nail that is fastened in the sure place be removed and be cut down and fall; and the burden that was upon it shall be cut off: for the Lord hath spoken it."

Now, permit us to read our translation of the two first verses from the Hebrew of *Michaelis*: And it shall be in that day that I call unto my servant, through Eliakim, (Hebrew, God raises up) the son of Hilkiah; that I will cause him (my servant) to be clothed with thy robe, (i. e. Isaiah) and to be strengthened with thy girdle, &c., &c., and he (i. e. the servant) shall be a father to Jerusalem and to the house of Judah.

The next verse, the 22nd is fully expounded by John in his Revelations on the Isle of Patmos. And shows that Jesus Christ is the "servant" spoken to in the two previous verses, and that he holds the "key of David."

"The nail fastened in a sure place," remains a mystery to the world, and will, but the wise understand. As to the "*offspring and issue* of his father's house" being appended to Jesus Christ, the Latter-day Saints believe *that*—but if any man believes that the 25th verse is a true translation and explanation of the "nail," he is welcome to his opinion; he knows nothing of the key of David, and little about the keys of the kingdom.

As Nephi said, it supposes us that the "keys" of the kingdom of heaven, spoken of in Matthew 16: 19, was a symbolical expression which conveyed to the saints then an idea similar to the "horns of Joseph;" at any rate, power, authority, knowledge, and the assurance of eternal life, seem to be locked or unlocked by these "keys" as much as the prisons of the dead, or "death or hell," are opened and shut by the keys that are held by the resurrected Savior.

That great phrase—*I have all power in heaven and on earth delivered unto me*, coupled with "if any man will follow me," let him keep my commandments, has often passed through the mind of holy men, and they have spoken as moved by the Holy Ghost: but unaccountable and mysterious as it may appear to some, the

'key' or 'keys' come from the Son of God of his own good will and pleasure. For it is written in Jeremiah 1:5, "Before I formed thee in the belly, I knew thee, &c., and sanctified thee and ordained thee a prophet unto the nations." There are other instances to show that God ordains his servants, before they take upon them flesh, but let this suffice. The power or keys, conferred by such ordination, is made manifest by the Holy Ghost,—of which "John was filled from his mother's womb," and went forth in the spirit and power of Elias.

But we have said enough on this subject, and will conclude that in all ages, whenever a messenger, or, we will say prophet of God, has graced the earth, his own works has been the evidence of his power, authority, and knowledge,—*keys*. Abel's offering was accepted.—Enoch was translated. Noah built the ark.—Moses brought the stone tables. Elijah was translated. Jesus showed Peter, James, and John the transfiguration. Joseph Smith brought forth the Book of Mormon: and what was the reception these holy men and many others met with, holding the keys of light and knowledge? With a few exceptions, the answer is MARTYRDOM in the most hellish sense of the word.—And what has been the reception of those who have said they were apostles, and were not? They have built cities and towers, and been honored by the world for shedding blood, because the devil loves his own. And even the great *Anti Christ* of the last days, who would feign to make the world believe, (the saints know better) that he is "my servant" the *Laman* holding the before mentioned key of David, has gone to Pittsburg to prepare for war. "Wisdom will be justified of her children."

EXTRACT.

We take the following extract of a letter from the Prophet.

Boston, Nov. 19, 1844.

I will now proceed in writing my history.—In August last, myself, in company with Elder B. Brown, left Nauvoo, having been appointed by the Twelve to visit the British Provinces.—We made our way east to western New York, where we were induced to stop and spend the then coming winter. The Lord was with us in word and in deed. We organized several branches of the church, baptized rising of one hundred and fifty souls in all, and held two public conferences, the minutes of which were forwarded to Nauvoo for publication, but for some reason did not appear. After a tarry of about eight months, we again pursued our journey eastward, by way of Montreal and Quebec

making a short stay in each of these Catholic cities, preached some and circulated some books, pamphlets, &c. From thence we proceeded down the St. Lawrence twenty five miles below Quebec, thence crossing over to New Brunswick, we found ourselves in a country where no Latter-day Saint had ever journeyed, and where the fulness of the gospel had never been heard. We had of course to clear away heaps of rubbish to prepare the people to receive the word: our labors were hard—yet the Lord was with us, and "confirmed the word with signs following," so that notwithstanding opposition from rulers, and threats—yea, violence from mobs, we were enabled to plant the standard of truth in New Brunswick, and forty-seven gathered around it, during our short stay there, who are numbered with us in the new covenant: they were organized into two branches: both in the county of York, above Fredericton. If any travelling elders should have occasion to journey that way, they are requested to call on them. A great work might have been done, but time and circumstances would not admit of our staying longer, besides I was worn down with exercise, labors by day and by night. All things being now ready, we set out for Boston, and arrived here about the middle of October. I was happy to hear of the prosperous state of the church here, and after council with Brothers Woodruff, Adams, and others, I concluded not to return to Nauvoo until spring.—I have just returned from Peterborough; the church numbers eighty members, all in good standing, who expressed their determination to uphold the Twelve, by a hearty vote, not one dissenting spirit. On my return I stopped in Lowell (Sunday last) and preached to the saints, who are well united with the exception of two or three uneasy spirits. I attended meeting last night and night before in Boston, the spirit of God rested upon the saints in power: Such meetings as I attended in all three of the above branches, is a caution to Rigdonites, who tell us "the church has fallen." O, shame on such characters for ever! who waste their strength in trying to breed sedition and divide the saints. I abhor the principle, and look with contempt upon the man who will be guilty of such things. May the Lord judge them according to their works. But I must close by saying, that I will assist all in my power to support your paper.—I have just been writing to my brethren in the Provinces, to send on their money and names. If you are not pressed with matter I may address you again.

With sentiments of high esteem, I subscribe myself your fellow laborer in the gospel,

JESSE W. CROSBY.

SOUTH AUSTRALIA.

We have received South Australian papers up to the 28th of May, containing the most gratifying intelligence from that colony, in regard to the present position and future prospects of the inhabitants. The Government census which has been published in April, gives the total population at 17,196—viz—Males, 9526, and females, 7670. Compared with the sister colonies, South Australia is much better off as regards the equalization of the sexes, the present disparity being only 5404 males, against 3862 females; while in New South Wales, for instance, the males amount to 76,583, and the females only to 35,762. "The increase of the last three years," says the *Adelaide Observer*, "appears to be equal to the ordinary proportional increase of ten years in England; whilst vital statistics, the accuracy of which may be depended on, are triumphantly in favor of South Australia as compared with any British population either in the mother country or the (hitherto esteemed) most healthy of her colonies.

The various denominations which must necessarily exist in the colony, have also been classified under their various heads, and are as follows:—

Church of England	9418
Church of Scotland	1691
Wesleyan Methodists	1666
Other Protestant Dissenters	3309
Roman Catholics	1055
Jews	25
Mahomedans and Pagans	32
Total	17,196

From some other statistical returns, published along with the census, we observe that temperance has been gaining ground. The number of houses in Adelaide, Port Adelaide, and Albert Town, licensed for the sale of spirituous liquors in 1840, was 70; in 1841, 67; in 1842, 44; and in 1843, only 34. These facts derive their main importance from the influence which the consumption of ardent spirits has exercised on the amount of crime and the number of convictions in the district; and tend clearly to point out the intimate connection between the moral conduct, and strict sobriety of the inhabitants. In 1840, the number of convictions amounted to 47; in 1841, to 37; in 1842, to 36; and in 1843, only to 30.

☞ The foregoing information is given in the *Times* and *Seasons*, to show the Latter-day Saints, what they will have to contend with in the *Far West*.

A POOR MAN.

It is possible that the accumulation of wealth may add to the sorrow of the possessor. I know an individual, with whom I was very intimate when a youth, and I remember very well at that time, whenever I wanted relief for the poor he would give a 10*l.* note, and say, "Rich—ard, never pass my door; always come to me when you want assistance for any deserving object." He was then comparatively poor, having perhaps a fortune of from 50,000*l.* to 60,000*l.*; but now he is worth nearly 1,000,000*l.*—One would have thought it ought to have made its possessor happy; but no, I know not a more miserable man than that. Rich as he is, it was but the other day that he ordered some of the beautiful trees in his park to be felled, because he had not money to pay the income-tax with. It was but the other day that he lost 100,000*l.* in America; that made him mad. He has another 100,000*l.* which he does not know how to invest,—that makes him miserable, and he is now under the impression that he will die a poor man.—*Oastler's speech.*

☞ Well, might Paul exclaim: the love of money is the root of all evil, and Jesus said true, when he observed, that it was easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven.

Autumnal Winds.—The autumnal gales have destroyed an immense quantity of property, upon the eastern and western coasts of the Atlantic Ocean, the past fall. We think we have never read of as many disasters by autumnal gales before. These with the frequent earthquakes at sea, seem to whisper that the calamities of the last days have begun.

Proverbs.—Three things are an abomination to the saints: a slanderer, a tattler, and a hypocrite: but a drunkard, a thief, and gambler are a disgrace to themselves—and the whole too often end with murder.

ONE WORD.

Our subscribers frequently forward letters to us, inquiring "what is the reason their papers do not come, or come so irregular?" All we can say, is, the fault must be in the Post Office: our papers are regularly mailed. Hereafter, new rulers may urge better rules. We hope so.—Ed.

Who is the wisest man in the world? He that lays up his treasures in heaven; where rust does not corrupt, and thieves do not break through and steal.

POETRY.

From the Nauvoo Neighbor.

LINES—BY S. HULET.

O earth attend! ye nations now give ear,
 Let mortals weep, in anguish drop a tear;
 Ye seraphs bright who range in worlds on high,
 In sorrow heave a more than mortal sigh.

Deign now ye gods who dwell in realms of light
 To stoop in silence and behold the sight;
 For ne'er transpir'd on earth, (nor yet in hell)
 A scene more tragic since the Savior fell.

Ye saints of God on this polluted earth,
 Cease from your laughter and put off all mirth;
 Weep o'er the deeds just done by wicked
 hands,
 For righteous blood now stains this guilty land.

O Illinois thy base high-handed crimes,
 Stand yet unrival'd on the page of time;
 The horrid deeds that now thy country stain,
 Unequall'd were in Nero's bloody reign.

Though shameful scenes of blood and carnage
 great,
 Transacted were within a sister state;
 Though dark the deeds perform'd by her alone,
 More savage still and darker are thine own.

Ye men of fame who o'er this state preside—
 Who roll in pleasure, luxury, and pride;
 Your solemn vows now call you to sustain
 Your country's honor and its laws maintain.

But where's thy greatness and thine honor now,
 Thy proffer'd friendship and thy plighted vows?
 Where now the pledge that once thou didst
 bestow—
 Were they perform'd? thine actions answer no.

Ye patriots true whose noble bosoms burn

With ardent zeal—whose hearts like steel are
 firm;

Rise up like men in freedom's righteous cause;
 Stand to your rights defend her sacred laws.

Immortal shades! our honor'd father's ghosts
 Who once withstood proud Briton's warlike
 hosts,

Whose fearless spirits broke the haughty foe—
 Weep o'er thy sons, thy fallen sons below.

Look down ye men now standing at the helm,
 To guide the fate of this extensive realm;
 Your fostering care, to every branch extend;
 Their wrongs redress, their liberties defend.

Shall mobs presume to raise the impious hand
 Against the laws of this once favor'd land,
 In acts of riot, plunder, strife, and blood;
 Of laws regardless, both of man and God?

Wake O Columbia from thy slumbers rise,
 Break off the spell that closes now thine eyes,
 Exert thy power quell every hostile band,
 An equal measure mete to every man,

The cause support for which our father's bled,
 The storm avert now pendant o'er thy head,
 Lest the same hand that thou dost foster now,
 Smite thee in turn, and cause thee low to bow.

Rouse from thy dreams and open now thine
 eyes,
 Ere vengeance dread, shall thunder from the
 skies,
 And in thine ears announce thy fearful fate,
 And break thy visions when it be to late.

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"TRUTH WILL PREVAIL."

VOL. V. No. 24.]

CITY OF NAUVOO, ILL. JAN 1, 1844.

[WHOLE No. 108.]

HISTORY OF JOSEPH SMITH.

(Continued.)

April 2d. F. G. Willhams was appointed, by a council of High Priests, an agent, to superintend and employ men to labor in the brick yard, on the French farm, also to rent the farm. The French farm was purchased on account of the stone quarry thereon, and the facilities for making brick, each essential to the building up of the city. The council also instructed Bro. E. Thayer to purchase the Tannery of Arnold Mason, in Kirtland.

On the 6th of April, in the land of Zion, which was within the western boundaries of the State of Missouri, about eighty official, together with some unofficial members of the church, met for instruction, and the service of God at the Ferry on Big Blue River, near the western limits of Jackson County, which is the confines of the State and the United States.—It was an early Spring, and the leaves and blossoms, like a glimpse at Paradise, enlivened and gratified the soul of man.

The day was spent in a very agreeable manner, in giving and receiving knowledge which appertained to this last kingdom. It being just 1800 years since the Savior laid down his life that men might have everlasting life, and only three years since the church had come out of the wilderness, preparatory for the last dispensation; they had great reason to rejoice: they thought upon the time when this world came into existence, and the morning stars sang together and all the sons of God shouted for joy: when Israel eat the "passover" as wailing came up for the loss of the first-born of Egypt, and they felt like the shepherds who watched their flocks by night, when the angelic choir sweetly sung that electrifying strain, "*Peace on earth and good will to man,*" and the solemnities of eternity rested upon them. This was the first attempt made by the church, to celebrate her birth day, and those who professed not our faith talked about it as a strange thing.

While the church was thus rejoicing, the news from abroad was, that 30,000 out of the population of 100,000, had died of starvation, in consequence of the famine produced by three years drouth, followed by a flood, in the Cape de Verd islands: that sixteen shocks of an earthquake had been felt, the previous February, at St. Kitts and Nevis, in the West India islands: that the Polish Jews were about to visit Jerusalem: that war was raging between

Turkey and Egypt: that a great fire had occurred in Liverpool: that volcanic eruptions, wars and rumors of wars, were prevailing in different sections of the earth, and fire balls and fearful signs were seen in the heavens, with many other alarming appearances, which caused the hearts of the wicked to tremble, none of which was more awful than the continued spread of the Asiatic cholera in Europe, which had already swept from the earth, in the short space of 15 years about sixty millions of inhabitants. (See "Evening and Morning Star, April 1833.")

Brother Jared Carter presented me a letter, which he had received from his brother, to me, and requested me to answer it, which I did as follows:

Kirtland, April 17, 1833.

Dear Brother Carter;—Your letter to Bro. Jared is just put into my hand, and I have carefully perused its contents, and embrace this opportunity to answer it. We proceed to answer your questions: first concerning your labor in the region where you live; we acquiesce in your feelings on this subject until the mouth of the Lord shall name; and, as it respects the vision you speak of, we do not consider ourselves bound to receive any revelation from any one man or woman without their being legally constituted and ordained to that authority, and given sufficient proof of it.

I will inform you that it is contrary to the economy of God for any member of the church, or any one, to receive instruction for those in authority, higher than themselves, therefore you will see the impropriety of giving heed to them: but if any have a vision or a visitation from a heavenly messenger, it must be for their own benefit and instruction, for the fundamental principles, government, and doctrine of the church is vested in the keys of the kingdom.—As it respects an apostate, or one who has been cut off from the church, and wishes to come in again, the law of our church expressly says that such shall repent, and be baptized, and be admitted as at the first.

The duty of a High Priest is to administer in spiritual and holy things, and to hold communion with God; but not to exercise monarchical government, or to appoint meetings for the elders, without their consent. And again it is the High Priests' duty to be better qualified to teach principles, and doctrines, than the elders for the office of elder is an appendage to the

high priesthood, and it concentrates & centres all in one. And again, the process of laboring with a member: We are to deal with them precisely as the Scriptures direct. If thy brother trespass against thee, take him between him and thee alone; and, if he maketh thee satisfaction, thou hast saved thy brother; and if not, proceed to take another with thee, &c.; and when there is no bishop, they are to be tried by the voice of the church; and if an elder, or a high priest be present, they are to take the lead in managing the business; but if not, such as have the highest authority will preside.

With respect to preparing to go to Zion:—First it would be pleasing to the Lord that the church or churches going to Zion should be organized, and appoint a suitable person, who is well acquainted with the condition of the church; and he be sent to Kirtland to inform the bishop, and procure license from him agreeable to revelation: By so doing you will prevent confusion and disorder, and escape many difficulties that attend an unorganized band in journeying in the last days. And again, those in debt, should in all cases pay their debts; and the rich are in no wise to cast out the poor, or leave them behind, for it is said that the poor shall inherit the earth.

You quoted a passage in Jeremiah, with regard to journeying to Zion, the word of the Lord stands sure, so let it be done.

There are two paragraphs in your letter which I do not commend as they are written blindly: speaking of the elders being sent like lightning from the bow of Judah; the second, no secret in the councils of Zion. You mention these as if fear rested upon your mind; otherwise we cannot understand it. And again we never enquire at the hand of God for special revelation only in case of there being no previous revelation to suit the case, and that in a council of high priests. For further information on the subject you have written, I will refer you to the elders who have recently left here for the east, by commandment, some of whom you will probably see soon. You may depend on any information you may receive from them that are faithful. You may expect to see Brothers Orson and Lyman, for whom we have great fellowship.

It is a great thing to enquire at the hand of God, or to come into his presence; and we feel fearful to approach him with subjects that are of little or no importance, to satisfy the queries of individuals, especially, about things, the knowledge of which men ought to obtain, in all sincerity, before God, for themselves, in humility by the prayer of faith; and more espe-

cially a teacher, or a high priest in the church. I speak not these things by way of reproach, but by way of instruction; and I speak as being acquainted, whereas we are strangers to each other in the flesh. I love your soul, and the souls of the children of men, and pray and do all I can for the salvation of all.

I now close by sending you a salutation of peace in the name of the Lord Jesus Christ; Amen. The blessing of our Lord Jesus Christ be and abide with you all: Amen.

JOSEPH SMITH, Jr.

N. B. If it is inconsistent to send a delegate to Kirtland, to procure license for the brethren to go to Zion, it can be done by two or more elders. We have received two letters from Brother Sherwood, stating the order and condition of the church, and respecting the vision of his wife, but on account of a multitude of business they have not been answered by us: you will please read this letter to Brother Sherwood.

J. S.

In April the school of the prophets closed to commence again in the fall, I also wrote a letter to the brethren in Zion, Missouri, as follows:

Kirtland, March 21, 1833

Dear Brethren in Zion,—Agreeable to a notice we gave you, in Brother Whitney's last letter to you with respect to answering your letters, we now commence, after giving thanks to our heavenly Father for every expression of his goodness in preserving our unprofitable lives to the present time, and the health and other blessings, which we now enjoy through his mercies.

With joy we received your general epistle, written the 26th of February, which contained the confession of our brethren concerned, all of which was to our entire satisfaction. It was read by the brethren in Kirtland with feelings of the deepest interest, knowing as we did, that the anger of the Lord was kindled against you, and nothing but repentance, of the greatest humility, would turn it away; and I will assure you that expressions of joy burned on every countenance when they saw that our epistle, and the revelation were received by our brethren in Zion, and it had had its desired effect.

For your satisfaction, I here insert a revelation given to Shederlaomach, the 15th of March, 1833, constituting him a member of the United Firm.

Verily, thus saith the Lord, I give unto the united order, organized agreeable to the commandment previously given, a revelation and commandment concerning my servant Sheder

Isomach, that yeshall receive him into the or der. What I say unto one I say unto all.

And again, I say unto you, my servant Shed-erlaomach, you shall be a lively member in this order; and inasmuch as you are faithful in keeping all former commandments, you shall be blessed forever: Amen.

With respect to Brother Gilbert's letter of the 10th of December, I would say to him; firstly, we believe he wrote it in all sincerity of his heart; and we were pleased in the style, and composition; but, upon mature reflection, and enquiry at the hand of the Lord, we find some things that are unreconcilable, especially to some: I mean with respect to hints given, that are not clearly explained. As every letter that comes from Zion, must go the rounds of the brethren for inspection, it is necessary that there should be no disguise in them, but that every subject written from brethren should be plain to the understanding of all, that no jealousy may be raised and when we rebuke, do it in all meekness. The letter written the 24th of February was not written in that contrition of heart which it should have been, for it appears to have been written in too much of a spirit of justification; but the letter to Brother Whitney of the 20th of March, was written to our entire satisfaction.

Now I would say to Brother Gilbert, that I do not write this by way of chastisement, but to shew him the absolute necessity of having all his communications written plain, and understandingly. We are well aware of the great care upon his mind, in consequence of much business; but he must put his trust in God, and he may rest assured that he has our prayers day and night, that he may have strength to overcome every difficulty. We have learned of the Lord that it is his duty to assist all the poor brethren that are pure in heart, and that he has done wrong in withholding credit from them, as they must have assistance; and the Lord established him in Zion for that express purpose.

It is not the will of the Lord to print any of the New Translation in the Star; but when it is published, it will all go to the world together; in a volume by itself; and the New Testament and the Book of Mormon will be printed together. 2401

With respect to Brother Oliver's private letter to me on the subject of giving deeds, and receiving contributions from brethren, &c., I have nothing further to say on the subject, but to make yourselves acquainted with the commandments of the Lord, and the laws of the State, and govern yourselves accordingly. Brother Elliot was here yesterday and shewed

me a letter from Brother Phelps, and we were well pleased with the spirit in which it was written. The probability is that he will not go to Zion at present, as he has bought in Chagrin.

We rejoice to hear that the Seminary lands are reduced in price, and are coming into market; and be assured that we shall use our influence to send brethren to Zion who are able to help you in the purchase of lands, &c., &c.

We have just received a letter from Brother Sidney, he has built up a church of eight members, in Medina county, Ohio, and prospects of more. With respect to the deaths in Zion, we feel to mourn with those that mourn, but remember that the God of all the earth will do right. And now, my beloved brethren, I commend you to God and his grace, praying him to keep and preserve you blameless, to the coming of our Lord Jesus Christ: Amen.

JOSEPH SMITH, Jun.

P. S. Say to Brother Corril that his confession gave me great satisfaction, and all things are now settled on my part. J. S.

In the month of April, the first regular mob rushed together, in Independence, (Zion) to consult upon a plan, for the removal, or immediate destruction, of the church in Jackson County. The number of the mob, was about three hundred. A few of the first elders, met in secret, and prayed to Him who said to the wind "Be still;" to frustrate them in their wicked design. They, therefore, after spending the day in a fruitless endeavor, to unite upon a general scheme for "moving the Mormons out of their diggings," (as they asserted,) and becoming a little the worse for liquor broke up in a regular Missouri "row," showing a determined resolution that every man would "carry his own head."

April 30th a conference of high priests assembled at the school room, in Kirtland, and appointed Brother Albert Brown, a committee to circulate a subscription, to procure money to pay for the use of the house where meetings had been held, the past season; and John P. Green was instructed to go and take charge of the branch of the church in Parkman, carrying with him an epistle to the brethren; and as soon as convenient remove his family to that place. It was also decided that Sister Vienna Jaquies should not proceed immediately on her journey to Zion, but wait until William Hobart was ready, and go in company with him.

On the 4th of May, 1833, a conference of high priests assembled in Kirtland, to take into consideration the necessity of building a school house, for the accommodation of the elders, who should come together to receive instruction

preparatory for their missions, and ministry, according to a revelation on that subject, given March 8th 1833, and by unanimous voice of the conference, Hyrum Smith, Jared Carter and Reynolds Cahoon were appointed a committee to obtain subscriptions, for the purpose of erecting such a building.

CORRESPONDENCE.

Bordentown N. J. Nov. 10th, 1844.

Dear Brother W. W. PHELPS of Nauvoo, I take this method of addressing you through the columns of the Prophet, as it will save postage and is not so liable to be miscarried; hoping that it will receive due and immediate attention.

Dear Brother:—Situated as I am in this eastern land, and far from the great emporium of the west, (Nauvoo) and I might say my home, if there is any place on earth that I might with propriety call so. But, indeed, I could say with Abraham, I have no home this side the vale, but a pilgrim and sojourner here on earth; (not exactly in tents, as the good old Patriarch with flocks and herds) a stranger without purse or scrip among strangers to build up the kingdom of God, (a most unpopular theme) and bear some humble part of this last ministry to the nations of the earth?

Can you tell, dear brother, why it is, the saints of God in all ages, and especially in these last times, can have no more rest? persecuted as they are from city to city, and from place to place; I ask myself the question, is anything criminal in Mormonism—in the divine pretensions of the prophet? this cannot be, others have professed the same; there has been hundreds of prophets, true ones too, and men have declared that if they had lived in their day, they would not have killed them; and yet, what have they not done? (“for if they will do these things in the green tree, what will they do in the dry?”) But, they say, none of these signs have followed and proven him a prophet, that followed and proved them of old. What say ye, can you answer this?

Tell us the crime, the time and place, when and where; was it finding the Nephite record? revealing to the world the origin of a lost and scattered people, a knowledge of which had been hid for ages in midnight darkness; lost from the deepest research of modern antiquarians. Was it for revealing to the world a knowledge of whose lands, and by whom the foundation of these mighty cities had been laid, and since discovered by Stephens and Catherwood; this none will doubt, yet a knowledge of the fact of these cities being built by skillful

hands, hundreds of years ago, written in the Book of Mormon would be a ‘humbbug.’

These discoveries, made by these men, which are truly great and confirmatory of the truth of the Book of Mormon, and the inspiration of the prophet Joseph, was made since this book was found and published to the world in 1830; then the prophecy was made that the Indians were a remnant of the house of Israel, “had wandered through the wilderness, and came over the sea,” inhabited North and South America, built large cities, and were a warlike people; that many had fallen in battle and cities had been destroyed, a remnant remained as the last vestige, to tell the sad tale and history of their fallen race. And who has proved this prophecy true? ‘Stephens and Catherwood!’

You will bear in mind, also, that Joseph was but a youth at this time, without any possible means of knowing, as men naturally know of these things—a mere plough boy at the age of 17, 21 and 22; he never had by the aid of ‘government friends,’ or wealthy parents, the means to climb the Alpine mountains of the east—to traverse the holy land, and in Central America, stand and gaze upon the richly wrought pyramids, and with wonder and amazement exclaim, whose hands have laid these cities and reared these mighty monuments? Yet God had given him this knowledge; read the Book of Mormon and it will tell you; and mark, kind reader, that this book was published in 1830, and the discoveries and facts proved by Stephens and Catherwood in 1837, proving to a demonstration the inspiration of the prophet, and the divinity of the book.

But it is said in Mormonism there is a charm a mystery that the world cannot explain; I admit it; it has a charm more inviting than all the magicians and sooth sayers of Egypt, and a mystery that sectarians cannot unravel. Why? Because they have not the spirit of Christ, which is the spirit of prophecy. Mormonism has inferiors, but no superiors; it acknowledges no twin-sister but heaven; no superior but God; no king but Jesus: with unparalleled rapidity it has rolled on, “out-vied the muttering crowd,” and accumulated its thousands, who are now rejoicing in the fulness of the gospel revealed and brought to light by the prophet Joseph.

If it should be asked, then, is Mormonism true? a thousand intelligent voices reverberate yes! yes! yes!

Again, who has gathered their thousands? built a city? two temples? and embodied a code of morals garbed with immortality, that has made its way to the imperial thrones of the earth, embosomed itself in the golden rays and unbounded glories of heaven, crowned with

never fading laurels, (is it not Joseph?) Men of sound minds (not Millerites nor bigots) of all ranks, from all societies, of all the intelligence of the earth; combined in one word, the cream and salt of the same, and virtue of heaven; can this be, and Joseph Smith a false prophet?—again is heard from a thousand voices, not no! no!

Dear brother if the thousand and one testimonies, miracles, records, antiquities, facts, bible truths, knowledge, revelation, fulfilment of prophecy, God, men and angels do not prove any thing but a fallen prophet, and Mormonism so far beneath the notice of the world be great and wise men of this age, I wish you would solve the mystery, for to me it is a mystery indeed

And now, dear brother, I will come to the point, having done with my preliminaries.—As many faint and incorrect descriptions have been given of Nauvoo and the temple, by travellers, passers-by, and others, until some have thought the temple built upon moonshine, and the city a barbarian—ugly, formal with heads and horns, and stuck into the nethermost corner of the universe, where none but Indians, Hottentots, Arabs, Turks, Wolverines and Mormons dwell; and if you can find time to reply, I wish you would give me an ungarnished statement of facts respecting Nauvoo; its probable number of inhabitants, and finally, a graphic description of the whole place; give us the number of distilleries, liquor venders, and what gross immoralities have corrupted Nauvoo, cursed the city, the temple, the Twelve, &c., smote the daughters of Zion with scabby heads, and numbered the thousands of saints (that have gathered there to hear the word of the Lord, and be taught in his way) with goats, and cursed them above all horned cattle. An answer to these unaccountable problems, will, no doubt be eagerly grasped after, and be very interesting to many in the east, as we have many braying animals which have become quite obnoxious to the quiet rest of the innocent, and Bray to the discomfort of many, not on account of the soundness of their doctrine; but on account of blasphemies, the Twelve, the temple, the church at Nauvoo, and the great body of saints, their moral men and women, the abominable lies they tell, make people nervous sometimes when they do not know how things are; men who were once men of apparent intelligence, make these statements. The place must have become materially changed in its morals since last spring, when I was there, a short time indeed for such a mighty change.

I did not intend to argue the question, what is the difference between Millerism and Mormon-

ism now Millerism is dead. Please to answer how high the temple is to the eaves and top of steeple, (if any at all,) and how long, how many moons, suns, ears and heads, and what do they all represent, of what materials and workmanship, how antique and of what order the pillars and structure? Is it a pattern of church and priesthood? Show us the order, the font with the length, the breadth, and the height thereof; the unity of the saints, the proper age of my mother, and her birth-place, also that of my father and his age at the time of his death, and the number of the family, (which you can obtain from the family records in my mother's possession,) embodied in one, in as concise a manner as possible. This will correct many errors, and confer a favor on your old and tried friend. I must say, I wish I could think more of Nauvoo than I do, yet it is not Nauvoo! for when I reflect that there lie the silver locks of an aged and martyred father, martyred by a Missouri persecution, in the grave, numbered with the dead; and four brothers, two of whom in my vision appear with mangled bodies, and garments red with crimson gore. Oh! the fatal steel and barbarous murder! Their blood is still unavenged, and the cruel murderers are lounging about seeking for more; what have others to expect? Yet Nauvoo contains almost all that is near to me. My poor old mother, almost worn out with years and trouble, and three sisters that remain, with myself, are all of that family, who were the founders of Mormonism and the church of Christ in these last days, through great persecution and trouble, having borne the heat of the day; and how long the rest may be spared, God only knows.

Brother Phelps, will you call and see my mother, and give her a word of consolation from me. I hope she will live till I can get to see her. She may live to see all her sons laid in the grave. Remember me also to my sisters Sophronia, Catherine, Lucy and their husbands, and the martyrs' widows—God bless them all forever is my prayer. I wish also to be remembered to all the saints in Nauvoo, give them my prayer, that God may sustain them in all their trials, for truly they are great, and tell them to think of me their brother in affliction, and my sick family, which has kept me from their society in this their time of peril; and if the Lord does not interpose, they must ere long be numbered with the dead. Oh! that God would have mercy upon me and my sick family!

Will you pray for us, dear brethren at Nauvoo? Remember me to your family. Mrs. Smith sends her love to your wife, and wishes to be remembered to all her friends in that coun-

try, as it will be a miracle if she ever sees them again. Write to me immediately.

With sentiments of respect and esteem I subscribe myself, your friend and brother in the gospel of Christ.

WM. SMITH.

THE ANSWER.

Nauvoo, Ill., Dec. 25, 1844.

Remembered Brother William Smith:

Up to the reception of your excellent letter to me, (dated at Bordentown, N. J., Nov., 10, 1844, which you had the goodness to communicate through the columns of the "Prophet,") since we have been members together in the church of Jesus Christ of Latter-day Saints, I think it may be said, we have been *one* in faith, *one* in love, and *one* in friendship, and like the often used key, we have grown brighter and brighter, as we have performed the great service of opening and shutting the "lock" on religious understanding. As Jeremiah said, so say I: "The heritage of the Lord is like a lion in the forest; yea, the heritage of the Lord is like a *speckled bird*:" every body is afraid, and every body is pecking at us. It is a great thing to be a messenger of salvation, and so I will begin to answer your questions.

You ask; "why is it that the saints of the last times, can have no rest?" and I answer, because the world loves darkness rather than light, and their deeds are evil. "Popularity" now and ever, since the serpent was cursed to crawl upon his belly through the loss of his feet, is, has been, and will be, the best kind of religion in use. Talk about holiness, morality, temperance, humanity, brotherly kindness and charity among the refined polite nations of the world: why, ever since Cain built a city for the ungodly to revel in, for the polygamy of a Lamech; for the droving of a Jubal; for the music saloon of a Jubal; and for the brass and iron foundry, and bogus machine of a Tubal Cain, the majority of mankind, have made *money* their faith; *popularity* their works, and *persecution* their sincerest devotion of moral greatness.

They that live godly in Christ Jesus, shall suffer persecution, says Paul; and so it is—and it always comes first from him that professes godliness: Cain was a sectarian and could not admit revelation and hear God say: "well, Abel I have accepted thine offering:" and so he killed his brother because the devil slyly whispered in his ear:—*it is blasphemy to talk with God.*

Now the next generation could discover the wickedness of Cain, and the holiness of Abel, but the same evil spirit whispered that was in a day when revelation was necessary, but there

is no need of it now, and it is done away. We have followed the rules and regulations of those good men, and O! if we had lived in their days, they should not have been killed! but as for this fellow he is "unpopular;" he blasphemes our God: he ought to die, but we being compassionate and charitable, and feeling a warm desire for the great cause of religion, will advise him to quit his folly, or delusion; and if he dont, we will punish him a little by stripes, sword, dungeons, or banishment; and then if he does not stop, *we will stop him!*

O Lord God Almighty, when the prison doors of Tophet, hell, and the horrible pit are unlocked; and the entrance into outer darkness opened, to bring the damned before the bar of the Judge of all the earth for the final judgment, I think some few christians in company with their father Cain and consins of "popular" priesthood, from that day down to the judgment trumpet, will "grin horribly a ghastly smile"—*YE, we killed the prophets and persecuted the saints*, because they were not "popular." Then your question will be answered.

As to the "crime, time, and place, &c., of finding the Nephite record," its *revelation* is the very thing that produces an earthquake to this generation. It explains the bible: it opens the vision of the prophets; it unravels the mystery who first settled this country, and it shows the old paths wherein if a man walk he shall live. It copes with the boasted knowledge of the world; it glitters through the combined fog of ages; shows that God who eat of a calf with Abraham, will eat and drink again on the earth with his saints, when the wolf and the lamb, and the lion and the ox, will be as friendly as the saints and seraphs, in the full fruition of bliss; it cuts the gordian knot of priesthood, and reveals the priesthood of the Son of God, which is "without beginning of days or end of years;" whereby it shows that prophets were ordained in eternity, when the "morning stars sang together, and all the sons of God shouted for joy;" and it speaks from the dead, whereby the living can hear from their friends, who have fought the good fight of faith, and passed from life unto death, and from death unto life! and Stevens with his incidents of travels in Central America; and others who are opening the bowels of the earth, and rolling "ruins" into being; and ten thousand elders of Israel filled with the Holy Ghost, declaring the everlasting gospel with irresistible power and economy, that surpasses understanding; the great persecutions and murders which are dealt out without measure to its believers; and the distress of nations and the

signs that Jesus Christ said should be, like the sound of many waters, or of a great thunder, declare that it is *eternal truth!* and that your brother *Joseph Smith* was one of the Lord's anointed! That he now sits with God in the heavens, and laughs at the calamities that will speedily wrap the world in woe! and that he will mock when their fear seizes the last hope of a crude existence!

Joseph Smith was a Captain General and this world will be introduced to him as such, when the epitaph of its great men's greatness will be written within and without on the gates of the lower prisons, and entrance into outer darkness: "*we were, and I are not, and yet are!*"

But I must not go to preaching to an apostle as I know you are, lest I enter into the rich treasure of knowledge too, and cause you to exclaim:—cast not thy precious jewels to strangers, lest greediness and covetousness seize them and they like the avaricious steward, with his goose that laid a golden egg a day, kill her in order to obtain the whole litter at once, and so destroy the fountain!

Mormonism is the wonder of this world, and the great leveling machine of creeds, constitutions, kingdoms, countries, divisions, notions, notoriety and novelties; and praise it, talk about it, lie about it, exalt it, degrade it, blow at it, sneer at it, fear it, love it, hate it, persecute it, or laugh at it, still it is *Mormonism*, true as heaven, powerful as Jesus, eternal as element, going on conquering and to conquer!

Have the mightiest men on earth reared monuments of grandeur? of glory? of duration? of splendor? of fame? of utility? or of admiration?—Joseph Smith has exceeded all their wisdom and greatness. He has brought back the past and rolled up the future, whereby the past, present, and future, exhibit their images like the skies over the ocean.

Mormonism! O Mormonism! Nimrod, Homer, Pharaoh, Cadmus, Alexander, Nebuchadnezzar, Holofernes, Herod, Bonaparte, and an immense retinue of other dignitaries, who have burst into being with pomp and glory, and made a trembling world wonder at their cruelty and cunning:—Where are the pillars, the records, and the approvals of heaven, of all your greatness?

"A heap of dust alone remains of thee,
"Tis all thou art and all the proud shall be,"
while Mormonism, from an Abel, though dead, yet speaketh; from an Elijah though translated in a fiery chariot to heaven, yet, returns in glory with Moses, and blesses Jesus at the transfiguration on the mount! O Mormonism! Thy father is God, thy mother is the Queen of

heaven, and so thy whole history, from eternity to eternity, is the laws, ordinances and truth of the "Gods"—embracing the simple plan of salvation, sanctification, death, resurrection, glorification and exaltation of man, from infancy to age, from age to eternity, from simplicity to sublimity: from faith, repentance, baptism, reception of the Holy Ghost by the laying on of the hands, to washing, anointing, holy conversation, baptism for the dead, to the presence of angels, the general assembly and church of the first born; to the unspeakable glory of seeing God and the Lamb, and to spirits of just men, made perfect, and to be ordained unto eternal life!

And again, we exclaim, O Mormonism! No wonder that Lucifer, son of the morning, the next heir to Jesus Christ, our eldest brother, should fight so hard against his brethren; he lost the glory, the honor, power, and dominion of a God: and the knowledge, spirit, authority and keys of the priesthood of the son of God!

Christ kept his first estate—Lucifer lost his by offering to save men in their sins on the honor of a God, or on his father's honor.—Christ hated sin, and loved righteousness, therefore he was anointed with holy oil in heaven, and crowned in the midst of brothers and sisters, while his mother stood with approving virtue, and smiled upon a Son that kept the faith as the heir of all things! In fact the Jews thought so much of this coronation among Gods and Goddesses; Kings and Queens of heaven, that they broke over all restraints and actually began to worship the "Queen of heaven," according to Jeremiah.

Well, now, Brother William, when the house of Israel begin to come into the glorious mysteries of the kingdom, and find that Jesus Christ, whose goings forth, as the prophets said, have been from of old, from eternity; and that eternity, agreeably to the records found in the catacombs of Egypt, has been going on in this system, (not this world) almost *two thousand five hundred and fifty five millions of years*: and to know at the same time, that deists, geologists and others are trying to prove that matter must have existed hundreds of thousands of years;—it almost tempts the flesh to fly to God, or muster faith like Enoch to be translated and see and know as we are seen and known!

O Mormonism! no wonder the earth groans with the blood of thy martyrs! But there is one sweet consolation: death hath power on a saint, *but once!* [the righteous rise] triumphant over death, hell, and the grave! The wicked, thanks be to God, have to go through the agonies of the grim monster, *twice!* and the "see-

ond death," will be long enough, excruciating enough, and woful enough, to satisfy the "utmost farthing" for murdering the Lord's anointed! and the punishment still is eternal.

But I must begin to talk about Nauvoo, for I think I have said enough to prove the "mystery," whether the perishing philosophy of the age credit it, or not; so you may set me down as a living monument of Mormonism, and with the Twelve, there will then be *thirteen united saints*, bearing this testimony to the world that God, man, and Mormonism, are not only material, but eternal, and therefore, like Jesus, when martyred they come to life again.

I shall not describe the localities of Nauvoo, now, because I shall not have room; but as to the facilities, tranquillities, and virtues of the city, they are not equalled on the globe. The saints, since Sidney, the great "Anti-Christ" of the last days and his sons of 'Seeva,' have left Nauvoo, together with some other Simon Maguses, or foolish virgins, and wicked men who had crept in to revel on the bliss of Jehovah, have gone also, peace, union and harmony prevail.

I speak advisedly when I say Nauvoo is the best place in the world. No vice is meant to be tolerated: no grog shops allowed: nor would we have any trouble, if it were not for our leniency in suffering the world, as I shall call them, to come in and trade and enjoy our society as they say: which thing has made us the only trouble of late. These pretended friends, too frequently like old Baalam's girls, when let in among the young men of Israel, find admirers, and break the ordinances of the city, and then "Phineas' javelin," touches the heart.

The temple is up as high as the caps of the pilasters, and it looks majestic, and especially to me, when I know that the tithing, "the mites of the poor," thus speaks of the glory of God. All the description that is necessary to give you now, is that this splendid model of Mormon grandeur, exhibits thirty hewn stone pilasters which cost about \$3,000 apiece.—The base is a crescent new moon: the capitals, near fifty feet high, the sun, with a human face in bold relief, about two and a half feet broad, ornamented with rays of light and waves, surmounted by two hands holding two trumpets. It is always too much trouble to describe an unfinished building. The inside work is now going forward as fast as possible. When the whole structure is completed it will cost some five or six hundred thousand dollars; and as Captain Brown of Tobasco, near the ruins of Palenque, said, "it will look the nearest like the splendid remains of antiquity in Cen-

tral America of any thing he had seen, though not half so large."

The temple is erected from white limestone, wrought in a superior style: is 123 by 83 feet square; near 60 feet high: two stories in the clear, and two half stories in the recesses over the arches; four tiers of windows; two gothic and two round. The two great stories will each have two pulpits, one at each end; to accommodate the Melchisedek and Aaronic priesthoods; graded into four rising seats: the first for the president of the elders, and his two counsellors; the second for the president of the high priesthood and his two counsellors; the third for the Melchisedek president and his two counsellors, and the fourth for the president over the whole church, (the first president) and his two counsellors. This highest seat is where the scribes and pharisees used to crowd in "to Moses' seat." The Aaronic pulpit at the other end the same.

The fourth in the basement story is for the baptism of the living, for health, for remission of sin, and for the salvation of the dead, as was the case in Solomon's temple, and all temples that God commands to be built. You know I am no Gentile, and of course, do not believe that a monastery, cathedral, chapel, or meeting house erected by the notions and calculations of men, has any more sanction from God than any common house in Babylon.

The steeple of our temple will be high enough to answer for a tower:—between 100 and 200 feet high. But I have said enough about the temple; when finished it will show more wealth, more art, more science, more revelation, more splendor, and more God, than all the rest of the world, and that will make it a Mormon temple:—"God and Liberty;" patterned somewhat after the order of our forefathers, which were after the order of eternity.

The other public buildings in Nauvoo, besides the temple, are the Seventies' Hall, the Masonic Hall, and Concert Hall; all spacious, and well calculated for their designated purposes.

There is no licensed grocery to sell or give away liquors of any kind in the city; drunkards are scarce. Probable number of inhabitants, 14,000: nine-tenths Mormons.

Now for the welfare of your relatives. I have seen your mother and she cried for joy over your letter. Though in her 69th year, her heart was big with hope for her "darling son, William:"—and she blessed you in the name of the Lord.

The rest, I think, enjoy very good health, and especially Emma, who amid her great affliction, has given birth to a son, and like Da-

vid of old, may he yet be a terror to evil doers; one that will light his candle in the same great fire where his father's was lit, and search the world by the light of it, till the last stain of his father's blood, is made white by righteousness.

The record of your father's family presents the following summary of life and death:

Joseph Smith Sen., born in Topsfield, Mass., July 12, 1772. Died in Nauvoo, Ill., Sept. 14, 1840, aged 68. His grey hairs were brought down to the grave by being driven from the State of Missouri in the dead of winter by Gov. Boggs and his murderous banditti.

Lucy Smith (Mack) born in Gilsom, N. H. July 8, 1776, now in her 69th year; mourns the loss of a husband and six sons, the most of whom fell by the tender mercies of a Christian Republic, bestowed by the Herods of the land in civilized exile and murder.

Joseph Smith and Lucy Mack, married in Tunbridge, Vt. June, 24, 1796.

Alvin Smith, born in Tunbridge, Vt., February 11, 1798. Died in Palmyra, N. Y., November 19, 1829, aged nearly 32.

Hyrum Smith born in Tunbridge, Vt., February 9, 1800, was murdered in Carthage jail, on the 27th of June, 1844, (*by a mob*.) aged 44. Thus fell a martyr, against whom not even one crime had ever been known.

Sophronia Smith born in Tunbridge, Vt. May 10, 1803, aged 41.

Joseph Smith Jr. born in Sharon Vt., December 23, 1805. Murdered in Carthage jail on the 27th of June, 1844, (*by a mob*.) on account of his religion as almost all holy men had been before him;—aged 39. Thus fell a martyr, to gratify the cupidity of a *priestly* thirst for innocent blood; and shows the weakness of our government to protect her citizens: this *first* prophet of the last dispensation, whose godly works, whose virtuous deeds, and whose innocent blood will entitle him to a fame, a name, a glory, an honor, power, and dominion, with Gods, when his persecutors and murderers will mutter, groan, gnash their teeth, and sigh among the damned, where "their worm dieth not, and the fire is not quenched."

Samuel Harrison Smith, born in Tunbridge, Vt., March 13, 1808. Died July 30th, 1844, broken hearted, and worn out with persecution. Aged 36. The righteous are removed from the evils to come.

Ephraim Smith, born in Royalton, Vt., March 13, 1810. Died March 24, 1810; aged 11 days.

William Smith, born in Royalton, Vt., March 13, 1811; aged (soon) 34; the only male (living) of the family, and one of the "Twelve."

Lord, while I write "the fire burns for the mighty of Israel, to come up like a lion from the swelling of Jordan."

Katharine Smith, born in Lebanon N. H. July 26, 1813; aged 31.

Don Carlos Smith, born in Norwich Vermont, March 25, 1815. Died August 7, 1841, aged 26. His untiring vigilance for his parents and the persecutions of Missouri, brought him to the grave, just as he was stepping upon the threshold of life and usefulness.

Lucy Smith, born in Palmyra, N. Y. July 15, 1821; aged 23.

So here you have your history—without painting. The females all married, all Mormons and live in this vicinity.

How think ye this little sketch will fit the refinement of christiandom? I believe the next generation will say, O, if we had only lived with those good men, we would not have murdered them! Do you think that this *benevolent* world, with all their priests, piety, pulpits and philanthropy, will call to mind that through their *exertion or silence*, one mother, born four days after our independence was declared, and four daughters-in-law, weep over the tombs of their mob-murdered husbands, while their innocent blood stains the land, the law, liberty and religion of the whole nation?

Our pseudo-President says in his last message: "The great moral spectacle has been exhibited of a nation, approximating in numbers to 20,000,000, of people, having performed the high and important duty of electing their chief magistrate for the term of four years, without the commission of any acts of violence, or a manifestation of a spirit of insubordination to the laws."

Now what says the people about the "riots in Philadelphia," the *murder* at Carthage of one of the *candidates* for that high office, and shooting a man dead in Tennessee for carrying a poke stalk? was their "*any acts of violence*" in all these manifestations of murder? We n— to the hypocrite!

Governor Edwards of Missouri, in his message to the legislature, after regretting mob law or disobedience in other states, says, "but in our State, the great majority of the people are sober and discreet, mild and prudent, industrious and frugal, honest and virtuous, and above all, the lovers of good order and peace in society."

Such mock virtue; such hypocritical eulogy, is enough to merit an earthquake! Great God!! 15,600 people exiled, robbed, mobbed and murdered by executive authority, and now *the people are all lovers of good order, and peace in society*!

ty! This out Herods Herod! and out Boggles Boggles! O wrath of God! where art thou?

But I must begin to draw to a close, or my letter will be long enough for a pamphlet. I cannot leave the subject, however, till I bring in the "Twelve." They were known from before the foundation of the world, and are thus noticed in the prophecy of Zenos, in the Book of Mormon; I mean in that masterly parable of the "olive tree." All men, acquainted with revelation and the spirit of God, have agreed that the "servant" spoken of in that parable, was Joseph Smith, and when the Lord commanded him "to go to and call other servants," and "they did go to it with their might,"—as the whole has been backed up by revelations in the Book of Doctrine and Covenants, it would require more than "mortal" to prove that allusion to the "servants," meant any body but the "Twelve."

I know the 'Twelve, and they know me.—Their names are Brigham Young, the lion of the Lord; Heber C. Kimball, the herald of grace; Parley P. Pratt, the archer of paradise; Orson Hyde, the olive branch of Israel; Willard Richards, the keeper of the rolls; John Taylor, the champion of right; William Smith, the patriarchal Jacob staff; Wilford Woodruff, the banner of the gospel; George A. Smith, the entablature of truth; Orson Pratt, the gauge of philosophy; John E. Page, the sun dial; and Lyman Wight, the wild ram of the mountain. And they are good men; the best the Lord can find; they do the will of God, and the saints know it.

As to Sidney Rigdon and his clique of dissatisfied beings—there was to be "another beast," and unclean spirits, like frogs, were to come out of the mouth of the dragon, beast, and false prophet, and time will reveal all about him—and eternity will settle it. The seed by the way side, among thorns, and stony places, belongs to the wicked one, and he will have it. *Let the dead bury their dead.*

So now, dear brother, while I respect you and the "Twelve," and all their kin, as my own blood relations, shall we, as the legal heirs of salvation, enlightened by the voice of God; by revelation upon revelation; by the gift of the Holy Ghost bringing all things to our remembrance; shall we, who have witnessed the power of God in the spread of the everlasting gospel; in the manifestations of the gift of tongues; the miraculous healing of the sick by the laying on the hands of the elders; shall we, who have spent so many sweet hours under the holy droppings of the prophet's golden fountain; who have been delighted at his heavenly knowledge combatting the errors of genera-

tions; teaching senators wisdom; judges justice; priests piety, and mankind mercy; shall we, who have beheld prophecies fulfilled knowing that the very bowels of the earth have hove up her "stony ruins," to establish the validity of the Book of Mormon, beyond a doubt; shall we, who have heard the echo of glad tidings from the islands of the sea, and from all quarters of the earth; shall we, who now gaze upon the blood stained prairies of the west; where bleaches the bones of the prophets, patriarchs, elders, men, women, and children, who all gave up the ghost in full faith; shall we, who have tasted of the good word of God, and seen the mysteries of the world to come, shall we turn to the beggarly elements of the world, to work our passage back to popularity and hell, for a "mess of pottage," like Hinkle, Bennett, Law, Rigdon and Co? No! Eternally no!—While water runs and grass grows, while eternity goes and eternity comes we will go on, knowing that it is written in heaven; published on earth, and muttered in hell, that Mormonism is ETERNAL TRUTH, and God Almighty is the author of it!

All the friends and saints greet you and your wife and family, with prayer and love.

As ever,

W. W. PHELPS:

TO ELDER WM. SMITH.

TIMES AND SEASONS.

CITY OF NAUVOO,

JANUARY 1, 1845.

MDCCCXLV.

This number closes volume fifth, of the Times and Seasons, and, in accordance with the usual rule on such occasions, we take the liberty to express our gratitude for the patronage which has been bestowed upon our labors to collect, publish, defend, and spread the everlasting truth of Jehovah. The events of the year, have been noticed in their proper places, and some of them form a chapter, in the history of the world, which an eternity cannot obliterate. Two holy men, while under the plighted faith of the State of Illinois, have been murdered in cold blood in Carthage jail, and the murderers, what shall we say of them? as Shakespeare says: "Thereby hangs a tale."

But we will not reflect much upon this subject,—there is, or ought to be virtue enough among the people to purify the State from the infamy and disgrace which now exhibits itself, like the cropt ears of a thief from the dark ages, or the mark set upon Cain. We can only say:

Shall not the Judge of all the earth do right?

In managing the Times and Seasons, we have availed ourselves of whatever seemed meet in the eye of the Lord, as wholesome aliment for the souls of men, and if at any time, such an intention has been exceeded, by the admission of unnecessary food, it has been an "error of the head and not of the heart." We published our future intentions, in the last number of this paper, and if industry, application, and a fervent desire for the great welfare of the church of Jesus Christ of Latter-day Saints, can bring into being any good thing from this crooked and perverse generation, besides what the spirit of the living God may dictate, we shall not fail to apply our powers and faculties, to consummate the object.

Transactions of past times, for at least fourteen years, give us very little assurance, that the world is upon the eve of a reformation. Event rolls upon event; crime succeeds crime; and fraud follows in the footsteps of knavery, and so we may justly exclaim: as it was in eighteen hundred and forty-four, it will be in eighteen hundred and forty-five!

Our warning voice therefore, is; "Be ye also ready;"—be ready for the Times and Seasons; be ready for the gathering; be ready for the tithing; be ready to give a reason of your hope; be ready to help finish the Temple; be ready to leave apostates to themselves; be ready for the events of the last days; and be ready to serve God according to his commandments, and thus our prayer for all shall be, may God bless you this year according to your works.

A WORD TO THE CHURCHES ABROAD.

The Twelve, feeling a great anxiety for the unity and prosperity of the whole church, and, more especially, for the benefit of the branches of the church abroad in the world, would, after mature deliberation, and as a matter of counsel, (approving of the course, management and matter of the "Times and Seasons and Neighbor,") recommend that suitable pains and exertions be taken by both elders and members, to obtain these papers from Nauvoo. A unity of effort, to circulate these papers, not only among the saints, but among the people at large, will greatly facilitate the labors of the traveling elders, while it disseminates correct principles, sanctioned by the highest authorities in the church, and at the same time, opens a channel of communication, best calculated to win the good feelings of the community, while the afflictions, and zeal of the brethren, are harmonized, by the same doctrines, the same rules; and the same laudable purposes.

The kingdoms of the world, continue and

extend by division, but the saints can only expect to prevail by wisdom and counsel; we therefore, in connection with the union which prevails among the saints here; and for the prosperity of the branches abroad, and as a reward of merit to the honorable standing of the Times and Seasons, and Neighbor; and for their unyielding energies in the cause of truth, "through good and through evil report," bespeak for them, a liberal subscription, and ready remittance. May light and liberality be equal.

We have just entered upon the threshold of a new year, and may our Father in heaven, have so much respect to his saints and people, as to bless the pure in heart, pure in purpose, and co-workers for the redemption of man, until the light from Zion extends round the globe and "all Israel shall be saved;" and then we can rejoice and say: *it was good for us that we followed the counsel of the Lord.*

Brethren, we greet you with peace, and may the Lord bless you with righteousness.

Done in council, this first day of January, 1845,

BRIGHAM YOUNG, Pres't.

GO YE SWIFT MESSENGERS.

Elders W. Woodruff and family, in company with Elders H. Clark, and D. Jones and their families, and Elders Milton Holmes and Leonard Hardy, sailed yesterday from this port, in the packet ship John R. Skiddy, for Liverpool, England, there to commence their labors in the ministry. May the God of Israel send them a smooth sea and a fair wind.—N. Y. Prophet of Dec. 7.

☞ We are happy to give the above information. It is gratifying to thus witness the servants of the Lord, go forth to the nations of the earth, to call the inhabitants thereof to the supper of the Lamb.—God bless them.

SEVENTIES' LIBRARY.

Among the improvements going forward in this city, none merit higher praise, than the Seventies' Library. The concern has been commenced on a footing an scale, broad enough to embrace the arts and sciences, every where: so that the Seventies' while travelling over the face of the globe, as the Lord's 'Regular Soldiers,' can gather all the curious things, both natural and artificial, with all the knowledge, inventions, and wonderful specimens of genius that have been gracing the world for almost six thousand years.

Ten years ago but one seventy, and now "fourteen seventies" and the foundation for the best library in the world! It looks like old times,

when they had "Kirjath Sapher," the city of books.

.. We were surprised to see, in the Prophet an intimation of negligence on our part, in forwarding our papers. Every number of our papers, has been regularly mailed, and if any paper has failed to reach New York, the fault is in the Post Office, not in us. There is no dignity in such insinuations; in fact, as Elder Pratt has taken the charge of matters and affairs in the east, we shall look for a more exalted state of reciprocity, calculated, as every move and idea of a saint should be, to honor those in authority and spread union with the balmy breeze of love and friendship.

Our utmost exertions, are unceasing, not only to give New York, but the world, as far as we have opportunity, the first and best tidings that is worthy to go forth from the mouth of the city of the heritage of God.

BEWARE OF DECEPTION!!

Tidings have just reached us here that certain men in the eastern countries, Ohio and other places, professing to be Latter-day Saints, are very busy in selling Illinois lands, and exchanging them for real estate and other property in the east. I would inform all the saints every where, that this operation is a field for greater and more extensive fraud than any other with which I am acquainted.

You may give some irresponsible, worthless creature a clear title to your homes in the east, with the expectation of finding good land here in exchange with a good title &c. &c. But when you come, you may find your land in a swamp, in the middle of an extensive prairie, ten or fifteen miles from any timber. I will venture to give it as my opinion that those miserable speculators are knaves and villains; professing to be saints, and trying to help the church and build up the cause, when they have no license from the authorities of the church here.

I say again, beware of those "wolves in sheep's clothing." Whenever any such operation is deemed beneficial to the saints by those who know and understand these things, some competent responsible person will be sent, duly authorized with documents from under the hands of the Twelve that reside in this city. Otherwise you may find to your sorrow that you will have to pay for your lands twice over before you get good titles. I therefore warn you, as a watchman of your interests, to hold on upon your homes until you know certainly what you are doing.

ORSON HYDE.

Prophet please copy.

CONFERENCE MINUTES.

Minutes of a Conference of the church of Jesus Christ of Latter-day Saints, held in Comstock, Kalamazoo county, Michigan, December 8th, and 9th, 1844.

Conference convened at 11 o'clock A. M., and was called to order by Elder David Savage; Elder Crandall Dunn was called to the choir, and Elder S. C. Willard was appointed clerk.

Official members present—high priest, C. Dunn; seventies, E. M. Webb, Pardon Webb; elders, Ezekiel Lee, Charles Lee, Lemuel Willard, Edward Willard, Jeremiah Cramer, David Savage, S. C. Willard; teacher, John Tyrell; deacon, James Mathers.

After singing a hymn the conference was opened by prayer by the chairman; another hymn was sung after which the congregation was addressed by the chairman on the principles of the gospel of Christ.

Adjourned for ten minutes.

At 1 o'clock the meeting was called to order by the chairman, after singing Elder E. M. Webb delivered a discourse on the necessity of obeying the word of God given in this last dispensation, wherein he laid before the saints the importance of tithing themselves and sending their donations to Nauvoo at the earliest convenience for the building of the temple.—He was followed by Elder Savage on the same subject.

After which the conference was adjourned by benediction by the chairman until half past six o'clock P. M.

The meeting was then called to order by the chairman, after singing the throne of grace was implored by Elder E. M. Webb. Elder D. Savage addressed the meeting on the subject of baptism and confirmation; he was followed by Elder E. M. Webb on the same subject.

Conference was then adjourned by benediction by the chairman until 11 o'clock, to-morrow morning.

The conference was then called to order by singing, the throne of grace was then implored by Elder D. Savage.

The elders then proceeded to represent the different branches in this conference.

Kalamazoo branch represented by Brother E. Willard, fifty members, eight elders, one teacher and one deacon.

Grand Prairie branch, represented by Brother E. M. Webb, nine members, two elders.

Paw Paw branch represented by Brother D. Savage, fourteen members, four elders.

Mottville branch, represented by Brother D. Savage, eleven members, two elders.

Florence branch, represented by Brother C. Dunn, sixteen members, one high priest.

Seven members unorganized in Barry county, represented by Elder E. M. Webb.

Elder Dunn delivered a discourse instructing the saints to live in union and strictly obey the law of the gospel.

An investigation was then had into the situation of this branch of the church and all difficulties were settled to the satisfaction of all parties.

The following resolutions were then offered by Elder E. M. Webb:—

Resolved, that we will sustain the "Twelve" and all the authorities of the church, and abide by their counsel as far as in us lies.

Resolved, that we will tithe ourselves according to our several abilities to aid in building the temple at Nauvoo.

Resolved, that a treasurer be appointed having a recommend from this conference whose duty shall be to travel through the conference to receive tithings, consecrations, and donations, and collect all the means possible and forward the same at his earliest convenience to Nauvoo to the "trustees in trust."

Resolved, that Elder Cranall Dunn be appointed said treasurer.

Resolved, that Brother Thomas Forsyth be ordained a priest, and he was then ordained under the hands of Elders Webb and Savage.

Resolved, that the minutes of this conference be sent to Nauvoo with a request that they be published in the Times and Seasons.

Resolved, that this conference adjourn sine die.

During conference one was baptised and three infants blessed.

CRANDALL DUNN, Chairman.

Stephen C. Willard, Clerk.

COMMUNICATIONS.

Chicago, December 13, 1844.

Dear brother in the Lord:

I sit down to address a few lines to you, to inform you how we are getting along here. The brethren are in good spirits and are rejoicing in the bonds of the new and everlasting covenant.

We were glad to hear that you had a good time at conference, for the good feeling that was manifested and determination to carry out Bro. Joseph's views and principles in general, and also the Patriarch, and to stand by the "Twelve" in all their duties. We are one with you, and are determined to do all we can under your instruction in this glorious cause, in which the salvation of all men are concerned.

The branch now contains 24 members and a prospect of its increasing. This branch was re-organized on the 22nd of February last. The president was elected by ballot; the spirit of the Lord attended us and the brethren were all of one mind in choosing their head. I wish you simply to notice the time of the organising of this branch in the Times and Seasons.

I now send the remainder of the money for that paper. I would also say that we are determined to do all we can to forward the temple; if the high priest that is appointed for this part has not left I want you to see him and tell him to come here as soon as he can. I remain your brother in the Lord, &c.,

SAMUEL SHAW.

Nauvoo, Dec. 21, 1844.

Mr. Editor:

Soon after the conference of April last, I received my appointment or mission to the State of New York. I therefore took leave of my family, in company with Elder John Tanner to the place appointed, by way of the river to Pittsburg; and from thence to Buffalo on foot, two hundred and forty miles, lifting up our voices in every place where we had opportunity, in the midst of the people, proclaiming repentance and baptism for remission of sin, and laying on of hands for the reception of the Holy Spirit, as in ancient days.

From thence we took passage on board a line boat for Troy; there were many passengers on board who desired to hear preaching, and obtained the cabin for that purpose: we commenced by prayer to the throne of grace for the aid of the Holy Spirit. I then commenced at the twentieth chapter of Mathew, the kingdom of heaven is likened unto a man who is an householder &c.; in the midst of my discourse a number of Catholics interrupted me in a very rough and insulting manner. At length the gentlemen who had obtained the cabin for preaching, requested them to leave immediately, and I went through with my discourse. Some believed, among them a Methodist minister, who that night following, was awakened by a singular dream, which I will mention:

He called the passengers around him the next morning and said I dreamed a dream last night and it troubles me. I thought I was in the midst of many people, and I lifted up my voice and cried repentance in a such a manner as I had never done before; and immediately I heard the wild beasts from the wilderness begin to roar and howl in a wonderful manner, and gather around me. I found my self in great danger. He had a feeling sense of his dream, and said, can any of you tell what it

means? I said to him perhaps you will realise it in a day to come.

We arrived at Troy on the first day of June. There the Methodist minister requested to be baptised, and I administered the ordinance on the same day. We left an appointment at his house (which is near the yellow meeting house in Stillwater, Saratoga co.) In three weeks we held several meetings there, and baptised his wife and daughter, and ordained him an elder. If he is faithful he will realise his dream.

We travelled through Washington, Warren, and Saratoga counties, and formed an acquaintance with many people, and held many meetings and the spirit of the Lord attended our labors, and many believed. We had large congregations, having formed this circuit where we intended to labor the season. We then left our circuit and went to Vermont and New Hampshire, where we had much success among my friends whom I had not seen for near thirty years. We had not much time to stay from our circuit, therefore we were diligent in bearing testimony, and the Lord blessed us abundantly, and we left them mostly believing.

From thence we went to Peterborough N. H. to the conference and their agreed with Brothers Huston and Twiss to go to Claremont, where we had been laboring among my friends. We then took the parting hand with our friends and left them for the State of New York. In a few days after our departure we heard the dreadful news of the death of our beloved brethren, Joseph and Hyrum, which gave us feelings indescribable! We hardly knew what to do, or how to act, for a while. We at length resolved to visit all our acquaintances, bearing testimony to what we knew and verily believed; and then move on to the west, lifting up our voices by the way.

So we left appointments as we went to Warren county, to fill on our return; and in some towns and villages, we were introduced in to the most splendid meeting houses, and ringing of the bell at the hour of appointment; good order and treated with respect and requested to call, if we ever came that way.

So we took leave of our circuit for the west, visiting the churches by the way, exhorting them to diligence and faithfulness, baptising many who desired to renew their covenants, and passed on through New York, Pennsylvania and Ohio to Kirtland; at which place I visited for the first time and held several meetings in the temple; and many dissenters came to hear the stranger. I gave them a history of my experience for twelve years in the church of Jesus Christ of Latter-day Saints. Never

had I more of the spirit than when I was in the house of the Lord. A sense of what Brother Joseph had passed through and the many who rebelled against him and had sought to destroy him, and lost the spirit, and became wicked men and withered away whom I had been acquainted with in Missouri, came to my view.—My feelings on this occasion were indescribable. When I was in conversation concerning the murder of our beloved brethren, I was astonished to see the spirit that was manifest in the people. Thousands of professors and ministers rejoiced to hear of the murder of our beloved brethren, manifesting a wicked spirit. I reasoned with many of them and said if Brother Joseph was a wicked man can you not see that the others are the basest murderers? and have you not the same spirit?

When I reflect on the scenes that I have passed through this year, and realise the spirit that is in the world, as in the days of the Savior, I feel to mourn over the depravity of man; to see the wickedness of the people as in the days of Noah. Violence in the land! haters of their own blood! and increasing wickedness every year! murder becoming common! and but little notice taken of it! mobs becoming popular! the people not regarding the laws, but walking over them! When an excitement takes place in many of the towns and villages, the people do not think of the laws, but gather to gather as a mob to effect their purpose, for the time being.

When I reflect on these things I am constrained to say, has peace been taken from the earth? has the dreadful day arrived spoken of by the prophets? and do I live in the time of their literal fulfillment?

From Kirtland I went to Indiana, Dearborn county, my old place of residence. My neighbors received me cordially; they opened the Baptist meeting house on the Sabbath, which was crowded with people. I felt to call on the Lord in their behalf. I had liberty in speaking from the prophets and showing the literal gathering of the house of Israel, and their restoration to the lands of their fathers. In the evening in holding forth the Book of Mormon, the spirit of the Lord was there in great power. I could have held a protracted meeting, but I had a number of appointments to fill a distance from there. I therefore took the parting hand with my old neighbors. They gave me three dollars and said remember us and call again as soon as consistent, they owned me as a friend. I passed on to Franklin and Fayette counties, where I had good success among the people until the conference at Trenton, November 16,

and 17th, which was an interesting time; I then took leave of our brethren for Nauvoo.

I have found many good friends, this year, and formed an acquaintance with many people and also many enemies, who were mockers and scoffers, as spoken of by the apostles; and many of them are ministers or teachers of the people, who say all is well, crying peace, and safety when the deistical, or many of them, are viewing the world on the verge of ruin, and dreading those things that are coming on the world, because of increasing violence, mobs and a disregard to the good laws framed by our honorable fathers of the revolution. O that blind guides and false teachers would repent and obey the everlasting gospel that God may turn away judgment and save the people is my prayer.

Not having any more room I shall be obliged to close by subscribing myself your affectionate brother in the bonds of the new and everlasting covenant.

DAVID PETTEGREW.

Nauvoo, Dec. 27th, 1844.

Dear Brother:

In honor to the cause of God, a just sense of duty, and for the benefit of the saints (by request) I proceed to give a short narration, or sketch, of my mission to the east. According to counsel and direction of the Twelve, in company with Elder Jesse W. Crosby, on the 30th of July, 1843, I left Nauvoo without purse or scrip, even to the value of one cent, determined to trust in the promises of the living God, who has said by this you shall know my disciples; "they will feed you and clothe you and give you money; for I send you out to prove the world." In this he has verified his promise for in all our journey of seven thousand miles, and in the space of one year, four months and ten days, we have lacked nothing.

But before I left home I called my family together and by the prayer of faith and the laying on of hands for a blessing I committed them all into the hands of God for safety, until my return, which he has faithfully performed; and thanks and praise be to his most holy name.

We then proceeded to Chicago, preached a few times in Cook county; thence to Jefferson county New York, where we commenced our labors, the Lord working with us in mighty power. Our labors increased and the work spread in various parts; for eight months the word being successful wherever it was sent, until we had raised up several new branches; ordained seven elders, and a number of priests,

teachers, and deacons, and baptised rising of one hundred and fifty. Many of the signs followed, confirming the word we had preached. During the time we held two conferences.

The time at length came for us to pursue our journey to the British Provinces in North America. But before we left the spirit manifested to me that we had got to stand before rulers and be beaten by the wicked which was all fulfilled in New Brunswick in the most savage and brutal manner.

We now proceeded down the St. Lawrence; preached a few times in Montreal and Quebec; thence down the river St. Lawrence ninety five miles; then crossed over to St. John's river, two or three hundred miles within. Here we commenced preaching where the gospel trumpet had never been sounded. But the Lord had gone before us and shown some in visions that we were coming from the *far west country*; so that they knew us and the clothing we had on, and were ready to receive the word.

But the devil with all his forces, both priests and rulers arrayed all their artillery against us; and, to carry their diabolical purposes into effect, dispatched messengers to the Governor with all manner of lies; such as that of breaking up all meetings of other denominations; and persuading people to leave the Province, which caused the Governor to give orders for three Justices of the Peace, to hold a *court of inquiry*. They collected all their forces: the devil's poor, and poor devils; both black and white, and out of all their testimony, got one negro to swear that we preached contrary to the Bible, we not being permitted to make our defence. But being determined not to quit the field, we prepared ourselves with documents from Esquire Shelton and Judge Bazley, who had heard us preach. With these, and faith in God, we repaired to the capitol, before his Excellency the Governor to make our defence; where we were permitted to answer for ourselves after one or two hours deliberation; and also many questions from the Governor's wife, concerning our doctrine. Nothing being found against us worthy of death, bonds, or imprisonment, we again pursued our calling.

But the wicked were now more enraged than ever, and threatened, if we did not leave the country, we would be mobbed, which they soon carried into effect. In this I received a most liberal share, being left nearly dead on the ground; but yet, trusting in the Lord, I called on Brother Crosby to lay hands on me, and the next day traveled seventeen miles and preached according to appointment, and the word grew and prospered mightily.

We continued to preach in the day time and sleep in the woods in the night, and some times baptize in the night, for fear of mobs.—We continued our labors until we had baptised forty-seven; organized two branches; ordained two elders to preside over them and bid farewell to New Brunswick; praying the Lord for their welfare and prosperity.

Now one word of caution to the saints in New Brunswick, Jefferson county, and all the world:—Beware of Rigdonites, who may come to you and say they are prophets and apostles

and are not; but are liars. They say "Pittsburg is the place of gathering." Rigdon, since he was cut off from the church, has led some few apostates to Pittsburg; and will lead them from there to the devil, if they do not repent. The Lord said *the fields of the woods* were the location of Zion. So said Joseph Smith; so say the Twelve, who now stand in authority to lead the church of the living God.

Your most humble servant and brother in the gospel.

BENJ'N BROWN.

POETRY.

For the Times and Seasons.

THE SEER.

Written for the dedication of the Seventy's Hall, and dedicated to **PRESIDENT BRIGHAM YOUNG**:

BY JOHN TAYLOR.

TUNE—*The Seer.*

The seer;—the seer;—Joseph the seer—
I'll sing of the Prophet ever dear;
His equal now cannot be found,—
By searching the wide world around.
With Gods he soared, in the realms of day;
And men he taught the heavenly way.
The earthly seer! the heavenly seer,
I love to dwell on his mem'ry dear:—
The chosen of God, and the friend of men,
He brought the priesthood back again,
He gazed on the past, on the present too;—
And ope'd the heav'nly world to view.

Of noble seed—of heavenly birth,
He came to bless the sons of earth;
With keys by the Almighty given,
He opened the full rich stores of heaven,
O'er the world that was wrapt in sable night,
Like the sun he spread his golden light.
He strove,—O, how he strove to stay,
The stream of crime in its reckless way—
With a mighty mind, and a noble aim
He urg'd the wayward to reclaim:
'Mid the foaming billows of angry strife—
He stood at the helm, of the ship of life.

The saints;—the saints; his only pride,
For them he liv'd, for them he died!
Their joys were his;—their sorrows too;—
He lov'd the saints;—he lov'd Nauvoo.
Unchanged in death, with a Saviors love
He pleads their cause, in the courts above.
The seer;—the seer—Joseph the seer!
O, how I love his memory dear,
The just and wise, the pure and free,
A father he was, and is to me.
Let fiends now rage in their dark hour;—
No matter, he is beyond their power.

He's free;—he's free;—the Prophet's freed
He's where he will ever be,
Beyond the reach of mobs and strife,
He rests unharm'd in endless life,
His home's in the sky;—he dwells with the Gods,
Far from the furious rage of mobs.
He died; he died—for those he lov'd,
He reigns;—he reigns in realms above,
He waits with the just who have gone before,
To welcome the saints to Zions shore;
Shout, shout ye saints—this boon is given,
We'll meet our martyr'd seer in heaven.

'The Times and Seasons,

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JOHN TAYLOR,

EDITOR AND PROPRIETOR.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI. No. 1.]

CITY OF NAUVOO. ILL. JAN 15, 1845.

[WHOLE No. 109.]

HISTORY OF JOSEPH SMITH.

(Continued.)

On the 6th, I received the following revelation; given May, 1833:

Verily thus saith the Lord, it shall come to pass that every soul who forsaketh their sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face, and know that I am, and that I am the true light that lighteth every man that cometh into the world: and that I am in the Father and the Father in me, and the Father and I are one: the Father because he gave me of his fulness; and the Son because I was in the world and made flesh my tabernacle, and dwelt among the sons of men: I was in the world and received of my Father and the works of him were plainly manifest; and John saw and bore record of the fulness of my glory; and the fulness of John's record is hereafter to be revealed: And he bore record, saying, I saw his glory that he was in the beginning before the world was: therefore, in the beginning the Word was; for he was the Word, even the messenger of salvation, the light and the Redeemer of the world; the Spirit of truth, who came into the world because the world was made by him; and in him was the life of men and the light of men. The worlds were made by him. Men were made by him. All things were made by him, and through him, and of him: And I John bare record that I beheld his glory, as the glory of the Only Begotten of the Father, full of grace and truth; even the Spirit of truth which came and dwelt in the flesh, and dwelt among us.

And I John saw that he received not of the fulness at the first, but received grace for grace; and he received not of the fulness at first, but continued from grace to grace, until he received a fulness: and thus he was called the Son of God, because he received not of the fulness at the first. And I John bare record, and lo, the heavens were opened and the Holy Ghost descended upon him in the form of a dove, and sat upon him, and there came a voice out of heaven saying, this is my beloved Son. And I John bare record that he received a fulness of the glory of the Father; and he received all power, both in heaven and on earth; and the glory of the Father was with him, for he dwelt in him.

And it shall come to pass that if you are faithful, you shall receive the fulness of the

record of John. I give unto you these sayings that you may understand and know how to worship, and know what you worship; that you may come unto the Father in my name, and in due time receive of his fulness for if you keep my commandments you shall receive of his fulness and be glorified in me as I am in the Father: therefore, I say unto you, you shall receive grace for grace.

And now verily I say unto you, I was in the beginning with the Father, and am the first born; and all those who are begotten through me, are partakers of the glory of the same, and are the church of the first born. Ye were also in the beginning with the Father: that which is Spirit, even the Spirit of truth: and truth is knowledge of things as they are, and as they were and as they are to come; and whatsoever is more or less than this, is the spirit of that wicked one, who was a liar from the beginning. The Spirit of truth is of God: I am the Spirit of truth. And John bore record of me saying, he received a fulness of truth; yea, even of all truth, and no man receiveth a fulness unless he keepeth his commandments. He that keepeth his commandments, receiveth truth and light, until he is glorified in truth, and knoweth all things.

Man was also in the beginning with God.—Intelligence, or the light of truth was not created or made, neither indeed can be. All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also, otherwise there is no existence. Behold here is the agency of man, and here is the condemnation of man because that which was from the beginning is plainly manifest unto them, and they receive not the light. And every man whose spirit receiveth not the light, is under condemnation, for man is spirit. The elements are eternal, and spirit and element, inseparably connected, receiveth a fulness of joy; and when separated, man cannot receive a fulness of joy. The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple.

The glory of God is intelligence, or, in other words, light and truth: light and truth foreteth that evil one. Every spirit of man was innocent in the beginning, and God having redeemed man from the fall, men became again in their infant state, innocent before God. And that wicked one cometh and taketh away light and truth, through disobedience, from the chil-

dren of men, and because of the tradition of their fathers. But I have commanded you, to bring up your children in light and truth: but verily I say unto you, my servant Frederick G. Williams, you have continued under this condemnation; you have not taught your children light and truth, according to the commandments, and that wicked one hath power, as yet, over you, and this is the cause of your affliction. And now a commandment I give unto you, if you will be delivered, you shall set in order your own house, for there are many things that are not right in your house.

Verily I say unto my servant Sidney Rigdon, that in some things he hath not kept the commandments, concerning his children: therefore, firstly set in order thy house.

Verily I say unto my servant Joseph Smith, jr. or, in other words, I will call you friends, for you are my friends, and ye shall have an inheritance with me. I called you servants for the world's sake, and ye are their servants for my sake, and now verily I say unto Joseph Smith jr. you have not kept the commandments, and must needs stand rebuked before the Lord. Your family must needs repent and forsake some things, and give more earnest heed unto your sayings, or be removed out of their place. What I say unto one I say unto all: pray always lest that wicked one have power in you, and remove you out of your place.

My servant Newel K. Whitney; also a bishop of my church, hath need to be chastened and set in order his family, and see that they are more diligent and concerned at home, and pray always or they shall be removed out of their place.

Now I say unto you, my friends, let my servant Sidney Rigdon go his journey, and make haste; and also proclaim the acceptable year of the Lord, and the gospel of salvation, as I shall give him utterance, and by your prayer of faith with one consent, I will uphold him.

And let my servants Joseph Smith, jr. and Frederick G. Williams, make haste also, and it shall be given them even according to the prayer of faith, and inasmuch as you keep my sayings, you shall not be confounded in this world nor in the world to come.

And verily I say unto you, that it is my will that you should hasten to translate my scriptures, and to obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion. Amen.

Revelation given same date.

And again, verily I say unto you my friends, a commandment I give unto you, that ye shall

commence a work of laying out and preparing a beginning and foundation of the city of the stake of Zion, here in the land of Kirtland, beginning at my house: and behold it must be done according to the pattern which I have given unto you. And let the first lot on the south, be consecrated unto me for the building of an house for the presidency, for the work of the presidency, in obtaining revelations; and for the work of the ministry of the presidency, in all things pertaining to the church and kingdom.

Verily I say unto you, that it shall be built fifty-five by sixty-five feet in the width thereof, and in the length thereof, in the inner court, and there shall be a lower court, and an higher court, according to the pattern which shall be given unto you hereafter: and it shall be dedicated unto the Lord from the foundation thereof, according to the order of the priesthood, according to the pattern which shall be given unto you hereafter: and it shall be wholly dedicated unto the Lord for the work of the presidency. And ye shall not suffer any unclean thing to come in unto it; and my glory shall be there; and my presence shall be there: but if there shall come into it any unclean thing my glory shall not be there; and my presence shall not come into it.

And again, verily I say unto you, the second lot on the south shall be dedicated unto me for the building of an house unto me, for the work of the printing of the translation of my scriptures, and all things, whatsoever I shall command you; and it shall be fifty five by sixty five feet in the width thereof, and the length thereof in the inner court; and there shall be a lower and a higher court; and this house shall be wholly dedicated unto the Lord from the foundation thereof, for the work of the printing, in all things whatsoever I shall command you, to be holy, undefiled, according to the pattern in all things, as it shall be given unto you.

And on the third lot shall my servant Hyrum Smith receive his inheritance. And on the first and second lots on the north shall my servants Reynolds Cahoon and Jared Carter receive their inheritance, that they may do the work which I have appointed unto them, to be a committee to build mine houses, according to the commandment, which I the Lord God have given unto you. These two houses are not to be built until I give unto you a commandment concerning them.

And now I give unto you no more at this time. Amen.

The signs of the times continued to attract the attention of the world. The cholera had

broke out at Havanna, and it was reported that five hundred had perished daily, and Oporto was experiencing the same calamity. An influenza was raging at St. Petersburg, Russia; more than one hundred thousand were suffering from its influence, and it was reported to be more violent at Moscow. So dreadful was the effects of the cholera which spread consternation among the inhabitants of the earth, that it was reported that the eyes of some of the afflicted, burst from their sockets. A treaty was entered into about this time, with several tribes of Indians, some to be located on the east of the Winnebago lake, and others to be removed west of the Mississippi. See Evening and Morning Star, p. 190.

Great preparations were making to commence a house of the Lord; and, notwithstanding the church was poor, yet, our unity, harmony and charity abounded to strengthen us to do the commandments of the Lord.

Note A. A council had previously been held in Norton township, Medina county, Ohio, at which Sidney Rigdon presided. The council took into consideration the standing of Baldwin Welton, Aaron Smith, and ——— Hays, elders; and James Braden priest; and decided that their ordinations were illegal, and that the churches should not receive them in their several offices. The doings of the council were received, and sanctioned by the first presidency, viz: Joseph Smith jun., Sidney Rigdon, and F. G. Williams, and entered on record in Kirtland, May 4th, 1833. See B. 291.

*To the Church of Christ in "*****"*

We feel under obligations to write to you as well as to all the brethren of the different branches; and we do this, that you, with us, may exert yourselves to bring about the fulfillment of the command of the Lord concerning the establishing, or preparing a house, wherein the elders, who have been commanded of the Lord so to do, may gather themselves together, and prepare all things, and call a solemn assembly, and treasure up words of wisdom, that they may go forth to the Gentiles for the last time; and now, in order to accomplish this, we are directed, yea, we are under the necessity to call on the whole church, as a body, that they make every possible exertion to aid temporally, as well as spiritually, in this great work that the Lord is beginning, and is about to accomplish; and unless we fulfil this command, viz: establish a house, and prepare all things necessary whereby the elders may gather into a school, called the school of the prophets, and receive that instruction which the Lord designs they should receive, we may all despair of obtaining the great blessing that

God has promised to the faithful of the church of Christ: therefore, it is as important, as our salvation, that we obey this, above mentioned command, as well as all the commandments of the Lord.

Therefore, brethren, we wrote this epistle to you, to stir up your minds to make that exertion which the Lord requires of you, to lend a temporal aid in these things above written; and in order that you may know how to conduct the business, we will relate what we have done and are doing here.

We have met in conference, and agreed to form a subscription and circulate it through the churches; and also appointed Hyrum Smith, Reynolds Cahoon, and Jared Carter a committee to superintend this business, viz: of circulating subscriptions; to establish a fund to build a house; and to bid the elders to attend this school; and subscriptions are now in circulation among us, and our Heavenly Father is opening the hearts of our brethren beyond the expectation of many; and not one brother among us, as yet, refuses to exert himself to do something as a temporal means to bring about the establishing of this house, and school; and we say, may our Heavenly Father open your hearts also, that you, with us, may gather together something to aid as a temporal benefit.

Probably you had better call the officers of the church immediately together, and appoint some one to circulate a subscription, that each individual, after signing, may have a sufficient time to make preparations to pay what he signs, for it will be necessary, wherever the brethren are, at a distance from Kirtland, that they exert themselves to send on their gift or assistance, as soon as they can to Kirtland; though they can, if they believe best, wait on those that sign until the first of September, and then collect in and send it to Kirtland.

These considerations we have written to you knowing it to be your duty thus to do; and may the Lord help you, to exert yourselves with us, in raising the means to bring about the glorious work of the Lord; and may we all be kept by the grace of God unto eternal life. Amen.

HYRUM SMITH.
REYNOLDS CAHOON. } Comtee.
JARED CARTER,

ELDER KIMBALL'S JOURNAL.

We esteem it a privilege to extract a sketch of scenes gone-by, from the Journal of Elder H. C. Kimball. The saints, when regaling on such samples of brotherly love, &c., can ascertain the value of good works and good men; and, if they are alike wise, they can cast in

their mites, in future, as faithful servants in the service of their Lord and Master. But with great care, there will be few only, that can exhibit as faithful a stewardship as Elder Kimball. We shall endeavor to continue extracts as we have time. The scenes of the present, have never been given entire to the saints; of course, they will be interesting:

**EXTRACT FROM THE JOURNAL OF
ELDER HEBER C. KIMBALL.**

During my stay here (Kirtland) and on the 17th February 1834, a general council of twenty four High Priests assembled at the house of Joseph Smith, jr., by revelation, and proceeded to organize the High Council of the church of Christ, which was to consist of twelve High Priests. The number composing the council who voted in the name of and for the church in appointing these counsellors were forty three, as follows; nine High Priests, seventeen Elders, four Priests, and thirteen members. During this time I received much precious instruction concerning the order of the kingdom.

When I got to Kirtland the brethren were engaged in building this house of the Lord. The commandment to build the house, and also the pattern of it was given in a revelation to Joseph Smith jr., Sidney Rigdon, and Frederick G. Williams, and was to be erected by a stated time. The church was in a state of poverty and distress, in consequence of which it appeared almost impossible that the commandment could be fulfilled, at the same time our enemies were raging and threatening destruction upon us, and we had to guard ourselves night after night, and for weeks were not permitted to take off our clothes, and were obliged to lay with our fire locks in our arms.

At this time also, our brethren were suffering great persecution in Jackson county, Missouri; about twelve hundred were driven, plundered and robbed; and their houses burned and some were killed. The whole country seemed to be in arms against us, ready to destroy us. Brother Joseph received a lengthy revelation concerning the redemption of Zion, which remains to be fulfilled in a great measure. But he thought it best to gather together as many of the brethren as he conveniently could, with what means they could spare and go up to Zion to render all the assistance that we could to our afflicted brethren. We gathered clothing and other necessities to carry up to our brethren and sisters who had been stripped; and putting our horses to the wagons, and taking our firelocks and ammunition, we started on our journey; leaving only Oliver Cowdery, Sidney Rigdon, and the workmen who were engaged at the Temple; so that there

were very few men left in Kirtland. Our wagons were about full with baggage &c., consequently we had to travel on foot. We started on the 5th of May, and truly this was a solemn morning to me. I took leave of my wife and children and friends, not expecting ever to see them again, as myself and brethren were threatened both in that country and in Missouri by the enemies, that they would destroy us and exterminate us from the land.

There were about one hundred brethren in our company who started for Zion. These brethren were all young men and nearly all elders, Priests, Teachers and Deacons. The second day we arrived at New Portage, being about 50 miles, at which place on the 7th, we made regulations for travelling, and appointed a paymaster whose name was Frederick G. Williams, and put all of our monies into a general fund. Some of the brethren had considerable, and others had little or none, yet all became equal. While here one of my horses received a kick from another horse, which obliged me to trade away my span, and get another span of older horses. We then proceeded on our journey twelve miles to the Chippeway. Here we pitched our tents under a pine grove. The next day we were divided into companies of twelve each, and captains were appointed over each company. I then organized my company in the following manner, appointing two to attend to cooking, two to see that fires were made, two to prepare the tent at night and prepare the bedding, and also to strike the tent each morning, two to fetch and provide water, one to do the running, two to see to the horses, see that the wagon was greased, and every thing prepared for starting. My business was to see that the company was provided for, and to see that all things were done in order. Our living generally was very good, being able to buy bread from the bakers on the way through the settled part of the country.— After this we purchased flour and had to bake our own bread. We sometimes had to live mostly on johnny cake and corn dodger, and sometimes our living was scant. Every night before we went to bed we united in our tent and offered up our prayers before the Lord for protection. This was done at the sound of a trumpet; and at the sound of the trumpet in the morning, every man was upon his knees and some one made prayer. There was a similar order attended to in each tent. There were higher officers appointed over the company.

On the 8th we started on our journey, and on Saturday the 10th, we passed through Mansfield and camped for the Sabbath in Richfield. On Sunday the 11th, brother Sylvester Smith

preached and the sacrament of bread and wine was administered to the company. On Monday the 12th we passed over the Sandusky Plains, and through the Indiana settlements.—We then passed through a long range of beech woods, where the roads were very bad. In many instances we had to fasten ropes to the wagons to haul them out of the sloughs and mud holes. While passing through these woods the brethren scattered on each side the road and went to hunting for wild game. We came to Belle Fountain where we first discovered refractory feelings in Sylvester Smith. We passed through a very pleasant country to Dayton Ohio, where we crossed the Miami River, which is a very beautiful stream; the water being only about two and a half feet deep, most of the brethren forded it. We arrived at this place on Friday the 16th. The brethren were in good spirits, and the Lord was with us. On Saturday the 17th we passed into Indiana, just on the line betwixt the State of Ohio and Indiana, where we camped for the Sabbath, having travelled forty miles that day. Our feet were very sore and blistered, and our stockings were wet with blood, the weather being very warm.

This night a spy from the enemy attempted to get into our camp but was stopped by the guard. We had our sentinels or guards appointed every night, on account of spies continually harassing us. On this evening there was quite a difficulty between some of the brethren and Sylvester Smith, on occasion of which brother Joseph was called to decide the matter. Finding quite a rebellious spirit in Sylvester Smith, and to some extent in others, he said that they would meet with misfortunes, difficulties and hindrances, "*and you will know it before you leave this place*"; exhorting them to humble themselves before the Lord and become united, that they might not be scourged. A very singular occurrence took place that night, and the next day concerning our teams. On the following morning when we arose we found almost every horse in the camp so badly foundered that we could scarce lead them a few rods to the water. The brethren then deeply realized the effects of discord. When brother Joseph learned the fact he exclaimed to the brethren, that for a witness that God overruled and had his eye upon them, that all those who would humble themselves before the Lord, should know that the hand of God was in this misfortune, and their horses should be restored to health immediately, and by twelve o'clock the same day the horses were as nimble as ever, with the exception of one of Sylvester Smith's which soon afterwards died.

On Sunday the 18th we had preaching as usual and administered the sacrament. I did not attend meeting myself as I was writing a letter to my companion. Monday 19th we passed through Indianapolis where we crossed white river. The teams forded the river—most of the brethren crossed over the new bridge which was unfinished. We were threatened by our enemies that we should not go through the town, but we passed through quietly and were not molested, everything appeared to be in perfect silence as we went through, although the people looked aghast as if fear had come upon them. At night we camped on an open spot, the height of an eminence. Here we lost one horse. On Sunday the 25th we arrived at the edge of Illinois. We had no meeting but attended to washing and baking to prepare for our journey again. On Monday 26th, we resumed our journey. At night we were alarmed by the continual threatening of our enemies. I would here remark that notwithstanding so many threats were thrown out against us we did not fear nor hesitate to proceed on our journey for God was with us, and angels went before us, and we had no fear of either men or devils. This we know because they (angels) were seen. On Tuesday the 27th we came to the Kaskaskia,—a deep river,—where we found two skiffs: we took and lashed them together and they served as a kind of ferry boat. We took our baggage out of our wagons and put it on board and ferried it across; then took our wagons and horses, and swam them across, and when they got them to the shore side, the brethren cast ropes into the tongues of the wagons, and helped the horses and wagons out of the river; others fell trees and laid them across the river, and thus helped themselves over. In this way we were all enabled to cross in safety. Wednesday the 28th we reached the town of Decatur. Here we lost another horse. Saturday the 31st at night, we camped one mile from Jacksonville and prepared for the Sabbath. On Sunday, June 1st, we had preaching all day, and many of the inhabitants of the town came out to hear. Brother John Carter preached in the morning. By this time the inhabitants began to flock down in companies to hear preaching, as they understood we were professors of religion and had had a meeting in the morning. Brother Joseph then proposed that some of the brethren should set forth different portions of the gospel in their discourses, as held by the religious world. He called upon brother Joseph Young to preach upon the principles of free salvation. He then called upon brother Brigham Young to speak, who set forth baptism as essential to salvation.

He was followed by brother Orson Hyde who proved by the scriptures that baptism was for the remission of sins. He next called upon brother Lyman Johnson, who spoke at some length upon the necessity of men being upright in their walk, and keeping the Sabbath day holy. He then called upon brother Orson Pratt who delivered an excellent discourse on the principles of the final restoration of all things. The services of the day were concluded by a powerful exhortation from Eleazer Miller. His voice was said to be heard a mile and a half.

I would here remark concerning brother Eleazer Miller who was one of the first that brought the gospel to us in Mendon N. Y., when he used to retire to a little grove near my house for secret prayer, he would get so filled with the spirit and power of the Holy Ghost that he would burst out into a loud voice, so that he was heard by the surrounding inhabitants for more than a mile. After the day's services were over at this place many strangers were in our camp making remarks upon the preaching which they had heard. They said that brother Joseph Young by his preaching they should judge was a Methodist. They thought brother Brigham Young was a close communion Baptist. Brother Orson Hyde they supposed was a Campbellite, or reformed Baptist.— Brother Lyman Johnson they supposed was a Presbyterian, and brother Orson Pratt a Restorationer. They enquired if we all belonged to one denomination. The answer was, We were some of us Baptists, some Methodists, some Presbyterians, some Campbellites, some Restorationers &c. On Monday morning when we passed through Jacksonville, they undertook to count us, and I heard one man say, who stood in the door of a cabinet shop that he had counted a little rising of five hundred, but he could not tell how many there were. This thing was attempted many times in villages and towns as we passed through, but the people were never able to ascertain our number.

(To be continued.)

THE VOICE OF NAUVOO!

PROCEEDINGS OF THE CITY COUNCIL.

PREAMBLE.

It is with feelings of deep and inexpressible regret that we learn that the inhabitants of various parts of this state are seeking to accumulate all the real and supposed crimes of the whole community for the secret or ostensible purpose of raising a tide of influence against the Mormon community that shall sweep them into irrecoverable ruin. This course of con-

duct, originating with our mortal enemies and gathering in its wake, other men that would revolt at the idea of lending a hand to oppress a long abused people that are struggling against foes within and foes without; is at the present almost insupportable to our feelings.— We have scarcely laid by our mourning weeds for murdered men, whom we promptly surrendered up to the State of Illinois for an equitable trial—And now we see in embryo another campaign to spill yet more blood and effect an utter extermination and massacre. We sought to rid our city of counterfeits and blacklegs; these together with our foes without and within, had established a printing press of unparalleled rancor and malignity. But our efforts to obtain freedom from such vicious monsters cost us much tribulation and precious blood.

The impunity thus far granted the murderers by the Senate and other authorities of the State of Illinois, has emboldened them and their apologists to set on foot a series of other exciting causes that they hope will either destroy this community, or prevent their criminals from being brought to punishment. We have not so much fear that our enemies will succeed in their fiendish designs against us, as we have that the peace and good order of the people of this State will be disturbed, and fearful anarchy and bloody misrule will ensue among those who listen to and countenance the fell designs of those who are stealing from quiet citizens of the State and palming upon them a spurious and false currency, and charging to the Mormons their own crimes. If they shall succeed, the citizens will be involved in continual larcenies, and neighborhood broils, and crimes, the end of which cannot now be foreseen. We deprecate such evils and calamities because we desire the good of all mankind; as the gratuitous labors of the greater portion of our citizens in spreading truth throughout the world under much poverty and suffering, abundantly prove.

As for us, our course is fixed, and while we are peaceable and loyal to the constitution and laws of our country, and are ever willing to join hands with the honest, virtuous, and patriotic in suppressing crime and punishing criminals, we will leave our enemies to judge, whether it would not be better to make Nauvoo one universal baying ground, before we suffer ourselves to be driven from our hard earned and lawful homes, by such high-handed oppression, and it may yet become a question to be decided by the community, whether the Mormons will, after having witnessed their best men murdered without redress, quietly and patiently, suffer their enemies to wrench from them the last shreds of their constitution—

MEETING OF THE CITIZENS.

all rights; and whether they will not make their city one great sepulchre, rather than be the humble devotees at the shrine of mobocracy. But for the satisfaction of all concerned, we reiterate in the following resolutions, sentiments that we have always expressed in all places as occasion demanded:

Resolved, That the greater part of the thefts which have been complained of, are not in our opinion, true in fact, but have been trumped up by inimical persons, in order to cover their aggressive doings, with plausibility, and entice honest and unwary citizens to unite with them in the same uncompromising hostility against this people.

Resolved, That we defy the world to substantiate a single instance, where we have concealed criminals, or screened them from justice; but, on the contrary, always have been, and now are, extremely anxious that they should be ferretted out and brought to justice; and to this end would esteem it a favor, that if any person should lose property, or have good and sufficient reason to suspect any place of containing apparatus for making bogus or counterfeit money, that such person would follow up, trace out, and make diligent search, for all such property and apparatus, and if they can trace it into this city, we pledge ourselves to assist them legally, to the extent of our abilities in so laudable an undertaking.

Resolved, That it is our opinion that very many scoundrels, such as thieves, robbers, bogus makers, counterfeiters and murderers, have been induced from reports published in the Warsaw Signal, to flock into this county in order to carry on their evil practices, knowing that it would be immediately charged upon the Mormons, and thereby they escape—and although we think that the reports of thefts have been very much exaggerated, yet we know from dear bought experience that such things do exist, and further we doubt not there may be some such characters prowling in and about our city.

Resolved, That we are extremely anxious to ferret out and bring to justice, all such persons, if any, that are within the limits of our city, and for this purpose we have authorized our Mayor to enlarge the police, to any number, not exceeding five hundred, and we also pledge ourselves to double our diligence, and call upon our citizens to assist in ridding our city and country of all such infamous characters.

Done, in Council, this 13th day of January, 1845.

D. SPENCER, Mayor.

W. Richards, Recorder.

At a large meeting of the citizens of Nauvoo, convened at the stand, on the 14th day of Jan., 1845; Daniel Spencer, Mayor of the city, was called to the chair, and James Sloan appointed secretary; and Samuel Bent, Alpheus Cutler, C. C. Rich, Phineas Richards, and David Fulmer, were appointed a committee, to draft a preamble and resolutions, expressive of the sense of this meeting on the proceedings of the city council, and for the action of this meeting. The committee retired and in a short time, returned the following, which were adopted unanimously:

PREAMBLE.

Whereas, The city council of the city of Nauvoo, have presented to this meeting, a preamble and sundry resolutions setting forth the fact, that enemies to the people of this city, and as we believe, enemies to the common welfare of the people of this State, are attempting to get up an extensive popular excitement, prejudicial to this people and the country at large; and whereas, said resolutions set forth an unqualified reprobation of all unlawful and villainous conduct whether under the false color of Mormonism, or the real guise of mobbers, blacklegs, bogus makers, thieves, wolf-hunters, or murderers; therefore, we hereby express our perfect concurrence in the said preamble and resolutions.

And whereas, The Warsaw Signal, the Alton Telegraph, and the Quincy Whig, have been, as we believe industriously engaged in circulating falsehood; disseminating discord, and the principles of mobocracy; and whereas, Mormon extermination, pillage, robbery, and murder, have received both countenance and apology in these scurrilous prints, as we believe; and whereas, the pen of murderers as we believe, has occupied the columns of these papers in order to deafen the cries of innocent blood that ascends to heaven for vengeance; and whereas, a large share of the thefts spoken of and blazed through the land, are wholly without existence when traced out, as appears not only from the instance recorded in the Governor's Message concerning horse stealing, but from other similar instances, too numerous to mention; and whereas, it has been zealously reported, that much stolen goods could be traced to Nauvoo, and that no citizen could enter our city to search for thieves, and stolen goods, because the thief and goods would be screened from detection by the Mormon fraternity, and the person in search, would be in jeopardy of his life; and whereas, thieves and counterfeiters have in some instances fled to our city, either under the mistaken apprehension that we would screen them, or

from a malignant design to palm upon us their own crimes, and thereby draw us under the lash of persecution. *And whereas*, it can be proved that individuals, in order to swell the list of Mormon depredations, have reported property to be stolen, which at another time they have acknowledged, they sold the same property and received pay.

And whereas, bee yards have been robbed, the hives left at the Mormons doors, to palm the theft upon us, when the honey has been found in the houses of our enemies; *and whereas*, an innumerable number of such infamous tricks have been played upon us, by our enemies, as we believe, for the purpose of blackening our character in the eyes of honest men; *and whereas*, our city is nightly infested with a set of outlandish men, who, we believe, visit us for no good purpose, who do not appear to have any lawful business, but rather as we believe, are endeavoring to scatter amongst us, their bogus and counterfeits, prostitute the virtue of the place, deposit stolen goods, or steal from us, and by every means in their power, sow the seeds of discord, strife, confusion, mobocracy, and murder, that in the end, they may uproot our beautiful city; *and whereas*, that in some instances, when the ministers of justice, have visited our city, at the dark hour of midnight, for the purpose of making legal arrests, as they say; we believe what is reported to us, that they have employed runners to steal the saddles and bridles from their own horses, while in our city, for the purpose of damning us in the eyes of the community.

And whereas, the Chief Magistrate of this State, after a second and protracted visit to this city, and much pains taken to investigate the charge of promiscuous stealing, reports to the Legislature as follows:

"Justice, however, requires me here to say, that I have investigated the charge of promiscuous stealing, and find it to be greatly exaggerated. I could not ascertain that there were a greater proportion of thieves in that community, than in any other of the same number of inhabitants; and perhaps if the city of Nauvoo, were compared with St. Louis, or any other western city, the proportion would not be so great."

And whereas, The printing office of our open and avowed enemy, Dr. Foster, was set on fire, in this city by himself, or by his instruction as we believe, to fan the flame of mobocracy, which fire was only prevented by our vigilant police.

And whereas, we firmly believe, that our enemies in this city, have several times attempted to fire their own buildings and have only been prevented by the diligence of our officers.

Therefore, be it resolved, unanimously, That we will use all lawful means in our power to assist the public to prevent stealing and bogus making, and bring the offenders to justice.

Resolved, that to prevent further depredations in our city, by lawless desperadoes from abroad, we approve the raising of 500 Police by this city.

Resolved, unanimously, That we invite all honest men to watch closely their property, and arrest all thieves; and if they shall catch a thief in the act of stealing, challenge him to stand, and if he refuses so to do, and flees, so far as the Mormons are concerned, we will be satisfied if the owners of the property shall speedily send after him a writ of Habeas Corpus sealed with lead to arrest his progress, but after all, should the thief prove to be a mobocrat, alas! alas!! O what a pity!

Resolved, unanimously, That 50 delegates be sent to the surrounding country to inform the people of the designs of our enemies now concocting in their secret and public meetings, so that the honest part of the community, may unite with us, to prevent stealing and secure peace.

Resolved, That these proceedings be published in the papers at Nauvoo, with a request that other papers copy them.

DANIEL SPENCER, Cl'k.

JAMES SLOAN, Sec'y.

TO THE PUBLIC.

Nauvoo, Jan. 17, 1845.

As much has been said concerning stealing and secreting property in this city, for the purpose of giving an impression abroad that Nauvoo was a grand *Depot* for concealing stolen property, and that the Mormon community was concerned in it.—I will state, that so far as my knowledge extends, concerning the matter, I have ascertained that stolen property has been brought by way of Nauvoo, from the country, and then crossed over the Mississippi river to Iowa, and back into the Territory some ten or twelve miles; where the thieves have some friends to conceal stolen property.

There seems to be a connection of these friends thirty or forty miles back into the country on this side of the river, who, with five or six in this city, seem to have a line for running stolen property through Nauvoo to the Territory of Iowa; and I have good reason to believe that those in the country on this side of the river, those in the city, and those in the Territory, are one clan, but they are not Mormons; nor have the Mormons any fellowship with them.

I have taken pains to go with a person from

the country, with a writ, and have searched every house suspected, till the person was satisfied, and till I was satisfied myself that no such property, as claimed, was in the city.

I have good reason to believe that scoundrels stay in Nauvoo, and when stolen property comes into the city, they are ready to pass it on to the Territory, and screen themselves under the cloak of Mormonism, in order that the Mormons may bear the blame. If people will satisfy themselves as I have done, they may find a "Depot" in the regions of Iowa, containing the greater part of the property charged to the Mormons.

I would state further, that the Mormons had no agency in the searches I made, but that I made them, at the instance of men from the country, and that I spent three days in the Territory of Iowa, searching into the facts and matters, and my statements are made up from personal observation.

JOSEPH A. KELTING,
Dep. Sheriff of Hancock Co.

TIMES AND SEASONS.

CITY OF NAUVOO,

JANUARY 15, 1845.

VOLUME VI.

This number commences volume sixth, and as the Lord has seen fit in his infinite wisdom to bless our labors thus far, we pray, and we earnestly solicit the saints to pray, that the same blessings, and success may crown our labors throughout the current year. From six members, we have almost miraculously grown to a kingdom of Latter-Day saints. In the midst of persecution, false brethren, perils, and death, we have kept the faith delivered to us; and, notwithstanding, after we had built an house to the most high, and were compelled to abandon the enjoyment of it, and now gone on to build another in Nauvoo, (which we hope and pray may be ready for the service of God, in the course of this year, or early in the next;) and notwithstanding wicked men have martyred our Prophet and Patriarch; and notwithstanding some of our numbers have turned away, and left the gathering and the 'patterns' yet we are determined to press on towards the mark of the prize of our high calling, knowing that *united we prosper, divided they perish!*

We make no special promises in the Times and Seasons, because we mean it shall be its own witness of its utility among the saints.—We have the revelation, we have the princi-

pal authorities, and we have some experience, all of which combined, will enable us to publish sound doctrine, correct principles, and what is more valuable than diamonds,—*truth.* With this intention and a heart beating constant for eternal life, we expect the patronage and confidence of such as wish to be saved, if not the good will of all honest men.

ANOTHER MORMON EXPOSE.

"Mormonism.—The Springfield (Ill.) correspondent of the St. Louis Republican says: 'It is mentioned here that Wood, who acted as one of Joe Smith's counsel at the time of his death, is endeavoring to prevail on the "prophet's" wife to make a full exposure of Mormonism, and to allow him to publish it, and that she has about consented so to do.'

(¶) We clip the above out of the "Washington Globe," and are not surprised to find it there; but we must admit that the desire of many people to swallow '*expositions of Mormonism*' greatly exceeds the virtue and honesty of the age.

If Wood had wit enough to prevail upon the prophet's wife, what has she to expose? Booth, Howe, the Spalding story, old Brother Himes of Boston, Sunderland of Zion's Watchman, Dr. Bennett with great pomp, the Laws, Sidney Rigdon Esq. and perhaps, an hundred others, have exposed Mormonism to an iota; and yet the Globe chimes in with a malevolent sacerdotal phalanx to re-expose Mormonism!—or at least, the prophet's wife, has ABOUT consented so to do, and allow Wood to publish it! "When the sky falls we shall catch larks."

Wonder if these men mean to gull this generation with a continual exposure of Mormonism, and yet it will not stay exposed! Have the community of discerning men lost their reason? or do the blind lead the blind? Exposure has followed exposure, in quick succession, and now we are gravely informed that a little "*blurred brief*" from Blackstone, is endeavoring to make a full exposure, through the prophet's wife!

Suppose we say a word concerning the "*prophet's wife*," Mrs. Emma Smith; she honored her husband while living, and she will never knowingly dishonor his good name while his martyred blood mingles with mother earth! Mrs. Smith is an honorable woman, and if we are not deceived, is as far from the corrupt insinuations in this ninety-ninth expose of Mormonism, as a fixed star is from a gambler's lamp at midnight. The very idea that so valuable and beloved a lady, could be coaxed into a fame of *disgrace* like the above, is as cruel and bloody as the assassination of her husband

at Carthage. There is no honor or shame in this generation; or, after they had murdered an affectionate husband, and left his wife and a large family of small children to mourn his loss, and struggle against the woes of life, they would give the family a chance to drink once without the *wormwood and gall*!

The fact is, the story must have been put in circulation to injure the Latter-day Saints; and as Mrs. Smith was one of them to destroy, or murder her reputation, and create division in the church; but let us say once for all—Mormonism exists by unity; and as to its "exposure"—Ten thousand elders are constantly exposing it to the understanding of the world, in America, Europe, Asia, the Islands of the sea, and peradventure to the spirits in prison, while Jehovah, as he hath ever done, gives line upon line, precept upon precept; here a little and there a little; and Wood may try to *prevail*; correspondents such as that black-hearted villain, Davis of Alton, may write to the St. Louis Republican, and the Globe, with all the rancid race, that now preys upon the morality of the community and government; may spread such falsehoods like the pestilence that walks in darkness—and Mormonism will go from heart to heart; from place to place; from state to state; from nation to nation; from land to land; from continent to continent, till Israel is saved, and Babylon shall have sunk, like a millstone cast into the sea. Praise God.

If Mormonism copes with thousands in his youth; what may be expected in manhood?—The glory of God covered the heavens, and the earth was full of his praise, saith the prophet. Then, *about* then, mean men and liars, will receive their reward, and the saints theirs: for God will reward every man according to his works.

The glory of America has departed;—the virtue of freemen has been corrupted; and the good name of liberty has been filched from the "asylum of the oppressed" by wicked men in high places. How has the gold become dim!—Where has truth hid? and why are twenty millions of people at ease, while the Lords of the Philistines are gambling for the ark of the covenant? Remember Egypt; remember the days of old; remember dagon must fall; and remember when you slander the saints, there is a God in Israel, who will come forth out of his hiding place like a thief, and then woe to the world because of *iniquity*.

MORMONISM IN LONDON.

During the last week placards were distributed extensively throughout the metropolis, announcing that Elder G. H. Davis, from Amer-

ica, a particular friend of the notorious Joe Smith, the Mormon prophet, who our readers will remember was killed in the progress of the late riots in America, would preach a funeral service on the prophet's death, at the Assembly-rooms, Theobald's road, on last evening (Sunday,) at half-past six o'clock. At the appointed time, however, strange as the fact may appear, the room was crowded in every part, principally by respectably-attired persons, the majority being females. The person announced to be elder was seated on a platform at the end of the room, with a small table before him; on it being some books, pewter plates &c. He remained for some time with his face covered by his hands, and at intervals appeared as if engrossed in devotion. Much curiosity appeared to be excited regarding the companion of the departed prophet. The individual, who is apparently about 40 years of age, was attired in deep black. The proceedings were opened by a person coming forward and calling on the meeting to repeat some hymns, which were taken from a book marked as the *Latter day Saints' Book*, and which contained a great variety of such description of prayer. This part of the service was somewhat of a warlike nature, relating particularly to revenge for Him whose blood had been shed. The singing having concluded, the assembly joined in prayer; after which, Elder Davis, who had hitherto remained silent, rose, and having, however, stood in a very solemn manner for a few moments, as if inspired, commenced his discourse. He began by expressing a wish to God that he might be enabled to do justice to the subject. He said that his text, on which rested the principles of true religion, was "The testimony of Jesus is the spirit of prophecy."

The address occupied a considerable time; and the apparent correctness with which it was delivered was not less astonishing than the large faith of those who listened to it.

Elder Davis announced that he had been the intimate friend of that great and good man Joseph Smith, who had been martyred for the sake of God and the religion he had inculcated. He contended that religion could not exist without prophecy, and cited several texts of Scripture, which he considered formed a phalanx of truth impenetrable in support of his opinions. The subject of the present existence of prophecy having terminated, a history, both spiritual and temporal, was given of Joe Smith, or rather, as Elder Davis denominated him, Brother Smith. He was 39 years of age, when killed, stood six feet in height and weighed 212 lbs. Was the son of a farmer, and followed for some

years the occupation of his parents. To him no education had been imparted, and he could scarcely write his name, until the Lord fixed on him as the instrument by which his holy church was to be restored. He in a moment became a great and powerful man, and the Lord revealed facts to him for the redemption of the world—He accordingly, as a prophet went forth to speak the truth; but like all true propagators of the truth, was subjected to all kinds of persecution, which continued to follow him to the day of his martyrdom. The followers of the prophet, at first, added Mr. Davis, numbered but six, but they had increased to hundreds of thousands, and they were increasing in all parts of the world; for Brother Smith had foretold—and, like the ancient prophets, all his prophecies would be fulfilled—that the world would yet be filled with the truth.

Elder Davis, at some length, eulogised the departed prophet, adding that in spite of all persecution, he would toil for the redemption of the world. Already were there thousands of their number in England and Scotland, and there were also some in Ireland. The Elder concluded by asking a blessing for the followers of the prophet.—*London Morn. Adv.*

☞ Truly liberal. If all the world would "do likewise," there would soon be a reformation among men, sweet as the odors from a field of Arabian spices, and pleasant as the serenity of an unclouded morning in summer.

From the N. Y. Prophet.

REGULATIONS FOR THE PUBLISHING DEPARTMENT OF THE LATTER-DAY SAINTS IN THE EAST.

Dear Brethren:—Are you not all aware that very many, if not all, of our men, women and children are turning authors, and publishing works purporting to be illustrative of the doctrine of the saints. Some of them are badly written, and some of them are mixed with error, and very many of them which are true and useful are borrowed, in part or in full, from our standard works which are already extant, and therefore, these new vamped pieces or tracts are not particularly needed; besides, there is another consideration—vast sums are expended by men who have but little experience in publishing, and perhaps pay double for the paper and printing, and all this into the hands of those who feel no interest in our cause.

In this way thousands of dollars are drawn from the saints and from the elders, while the temple cause is neglected. All these things are out of order and must come to an end; or else those men who have experience, and whose business it is to write and publish the

truth; will have to cease and have no more to do with publishing, for they, and the others too, cannot find support in the business so as to make the works pay for themselves.

We have now three departments, duly appointed by the presidency of the church, viz: the Nauvoo office, under the management of Mr. J. Taylor, the English department, under Brother W. Woodruff, and the New York publishing department, now committed to my charge.

These three great emporiums of light, truth, and news, are quite sufficient until the work enlarges and other similar establishments are appointed by the Twelve.

The church, therefore, is hereby instructed not to patronize, purchase, or support any publication pertaining to our cause, except they emanate from one of these three offices, and under the sanction and authority of those who are appointed to manage this matter.

Let the books, tracts, periodicals, pamphlets, &c. of Mr. B. Winchester and others no longer be patronized by the saints. Let the 'Times and Seasons,' 'Neighbor,' 'Millennial Star,' and 'Prophet' be well supported, together with the standard Hymn Book, Book of Mormon, and such other works as are, or may be, published by authority as approved standards; and this will be all the church is able to do at present. Considering the tithings for the temple, and the duties of charity and hospitality which are required of them.

The public are also cautioned that no works will be considered as a standard by the saints concerning their principles except they are published by the authorities above named.

P. P. PRATT.

New York, Jan. 1st, 1845.

☞ We shall second the "regulations" of Elder Pratt: there is nothing like order in the kingdom of God.

BEWARE OF IMPOSTORS.

Daniel Botsford and Nancy his wife, who left Nauvoo about June last, are by the High Council expelled from the church of Jesus Christ of Latter-Day Saints, at Nauvoo, on complaint of their improper and erroneous efforts and course of doings to unlawfully obtain a sustenance from certain kind and hospitable members of said church, in some of the eastern branches, together with reporting certain slanderous tales respecting the leaders and church at Nauvoo.

CALVIN C. PENDLETON, Clerk.
Nauvoo, Dec. 28, 1844.

AN EPISTLE OF THE TWELVE, TO THE
CHURCH OF JESUS CHRIST OF LAT-
TER DAY SAINTS IN ALL THE
WORLD. GREETING:

BELOVED BRETHREN:—

As the purposes of God roll forth and the work of the Lord hastens to its accomplishment, it is necessary that we, as watchmen upon the towers of Zion, communicate with you from time to time, and put you in possession of such information as may be deemed necessary for your welfare, for the furtherance of the cause of God, and for the fulfilling of those great purposes which our heavenly Father has designed in the rolling forth of the dispensation of the fulness of times, 'spoken of by all the prophets since the world was.'

The Temple has progressed very rapidly since the death of our beloved Prophet and Patriarch. The diligence of those employed, and the willingness of the saints to contribute, have brought it to a state of forwardness, which has far exceeded our most sanguine expectations. You have already been informed that the capitals of the columns were all on; we have now to announce to you that by the time the spring opens we expect that every stone will be cut to complete the Temple, and it will not take long to lay them, when they are all prepared.

Great numbers of carpenters, masons, and other workmen are daily engaged in this arduous undertaking, so that not only is stone being prepared, but the sash, flooring, seats, and other things are progressing rapidly; and it is our design, if possible, so to rush the work forward that the building will be enclosed, and certain portions of it in that state of forwardness, so that we shall be prepared to commence giving the saints their endowments next fall; that the elders of Israel may be prepared by the power and spirit of the great Jehovah, to fulfill with dignity and honor, the great work devolving upon them to perform.

We wish to inform you brethren that the work in which we are engaged is great and mighty, it is the work of God and we have to rush it forth against the combined powers of earth and hell, we feel it to be an arduous undertaking whilst you, many of you have been enjoying ease, prosperity, and peace at home. we have had to combat mobs and to wade through blood to fulfill the work devolving upon us, and you: we have been exerting our energies, expended our money; and employing our time, our labor, our influence, and means for the accomplishment of this purpose; and feeling confident dear brethren, that you

would like to share with us the labor, as well as the glory, we make the following requests:

We wish all the young, middle aged, and able bodied men who have it in their hearts, to stretch forth this work with power, to come to Nauvoo, prepared to stay during the summer; and to bring with them means to sustain themselves with, and to enable us to forward this work; to bring with them teams, cattle, sheep, gold, silver, brass, iron, oil, paints and tools; and let those who are within market distance of Nauvoo bring with them provisions to sustain themselves and others during their stay. And let all the churches send all the money, cloth, and clothing, together with the raw material for manufacturing purposes; such as cotton, cotton yarn, wool, steel, iron, brass &c., &c., as we are preparing to go into extensive manufacturing operations, and all these things can be applied to the furtherance of the Temple.

There was a font erected in the basement story of the Temple, for the baptism of the dead, the healing of the sick and other purposes; this font was made of wood, and was only intended for the present use; but it is now removed, and as soon as the stone cutters get through with the cutting of the stone for the walls of the Temple, they will immediately proceed to cut the stone for and erect a font of hewn stone. This font will be of an oval form and twelve feet in length and eight wide, with stone steps and an iron railing; this font will stand upon twelve oxen, which will be cast of iron or brass, or perhaps hewn stone: if of brass, polished; if of iron, bronzed:—upon each side of the font there will be a suit of rooms fitted up for the washings. In the recesses, on each side of the arch, on the first story, there will be a suit of rooms or ante-chambers, lighted with the first row of circular windows. As soon as a suitable number of those rooms are completed we shall commence the endowment.

Brethren, inasmuch as you have long desired blessings, come up to the help of the Lord, and help to forward the work that we are engaged in; for we trust that these rooms will be finished by the first of December next, so that you may enter therein and receive wisdom, knowledge, understanding, and the power of the priesthood, which you have so long desired; that you may be prepared to go forth to the nations of the earth and build up the kingdom in all parts of the world; gather up Israel, redeem Zion; rebuild Jerusalem; and fill the whole earth with the knowledge of God.

While upon this subject we would remind the brethren of their duty in tithing according to the laws, and commandments given through

Joseph the Prophet, it is the duty of all saints to tithe themselves one tenth of all they possess when they enter into the new and everlasting covenant; and then one tenth of their interest, or income, yearly afterwards. If the brethren will attend to this strictly, and send up the sum by agents appointed by us, whose names you will see in this paper, then we shall hold ourselves responsible for all monies and properties delivered to those agents that the names of the several individuals who send their tithing by the legal agents may be entered up on the book of the law of the Lord; if this is not attended to strictly by the branches of the church abroad, they may be disappointed, when they find that they have sent their means by unauthorized agents, who have not made returns to the Trustees, and their names are not recorded as they would have been if they had hearkened to counsel. On the subject of regular appointed agencies we would refer you to an article written by the Trustees, Bishops Whitney and Miller, and published in the Times and Seasons of December.

We would further say to the brethren that if there should be any of the churches to whom these agents do not come, let them send their means by honest men whom they may select from among themselves, and in whom they can place confidence; but we cannot be responsible for the conduct of any agents that we do not send, and can only give credit for that we receive. And as the churches abroad have been much imposed upon by designing men, without authority, we would warn them against such persons, and advise them not to pay their funds to traveling elders and others without a written authority from us to which shall be attached the private seal of the Twelve and their names published as above stated. Those men that we shall select for agents will be men of honor, men of integrity and respectability, in whom we can confide, and who are responsible, and able, and willing to enter into bonds for the faithful performance of their duty. This course will prevent those many impositions which have heretofore been practiced by villians wearing the garb of saints, and place the churches in a situation that they can forward their tithings with safety.

There is now in the city eight of the Twelve all in good health and spirits; our city is progressing, and the work of the Lord is rolling forth with unprecedented rapidity.

Thus, dear brethren, we have given you, in part, some of the measures and calculations, which we mean to carry into effect for your salvation, and for the furtherance of the salvation of the world. We have commenced a new

year, and, as the Lord says; "All victory and glory is brought to pass unto you through diligence, faithfulness and prayers of faith," so we cannot but hope, that you will renew your exertions, your prayers, and your tithings, for the benefit of Zion, that she may arise and shine, for the good of all people.

We cannot say every thing in one short epistle, therefore, from time to time, as the Lord puts into our hearts instructions, we shall give them unto you; solemnly praying that you will increase your faith, double your diligence, walk by light and obedience, and be instant in season, to do the will of our Father in heaven:—Beware of ungodly men, who creep among you unawares; they are clouds without water, driven about by winds, and will finally be blown into outer darkness.

Our counsel to the travelling Elders abroad is for them to return to Nauvoo by the 6th of April, to Conference, or as soon as possible afterwards, and before they leave, it will be necessary for them to ordain good and wise men to preside over the branches during their absence.

May the grace of our Lord Jesus Christ, a veneration for the names of the first martyrs, first elders, and first prophets of the nineteenth century, inspire your hearts, to hear counsel, to keep counsel, to practice holiness, live the life of Saints, and "die the death of the righteous, that your last end may be like his."

Done in council, at Nauvoo, this 14th day of January 1845.

BRIGHAM YOUNG, *Pres't.*

WILLARD RICHARDS, *Clk'r.*

TO WHOM IT MAY CONCERN.

This may certify that William Snow, Lorenzo Snow, Benjamin Brown, Franklin D. Richards, Edwin D. Wooley, Elisha H. Groves, Willard Snow, Alvah L. Tippets, Elijah Fordham, Jonathan H. Hale, Erastus Snow, Winslow Farr, David Pettigrew, Charles C. Rich, William Perkins, Andrew H. Perkins, David Evans, Alexander Williams, William Ghcen, Aaron Johnson, Stephen Markham, Evan M. Green, Jonathan Dunham, John Pack, [William Hyde, Jacob Foutz, William Moss, Martin H. Peck, James Newberry, Jonathan C. Wright, Noah Packard, Joseph W. Johnson, Jacob G. Bigler, Dominicus Carter, Edmund Fisher, Lorenzo Young, Stephen Litz, Henry G. Sherwood, Elam Luddington, David H. Reddie'd, Ezra T. Benson, Jesse D. Hunter, Ormus E. Bates, Thos. Pearson, Pelatiah Brown, and Jedediah M. Grant, have been appointed by the proper authorities of the Church of Jesus Christ of Latter Day Saints, agents, to collect donations and tithings for the Temple in the city of Nauvoo, and for other

purposes; and have complied with all necessary requirements by entering into bonds to our entire satisfaction. We hope they will be received as such by all people wherever they may travel.

We hope also that the brethren will have confidence in them, inasmuch as we hold ourselves responsible to credit on the Book of the Law of the Lord, for all donations put into their hands, to the names of the donors, on their tithing.

Inasmuch as this is a very good opportunity, and inasmuch as we feel very anxious that all should double their exertions in order to finish the building of the Temple the next season, that the saints may receive their endowment; we hope the saints universally will embrace the opportunity, and donate liberally, that they may the more speedily receive their reward, for great things depend on our finishing the building of the Temple with speed.

In trading for farms, or exchanging for farms here, we would caution the brethren against doing any business with any other persons than our regularly authorized agents, as all kinds of fraud has been practised upon the brethren abroad by swindlers professing to be Latter-Day Saints, as great friends to the saints, and to be acting for the church. By taking this course the brethren will be sure that their business will be done correct, and they will be saved from those many impositions which are daily being practiced upon the unwary.

We have the honor to be your humble servants and brethren in the faith of Christ,

N. K. WHITNEY,
GEO. MILLER,

Trustees in trust for the Church of Jesus Christ of Latter-Day Saints.

EXCHANGE FARMS.

We are informed that many of the Latter-day Saints, in Iowa in several counties in this state, in Indiana, in Ohio, Pennsylvania, New York, Michigan, and other places, have farms that they wish to exchange for property, or farms in the vicinity of Nauvoo, or in Hancock county. This is all right, and now is the time to do it. Send on the description of your property, and what you want in exchange, and bargains can be made. Have your farms advertised in the Nauvoo Neighbor, and your business can be transacted through the medium of the regularly appointed agents of the church, that go out from Nauvoo to all parts of the United States. The present is certainly a fair opportunity to exchange farms, and we hope the saints will improve it.

CONFERENCE MINUTES.

Minutes of a special Conference of the Cincinnati branch of the church of Jesus Christ of Latter-day Saints, held on the 8th day of December, 1844.

There were present; one high priest, two seventies, one elder and one teacher.

Elder J. W. Crippin was called to the chair, and Elder Thomas Derby appointed Clerk.

Conference was opened at 11 o'clock A. M. A hymn was sung, and the President addressed the throne of grace. After which a short discourse was delivered by the President on the necessity of union in order to carry forth the work of the Lord in this part of his vineyard. He went on to show the bad effects of disunion and the good effects of union by referring to sacred and profane history, for examples that disunion had been the cause of all divisions which had ever taken place, both in the political and religious world. And that great things had been accomplished by unity of effort: as an example he referred to our forefathers in their struggle for liberty.

The President then stated the object of the Conference which was to ascertain how the saints stood in regard to the expulsion of Elder Rigdon, as some of the members of the branch had manifested a disposition in favor of Elder Rigdon as president of the church, in opposition to the Twelve, thereby causing contention and disunion in the branch.

He stated also, that those who were in favor of the present organization under the Twelve, could not fellowship those who opposed them. And also that it was necessary that the minds of the saints should be had, in order to produce a union, establish order, and stop controversy in our prayer meetings.

The President then called on each member present to state his mind concerning this matter, and they were all in favor of the Twelve being the leaders of this last kingdom, until the great God in his infinite wisdom shall see fit to do otherwise.

We now proceed to state the resolutions that was drawn up by a council of elders, Crippin, Derby, Pugh, Merryweather, and a high priest from Nauvoo, on the third of December, 1844; and passed almost unanimously by the branch in conference, on the 8th: viz:

Resolved, that we will not permit any one to preach in this branch, who is not decidedly and unequivocally in favor of the present organization, under the Twelve.

Resolved, that we will carry out the measures of our martyred brethren, Joseph and Hy-

rum, in subjection to the counsel of higher authorities.

Resolved, that all those who absent themselves from our sacrament meetings, we consider weak in the faith.

Conference adjourned until December, 15th.

Conference met pursuant to adjournment, and opened with singing and prayer by Elder Thomas Derby. The President then stated the object of the conference for the benefit of those that were not present at the previous meeting. We then ascertained the minds of the residue of the members, which terminated in favor of the Twelve.

The conference then dropped sister Rebecca Ann Wire, according to her own request as she could not believe in the Twelve.

Conference then adjourned.

J. W. CRIPPIN, Pres't.

Thomas Derby, Clerk.

TO THE LADIES AND GENTLEMEN OF ST. LOUIS.

RESPECTED FRIENDS:—

Your attention is herewith invited to the building of the TEMPLE OF GOD, in the city of Nauvoo, Illinois. That noble edifice is now in a forward state of erection, and its walls, thus far, have been reared in 'troublesome times,' and ere the altar was completed, the life-blood of victims, the first-born of our race, was shed by the priests of Baal, who thought to do God a service.

Hitherto have we had to labor upon the building with one hand, and wield the sword with the other, to parry the thrusts of mobocrats, and keep marauders at bay. Our wealth was not great in the beginning, and we have had a defensive war to maintain ever since the foundation stone was laid. It is true that our first leaders are fallen in the contest, and while their blood cries from the floor of Carthage jail into the ears of the Lord of Sabaoth, and throws the crimson blush of guilt upon the plighted faith of the State, to perpetuate the memory of the disgraceful and murderous deed, we wish the top-stone of our Temple to be brought forth to celebrate the worship of Almighty God, and to perpetuate the memory of those noble martyrs, who voluntarily laid down their lives for their brethren.

Though these obstacles have been thrown in our way, our purpose is not changed, neither is our zeal abated. But after having fallen among thieves—been beaten and bruised—neglected by the Levite, and spurned at by the priest, we would ask if there are not good Samaritans in St. Louis that will pour in a little of the mammon of unrighteousness to aid us in completing our house of worship?

Should any be inclined to put forth a helping hand, the bearer of this, Mr.

who is duly authorized, will take your name, and the amount you donate for the above purpose, in his memorandum, which will be transcribed upon a large book designed to be kept in the archives of the Temple, and to be accessible to all, that when curiosity or other cause may lead any one to examine that has donated, he will find his name there recorded, together with the sum that he has given.

Done in conformity with the wishes of the Temple Committee in the city of Nauvoo.

JAMES RILEY,

Presiding Elder of the Latter-Day Saints in St. Louis.

MAHOMETANISM.

That our Elders and readers may understand a little about Turkish religion, we extract the following sketch from the 'Universal Traveller.'

'The religion of European Turkey is the Mahometan, Christian, and Jewish. The Christian embraces the Armenian, Catholic, and Greek churches. Mahometanism, however, is the prevailing faith, and its professors, acting upon the principle of exclusion inculcated in the Koran, regard with disdain and aversion, all who adopt a different faith.

The Koran is the bible of the Mahometans. It was the work, as our readers well know, of Mahomet, the founder of this religion, who was born in Mecca, A. D. 569. In his youth he was a travelling merchant. His fortunes and influence were established by his marriage of a rich widow by the name of Cadijah, in whose service he had been employed. At the age of forty, he began to promulgate his religion, which, partaking somewhat of Judaism and Christianity, has been called a 'Christian heresy.' In successive years, he published portions of the Koran, as suited his convenience, accommodating his revelations to exigences as they occurred. At first, his success was small, his converts few; but at length he gathered strength, made himself master of Arabia, and now for more than twelve hundred years, Mahometanism has prevailed to a great extent in Asia, and also in Africa. Turkey in Europe is one of its strongholds.

The Koran inculcates the belief of six articles or commandments.

1st. The belief in one only God.

2d. The belief in Mahomet's apostolical character.

3d. The observance of the Ramazan Fast.

4th. The practice of the five prayers and ablations.

5th. The application of two and a half per cent, of property to the poor.

6th. The performance of the pilgrimage to Mecca.

POETRY.

For the Times and Seasons.

A VOICE FROM THE PROPHET.

"COME TO ME."

BY W. W. PRELPS, ESQ.

—TUNE—"Indian Hunter."—

Come to me, will ye come to the saints that have died,—
To the next better world, where the righteous reside;
Where the angels and spirits in harmony be
In the joys of a vast Paradise? Come to me.

Come to me where the truth and the virtues prevail;
Where the union is one, and the years never fail;
Where a heart can't conceive, nor a nat'l eye see,
What the Lord has prepar'd for the just: Come to me.

Come to me where there is no destruction or war;
Neither tyrants, or mobbers, or nations afar;
Where the system is perfect, and happiness free,
And the life is eternal with God: Come to me.

Come to me, will ye come to the mansions above,
Where the bliss and the knowledge, the light, and the love,
And the glory of God, do eternally be?
Death, the wages of sin, is not here: Come to me.

Come to me, here are Adam and Eve at the head
Of a multitude, quicken'd and rais'd from the dead:
Here's the knowledge that was, or that is, or will be—
In the gen'l assembly of worlds: Come to me.

Come to me; here's the myst'ry that man hath not seen;
Here's our Father in heaven, and Mother, the Queen;
Here are worlds that have been, and the worlds yet to be;
Here's eternity,—endless; amen: Come to me.

Come to me all ye faithful and blest of Nauvoo:
Come ye Twelve, and ye High Priests, and Seventies, too;
Come ye Elders, and all of the great company;—
When you've finish'd your work on the earth: Come to me.

Come to me; here's the future, the present and past:
Here is Alpha, Omega, the first and the last;
Here's the fountain, the "river of life," and the Tree;
Here's your Prophet & Seer, JOSEPH SMITH: Come to me.

THE MAID OF JUDAH.

Again shall the children of Judah sing,
The lay of a happier time,
And strike the harp with the golden string,
'Neath the sun of an eastern clime:
This was the lay of a Jewish maid,
Though not in her own father's bower;
So sweetly she sung, as in sadness she stray'd,
O'er the ruins of Babylons-towers.
Again shall the children, &c.

O where are the sons of thine ancient race,
Who the bow and the javelin did bear;
Fallen is that city, whose wreck I now trace,
Though it once was so lovely and fair.
The green grass grows o'er that fertile spot,
Where once grew the loveliest of flowers;
Land of my kindred thou'lt ne'er be forgot,
Whilst the ruins remain of thy towers.
Again shall the children, &c.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI. No 2.] CITY OF NAUVOO, ILL., FEB 1, 1845. [WHOLE No. 110.

HISTORY OF JOSEPH SMITH.

(Continued.)

The same day I received the following

Revelation; given June, 1833.

Verily thus saith the Lord unto you, whom I love, and whom I love I also chasten, that their sins may be forgiven, for with the chastisement I prepare a way for their deliverance, in all things out of temptation: and I have loved you: Wherefore ye must needs be chastened, and stand rebuked before my face, for ye have sinned against me a very grievous sin, in that ye have not considered the great commandment in all things, that I have given unto you, concerning the building of mine house, for the preparation wherewith I design to prepare mine apostles to prune my vineyard for the last time, that I may bring to pass my strange act, that I may pour out my Spirit upon all flesh. But behold, verily I say unto you, there are many who have been ordained among you, whom I have called, but few of them are chosen: they who are not chosen have sinned a very grievous sin, in that they are walking in darkness at noon-day; and for this cause, I gave unto you a commandment, that you should call your solemn assembly; that your fastings and your mourning might come up into the ears of the Lord of Sabaoth, which is, by interpretation, the Creator of the first day; the beginning and the end.

Yea, verily I say unto you, I gave unto you a commandment, that you should build an house, in the which house I design to endow those whom I have chosen with power from on high: for this is the promise of the Father unto you: therefore I commanded you to tarry, even as mine apostles at Jerusalem; nevertheless my servants sinned a very grievous sin; and contentions arose in the school of the prophets, which was very grievous unto me, saith your Lord: therefore I sent them forth to be chastened.

Verily I say unto you, it is my will that you should build an house: if you keep my commandments, you shall have power to build it; if you keep not my commandments the love of the Father, shall not continue with you: therefore you shall walk in darkness. Now here is wisdom and the mind of the Lord: let the house be built, not after the manner of the world, for I give not unto you, that ye shall live after the manner of the world: therefore let it be built after the manner which I shall show unto three of you, whom ye shall appoint and ordain unto this power. And the size thereof shall be fifty and five feet in width, and let it be sixty-five

feet in length, in the inner court thereof; and let the lower part of the inner court be dedicated unto me for your sacrament offering, and for your preaching; and your fasting; and your praying, and the offering up your most holy desires unto me, saith your Lord. And let the higher part of the inner court, be dedicated unto me for the school of mine apostles, saith Son Ahman; or in other words, Alphas; or, in other words, Omegas; even Jesus Christ your Lord. Amen.

A conference of high priests convened in the translating room in Kirtland on the third of June, and the first case presented was that of Doctor P. Hurlbut, who was accused of unchristian conduct with the women, while on a mission to the east: on investigation it was decided that his commission be taken from him, and that he be no longer a member of the church of Christ.

The next case before the conference was to ascertain what should be the dimensions or size of the house, that is to be built for a house of worship and the school of the prophets, and received a revelation on the size of the house.—The word of the Lord was, that it shall be fifty five feet wide, and sixty-five feet long, in the inner court; and the conference appointed Joseph Smith jr., Sidney Rigdon and Frederick G. Williams to obtain a draft or construction of the inner court of the house.

On the 4th, a similar conference assembled at the same place, and took into consideration how the French farm could be disposed of. The conference could not agree who should take charge of it, but all agreed to enquire of the Lord; accordingly we received the following:

Revelation to Enoch, June, 1833.

Behold, I say unto you, here is wisdom whereby ye may know how to act concerning this matter: for it is expedient in me that this stake that I have set for the strength of Zion, should be made strong; therefore, let my servant Ashadah take charge of the place which is named among you, upon which I design to build mine holy house: and again let it be divided into lots according to wisdom, for the benefit of those who seek inheritances, as it shall be determined in council among you. Therefore, take heed that ye see to this matter, and that portion that is necessary to benefit mine order, for the purpose of bringing forth my word to the children of men, for behold verily I say unto you, this is the most expedient in me, that my word should go forth unto the children of men, for

the purpose of subduing the hearts of the children of men, for your good; even so. Amen.

And again, verily I say unto you, it is wisdom and expedient in me, that my servant Zombre, whose offering I have accepted, and whose prayers I have heard; unto whom I give a promise of eternal life inasmuch as he keepeth my commandments from henceforth; for he is a descendant of Seth, and a partaker of the blessings of the promise made unto his fathers. Verily I say unto you, it is expedient in me that he should become a member of the order, that he may assist in bringing forth my word unto the children of men: therefore ye shall ordain him unto this blessing: and he shall seek diligently to take away incumbrances, that are upon the house named among you, that he may dwell therein; even so. Amen.

And Zombre was ordained by the conference to the high priesthood, and admitted according to the revelation.

June 6th. A conference of high priests assembled, and chose Orson Hyde a clerk to the presidency of the high priesthood. This conference was more especially called to counsel the committee, who had been appointed to take the oversight of the building of the house of the Lord. The conference voted that the committee, (Reynolds Cahoon, Jared Carter, and Hyrum Smith,) proceed immediately to commence building the house; or, to obtaining materials, stone, brick, lumber, &c, for the same.

Doctor Hurlbut being dissatisfied with the decision of the council on his case, presented the following appeal:

I Doctor P. Hurlbut, having been tried before the bishop's council of high priests on a charge of unchristian-like conduct with the female sex, and myself being absent at the time, and considering that strict justice was not done me, I do, by these presents, most solemnly enter my appeal unto the president's council of high priests, for a re-hearing, according to the privilege guaranteed to me in the laws of the church, which council is now assembled in the school room, in Kirtland, this 21st day of June, 1833.

It was voted by the council present, when this was received, that Brother Hurlbut be granted a re-hearing; and after prayer, (which was customary at the opening of all councils of the church,) the council proceeded to ordain two high priests, to make out the number, (12) that the council, or church court, might be organized. Brothers John and William Smith were ordained under the hands of Elder Rigdon, by the choice of the council.

Brother Hurlbut's case was then laid before the court, and the testimony against him, given

in by Orson Hyde and Hyrum Smith, and duly investigated. The decision of the court was that Brother Hurlbut should be forgiven, because of the liberal confession which he made. This court also decided that the bishop's council decided correctly on the case, and that Brother Hurlbut's crime was sufficient to cut him off from the church; but on his confession he was restored.

The president's court, also took Brother Daniel Copley's priest's license and membership from him, because he refused to fulfil his mission according to the council of the high priesthood of the holy order of God. June 21st.

June 23rd. Brother Doctor P. Hurlbut was called in question, by a general council; and Brother Gee, of Thompson, testified that Brother Hurlbut said that he deceived Joseph Smith's God, or the spirit by which he was actuated, &c. There was also corroborating testimony brought against him, by Brother Hodges, and the council cut him off from the church.

The names of the temples to be built on the painted squares, as represented on the plot of the city of Zion, which is now about to be forwarded thither: numbers, 10, 11, and 12, are to be called, house of the Lord, for the presidency of the High and Most Holy priesthood, after the order of Melchisedec, which was after the order of the Son of God, upon Mount Zion, city of the New Jerusalem. Numbers, 7, 8, 9; the sacred apostolic repository, for the use of the bishop. Numbers, 4, 5, and 6; the holy evangelical house, for the high priesthood of the holy order of God. Numbers, 1, 2, and 3; the house of the Lord, for the elders of Zion, an ensign to the nations. Numbers, 22, 23, and 24; house of the Lord for the presidency of the high priesthood, after the order of Aaron, a standard for the people. Numbers, 19, 20 and 21; house of the Lord, for the high priesthood after the order of Aaron, the law of the kingdom of heaven, messenger to the people. Numbers, 16, 17, and 18; house of the Lord for the teachers in Zion, messenger to the church. Numbers, 13, 14, and 15; house of the Lord for the deacons in Zion, helps in government. Underneath must be written on each house,

HOLINESS TO THE LORD.

June 24, 1833.

A council of the elders of the church was held at Westfield, the same day. Elder Gladden Bishop was president, and Brother Chester L. Heath clerk. Brother Paul entered a complaint against Brother James Higby, an elder, for circulating false and slanderous reports, and not observing the order of the gospel, and presented evidence unimpeachable, to substantiate the same to the satisfaction of the council.

cit; from which, and from Brother Higby's own mouth, and the spirit he showed, he was declared guilty by the council, and he was cut off from the church. The council then demanded his license, and the church book, which he utterly refused to give up; therefore, resolved that the proceedings of the council be sent to Kirtland; and noted among the church-cs. Copied into the Kirtland record, June 29, 1833.

An explanation of the plot of the city of Zion, sent to the brethren in Zion, the 25th of June, 1833:

This plot contains one mile square, all the squares of the plot contain ten acres each, being forty rods square. You will observe that the lots are laid off alternately in the squares; in one square running from the south and north to the line through the centre of the square; and in the next, the lots run from the east and west to the centre line. Each lot is four perches in front, and twenty back, making one half of an acre in each lot, so that no one street will be built on, entirely through the street; but, one square the houses will stand on one street, and on the next one, another, except the middle range of squares, which runs north and south, in which range are the painted squares.

The lots are laid off in these squares north and south, all of them; because these squares are forty perches by sixty, being twenty perches longer than the other, their greatest length being east and west, and by running all these squares, north and south, it makes all the lots in the city of one size.

The painted squares in the middle are for public buildings. The one without any figures is for store-houses for the bishop, and to be devoted to his use. Figure first is for temples for the use of the presidency; the circles inside of the square, are the places for the temples. You will see it contains twelve figures, two are for the temples of the lesser priesthood. It is also to contain twelve temples. The whole plot is supposed to contain from fifteen to twenty thousand people: you will therefore see that it will require twenty four buildings to supply them with houses of worship, schools &c.; and none of these temples are to be smaller than the one of which we send you a draft. This temple is to be built in the square marked figure first; and to be built where the circle is, which has a cross on it; on the north and south of the plot where the line is drawn, is to be laid off for barns, stables, &c., for the use of the city; so that no barns or stables will be in the city among the houses; the ground to be occupied by these, must be laid off according to wisdom.

On the north and south are to be laid off the farms for the agriculturist, and sufficient quantity of land to supply the whole plot; and if it cannot be laid off without going too great a distance from the city, there must also be some laid off on the east and west.

When this square is thus laid off and supplied, lay off another in the same way, and so fill up the world in these last days; and let every man live in the city for this is the city of Zion. All the streets are of one width, being eight perches wide. Also, the space round the outer edge of the painted squares, is to be eight perches between the temple and the street on every side.

No one lot, in this city, is to contain more than one house, and that to be built twenty five feet back from the street, leaving a small yard in front, to be planted in a grove, according to the taste of the builder; the rest of the lot for gardens, &c.; all the houses to be built of brick and stone.

The names of the temples to be built the same as written, June 24th, except a transposition under numbers 19, 20, and 21, thus: house of the Lord, the law of the kingdom of heaven, and messenger to the people; for the high priesthood after the order of Aaron.

The scale of the plot is forty perches to the inch.

A description of the house of the Lord, which is to be built first, in Zion:

This house of the Lord for the presidency, is eighty seven feet long, and sixty one feet wide, and ten feet taken off of the east end for the stairway, leaves the inner court, seventy eight feet by sixty one, which is calculated and divided for seats in the following manner, viz: The two aisles four feet wide each; the middle of the pews, are eleven feet ten inches long, and three feet wide each; and the two lines drawn through the middle, are four inches apart; in which space a curtain is to drop at right angles, and divide the house into four parts if necessary. The pews of the side blocks are fourteen and a half feet long and three feet wide. The five pews in each corner of the house, are twelve feet six inches long. The open spaces, between the corner and side pews are for fire places; those in the west are nine feet wide, and the east ones are eight feet and eight inches wide, and the chimney carried up in the wall where they are marked with a pencil.

The pulpit in the west end of the house is to be occupied by the high priesthood, as follows: Number one, is for the president and his council. Number two, is for the bishop and his council. Number three for the high priests;

and number four for the elders: each of these are eight feet long, containing three coves or stands for the respective speakers; and those seats opposite them are for visiting officers, who are to occupy seats according to their respective grades. The two spaces in the middle are stairs two feet wide. The middle pulpit is to be elevated; the first seats one foot, the second two feet, the third three feet, and the fourth four feet. And those upon each side are also to be elevated: the first one eight inches, the second sixteen, the third twenty four, the fourth thirty two inches. The corner seats are to be occupied by singers and elevated; the first seat six inches, the second twelve, the third eighteen, the fourth twenty four, and the fifth thirty two inches.

The pulpit in the east end of the house is to be occupied by the lesser priesthood. Number one is for the presidency of the lesser priesthood; number two for the priests; number three for the teachers; and number four for the deacons; and the seats by their sides, are also to be occupied by visiting officers; each one opposite his respective grade, &c. The pulpits are to be done off with panel work, in the best workmanlike manner, and the building to be composed of stone and brick of the best kind. The side view represents five windows in each story. The windows are to have each forty eight lights, of seven by nine glass, six one way and eight the other; the sides and lintels of the windows to be of hewn stone; and on the top of the lintel is to be a gothic top, as you see, but the windows must have a lintel; and so with the outside doors, all with gothic tops.

Make your house fourteen feet high between the floors. There will not be a gallery but a chamber; each story to be fourteen feet high, arched over head, with an elliptic arch, over each of the stories. Let the under part, or foundation of the house, be of stone, let it be raised sufficiently high to admit of banking up so high as to admit of a descent every way from the house, so far as to divide the distance between this house, and the one next to it. On the top of those stone, and above the embankment, let there be two rows of hewn stone, and then commence the brick on the hewn stone.—The entire height of the house, twenty eight feet, each story being fourteen feet; make the wall a sufficient thickness for a house of this size.

Observe particularly that as there are pulpits at each end of the house, the backs of the congregation must be to one of them, and they will want occasionally to change. In order for this, the house must have pews instead of slips,

and in the pews let the seats be loose, so as to slip from one side of the pew to the other, so as to face either pulpit, as occasion may require.

The end view represents five windows of the same size as the side, the middle windows excepted, which is to be the same, with the addition of side lights. This middle window is designed to light both above and below, as the upper floor is to be laid off in the same way as the lower, and arched overhead, with curtains, or vails, as before mentioned.

You will be careful to have hooks and rings to suspend your vails on, so that they can be let down or raised at any time, at pleasure.—Also, as you see, the pulpits are, to have four seats, one rising above another; for instance, the elder's seat is the lowest, next comes the high priests, next the bishop's; so each of these must have a veil that is suspended on the upper floor, so as to be let down; which will at any time when necessary be let down, and shut off each stand or seat by itself.

The doors are to be five feet wide, and nine feet high, and to be in the east end of the house. The west end is to have no doors, but in other respects to be like the east, except the windows are to be opposite the alleys which run east and west. The roof of the house to have one fourth pitch, the door to have gothic top, as the windows. The shingles of the roof to be painted before they are put on. There is to be a fan light, as you see. The windows and doors are all to have venetians; a belfry in the east end, and a bell of very large size.—June 25th, 1833.

Extracts from H. C. Kimball's Journal.

[Continued.]

One circumstance that occurred while we were traveling in Indiana, I will here mention, concerning some spies who came into our camp. One day while we were eating dinner three gentlemen came riding up on very fine looking horses and commenced their inquiries of various ones concerning our traveling in so large a body, asking where we were from, and where we were going. The reply was as usual some from the State of Maine, another would say, I am from York state, some from Massachusetts, some from Ohio, and some replied, we are from the east, and as soon as we have done eating dinner we shall be going to the west again. They then addressed themselves to Doctor Williams to see if they could find out who the leader of the camp was. The Doctor replied, we have no one in particular. They asked if we had not a general to take the lead

of the company? The reply was, no one in particular. But said they, is there not some one among you who you call your captain, or leader, or superior to the rest? He answered, sometimes one and sometimes another takes charge of the company so as not to throw the burthen upon any one in particular. These same spies who had come from the west passed us that same day, or the next.

On Monday, June 2nd, we crossed the Illinois river. The enemies had threatened that we should not pass over here, but we were ferried across without any difficulty. Here we were counted by the ferryman, and he declared we were five hundred in number, although there was only about one hundred and fifty of us. Our company had increased since we started from Kirtland, in consequence of many having volunteered and joined us from the different branches of the church, through which we had passed in our journey. We camped on the bank of the river until next day.

On Tuesday the 3rd, we went up, several of us, with Joseph Smith jr. to the top of a mound on the bank of the Illinois river, which was several hundred feet above the river, and from the summit of which we had a pleasant view of the surrounding country: we could overlook the tops of the trees, on to the meadow or prairie on each side the river as far as our eyes could extend, which was one of the most pleasant scenes I ever beheld. On the top of this mound there was the appearance of three altars, which had been built of stone, one above another, according to the ancient order; and the ground was strewn over with human bones. This caused in us very peculiar feelings, to see the bones of our fellow creatures scattered in this manner, who had been slain in ages past. We felt prompted to dig down into the mound, and sending for a shovel and hoe, we proceeded to move away the earth. At about one foot deep we discovered the skeleton of a man, almost entire; and between two of his ribs we found an Indian arrow, which had evidently been the cause of his death. We took the leg and thigh bones and carried them along with us to Clay county. All four appeared sound. Elder B. Young has yet the arrow in his possession. It is a common thing to find bones thus drenching upon the earth in this country.

The same day, we pursued our journey.—While on our way we felt anxious to know who the person was who had been killed by that arrow. It was made known to Joseph that he had been an officer who fell in battle, in the last destruction among the Lamanites, and his name was Ze'ph. This caused us to rejoice much, to think that God was so mindful of us

as to show these things to his servant. Brother Joseph had enquired of the Lord and it was made known in a vision.

This day, June 3rd, while we were refreshing ourselves and teams, about the middle of the day, Brother Joseph got up in a wagon and said, that he would deliver a prophecy. After giving the brethren much good advice, exhorting them to faithfulness and humility, he said, the Lord had told him that there would a scourge come upon the camp, in consequence of the fractious and unruly spirits that appeared among them and they should die like sheep with the rot; still if they would repent and humble themselves before the Lord, the scourge in a great measure might be turned away; but, as the Lord lives, this camp will suffer for giving way to their unruly temper, which afterwards actually did take place to the sorrow of the brethren.

The same day when we had got within one mile of the Snyc, we came to a very beautiful little town called Atlas. Here we found honey for the first time on our journey, that we could buy; we purchased about two thirds of a barrel. We went down to the Snyc and crossed over that night in a ferry boat. We camped for the night on the bank of the Snyc. There was a great excitement in the country through which we had passed, and also ahead of us; the mob threatened to stop us. Guns were fired in almost all directions through the night.—Brother Joseph did not sleep much, if any, but was through the camp, pretty much during the night.

We pursued our journey on the 4th, and camped on the bank of the Mississippi river.—Here we were somewhat afflicted and the enemy threatened much that we should not cross over the river out of Illinois into Missouri. It took us two days to cross the river, as we had but one ferry boat, and the river was one mile and a half wide. While some were crossing, many others spent their time in hunting and fishing, &c. When we had all got over, we camped about one mile back from the little town of Louisiana, in a beautiful oak grove, which is immediately on the bank of the river. At this place there was some feelings of hostility manifested again by Sylvester Smith, in consequence of a dog growling at him while he was marching his company up to the camp, he being the last that came over the river.—The next morning Brother Joseph said that he would descend to the spirit that was manifested by some of the brethren, to let them see the folly of their wickedness. He rose up and commenced speaking, by saying, "if any man insults me, or abuses me, I will stand in my own

defence at the expense of my life; and if a dog growl at me, I will let him know that I am his master." At this moment Sylvester Smith, who had just returned from where he had turned out his horses to feed, came up, and hearing Brother Joseph make those remarks, said, "if that dog bites me, I'll kill him."—Brother Joseph turned to Sylvester and said, "if you kill that dog, I'll whip you," and then went on to show the brethren how wicked and unchristianlike such conduct appeared before the eyes of truth and justice.

On Friday the 6th, we resumed our journey. On Saturday the 7th, at night, we camped among our brethren at Salt river, in the Allred settlement, in a piece of woods by a beautiful spring of water and prepared for the Sabbath. On the Sabbath we had preaching. Here we remained several days, washing our clothes, and preparing to pursue our journey. Here we were joined by Hyrum Smith and Lyman Wight with another company. The camp now numbered two hundred and five men, all armed and equipped as the law directs. It was delightful to see the company, for they were all young men with one or two exceptions, and in good spirits.

We were now re-organised, according to the following order: Lyman Wight was chosen general of the camp; then Brother Joseph chose twenty men out of the camp for his life guard, I being one of the number. Brother George A. Smith was Brother Joseph's armor bearer; Hyrum Smith was chosen captain of the life guard. The remainder of the camp was organised into companies as before stated. We had twenty-five wagons, two horses in each and some three. One day while we remained here, our general marched us out on a large meadow or prairie.—He then proceeded to inspect us and examine our firelocks, &c.; afterwards we marched in platoons and an object being placed, we discharged our pieces in order to try them. We were drilled about half a day and then returned to the camp.]

On the 12th, we again resumed our march: many of the inhabitants went with us several miles; they seemed to have much respect for us. We traveled about fourteen miles, and camped on a large prairie.

Friday the 13th, my horses got loose and went back ten miles, with others. I pursued after them and returned back to the camp in about two hours. We tarried in the middle of this prairie which is about twenty eight miles across, on account of a rupture which took place in the camp. Here F. G. Williams and Roger Orton, received a very serious chastisement from Brother Joseph, for not obeying or-

ders previously given. The chastisement given to Roger Orton, was given more particularly for suffering me to go back after the horses, as I was one of Joseph's life guard, and it belonged to Roger to attend to the team; but, as the team was my own and I had had the care of it all through, he still throwed the care on me, which was contrary to orders, inasmuch as the responsibility rested upon him to see to the team: In this place further regulations were made in regard to the organization of the camp.

A day or two after this Bishop Partridge met us direct from Clay county, as we were camping on the bank of the Waccondah river in the woods. We received much information from Brother Partridge concerning the hostile feelings and prejudices that existed against us in Missouri in all quarters. It gave us great satisfaction to receive intelligence from him, as we were in perils, and threatened all the while.—I will here mention one circumstance that transpired during our stay at this place, which was, that of Brother Lyman Wight baptising Dean Gou'd as he was not previously a member of the church yet had accompanied us all the way from Kirtland.

We pursued our journey and followed the bank of the river for several miles. As we left the river and came into a very beautiful prairie Brother William Smith, one of the Twelve, killed a very large deer, which made us some very nourishing soup, and added to our comfort considerably.

On Wednesday the 18th at night we camped one mile from the town of Richmond, Ray co. On Thursday the 19th, we arose as soon as it was light and passed through the town before the inhabitants were up. As Luke Johnson and others, were passing through before the teams came along, Brother Luke observed a black woman in a gentleman's garden near the road. She beckoned to him and said, "come here massa," She was evidently much agitated in her feelings. He went up to the fence and she said to him, there is a company of men laying in wait here who are calculating to kill you this morning as you pass through. This was nothing new to us as we had been threatened continually through the whole journey, and death and destruction seemed to await us daily. This day we only traveled about fifteen miles. One wagon broke down; and the wheels run off from others, and there seemed to be many things to hinder our progress, although we strove with all diligence to speed our way forward. Our intentions were, when we started to go through to Clay county that day, but all in vain. This night we camped on an elevated piece of land between the two branches

of the Fishing river, the main branch of which was formed by seven small streams or branches, these being two of them. Just as we halted and were making preparations for the night, five men rode into the camp, and told us we should see hell before morning, and such horrible oaths as came from their lips, I never heard before. They told us that sixty men were coming from Richmond, Ray county, who had sworn to destroy us, also, seventy more were coming from Clay county, to assist in our destruction. These men were armed with guns, and the whole country was in a rage against us, and nothing but the power of God could save us. All this time the weather was fine and pleasant. Soon after these men left us we discovered a small black cloud rising in the west; and not more than twenty minutes passed away before it began to rain and hail, but we had very little of the hail in our camp. All around us the hail was heavy; some of the hailstones, or rather lumps of ice, were as large as hens eggs. The thunders roared with awful majesty, and the red lightnings flashed through the horizon, making it so light that I could see to pick up a pin almost any time through the night; the earth quaked and trembled, and there being no cessation it seemed as though the Almighty had issued forth his mandate of vengeance. The wind was so terrible that many of our tents were blown over and we were not able to hold them; but there being an old meeting house close at hand, many of us fled there to secure ourselves from the storm. Many trees were blown down, and others twisted and wrung like a withe. The mob came to the river, two miles from us; and the river had risen to that height that they were obliged to stop without crossing over. The hail fell so heavy upon them that it beat holes in their hats, and in some instances even broke the stocks off their guns; their horses being frightened fled, leaving the riders on the ground, their powder was wet and it was evident the Almighty fought in our defence. This night the river raised forty feet.

(To be continued.)

COMMUNICATIONS.

BR. TAYLOR:—

Sir: Will you please to give place to a few lines in the Neighbor and Times and Seasons. I observe in the New York Prophet, a hint to the Elders, concerning the circulation of our valuable periodicals. Why is it, they ask, that there is no more interest manifested among the Elders in enlisting support or subscription for our periodicals?

For one I will answer the question. While I have been preaching abroad in the world from place to place, the question being asked of me so many times by the saints: Why do not my papers come? I sent the monies long ago to pay my subscription for the year, and have received but two or three numbers. Why is it that I do not get them? My reply has been: It seems, then, that the Post Office Department is as the Indian said of the white man: 'very unsartin.' Realising the very few that has been received by our brethren abroad, in proportion to the many that have been mailed at our establishments, my heart has fainted, and I have not had courage to ask men to pay their money; fearing they would never get their papers. But this difficulty, we trust, will soon be obviated.

BRIGHAM YOUNG.

Nauvoo, Jan. 29, 1845.

In connection with the above, let us say to the elders and subscribers abroad, that ample provisions are now made, and being made, with "Wm. A. Livingston & Co's Package Express," to remedy the evils complained of.—That line now extends to St. Louis, and the agent for this place, and a continuation of the line to Nauvoo, will soon be made.

We think, our foreign subscribers for papers and books, may rest assured, as to a safe conveyance, and punctuality.—[Ed.]

MR. EDITOR:—

I have just returned from a very pleasant and interesting visit to St. Louis. I was highly pleased with the spirit that prevails among the saints in that place. They are united in fellowship—they are one in heart, one in faith, and one in their resolutions to serve and honor the Lord, to uphold the regular authorities of the church, and listen to the counsel and instructions of the Twelve.

The vigilant exertions of Bro. Riley, the presiding Elder, together with all the official members of the church, are truly praiseworthy. They are indefatigable in their labours to gather together all the scattered sheep and bring them back to the fold. They visit the sick and administer to their wants so far as they have ability; and they also remember the building of the Temple of the Lord by giving a portion of their earnings. They are willing and glad to do all in their power, and they shall be blest in their basket and in their store; and when the servants of the living God receive their blessings, they also in St. Louis will be had in remembrance before the Lord, and the faithful shall receive the desire of their hearts.

There is much interest felt by many in St.

Louis for our cause. More or less are being baptized weekly; and the saints number between three and four hundred.

May God bless them forever, and bless all that do bless them; and may they ever abide faithful in evil as well as in good report, and gain crowns and kingdoms in the mansions of our God.

ORSON HYDE.

TIMES AND SEASONS.

CITY OF NAUVOO,

FEBRUARY 1, 1845.

LAW AND GOSPEL.

It would be of great benefit to the church, and many times, save the saints money and trouble, if the Elders, through the aid of the churches abroad, would furnish the 'Twelve' at Nauvoo, with the latest 'Revised Statutes' of each State and Territory.

(Prophet please copy.)

WHICH IS RIGHT?

We present, for the inspection of candid people, various translations of the first verse of the twenty ninth chapter of Isaiah. The Bishop's bible being the oldest printed text, we begin with that first:

"Ah altar, altar of the citie that David dwelt in; adde yeere unto yeere: let them kill lambs."

King James' ranks as second, and reads:

"Wo to Ariel, to Ariel, the city where David dwelt: add ye year to year; let them kill sacrifices."

The Catholic occupies the third place, and reads:

"Wo to Ariel, to Ariel, the city which David took: year is added to year, the solemnities are at an end."

The Polyglot, fourth, reads:

"Woe to Ariel (the lion of God,) to Ariel (the lion of God,) the city, (or of the city,) where David dwelt; add ye year to year: let them kill sacrifices, (or cut off the heads.)"

Michaelis' (Hebrew) comes in as fifth, and if we had Hebrew type would read:

"Ho (O or alas) ari-ale, (altar of God,) ari-ale, altar of God, keir sit (city) khau nauh, (to bow down) Dauvid, (David) se poo (add ye) shaunauh (year) gnal (upon) shaunauh; (year) khaugcim, (festivals) yien-ko poo (let them be cut off.)"

Now with very little alteration for dialect, from Hebrew to English, the verse will read:

Alas, altar of God, altar of God, the city bow-

ed down to David: add ye year upon year; let the festivals be cut off.

The first four translations came from the same Hebrew, but *not* by inspiration.

If all men knew that Isaiah delivered his prophecies about the days that Israel went to a far country; or, more properly, when "The Lord was angry with him, and removed him out of his sight," they might perfectly understand the foregoing verse, and conclude that God removed the *altar and festival* with Israel. That Daniel had an allusion to the same things when he said:

"And from the time the daily shall be taken away, and the abomination that maketh desolate set up, a thousand two hundred and ninety days."

Israel was "removed out of sight" about seven hundred and twenty years before the birth of our Savior; and five hundred and seventy years of the Christian era, would complete the twelve hundred and ninety days which prophetically means twelve hundred and ninety years. In the next verse Daniel says:

"Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."

This thirteen hundred and thirty five years added to twelve hundred and ninety makes two thousand six hundred and twenty five years for the "end" of the whole captivity and gathering of Israel. Thus Mormonism is ahead of all theories and speculations, that can be started. But hark, gentle reader, it is nowhere said, that the sanctuary should not be "cleansed" before the Lord comes: nor is it contrary to the promises of the Scripture, for the Lord to come twenty years before the ten tribes come from the north countries, and meet his foes in the valley of Jehoshaphat. In fact, this view of Daniel's numbers, will exactly meet the return of the ten tribes as foretold in the Appendix to the Book of Doctrine and Covenants.

One word further upon the "altar of God," or perhaps some very learned man may choose to call it "the lion of God;"—By reading the rest of the twenty ninth chapter of Isaiah it seems that the "altar" was to be brought down and speak out of the ground; and thus we are reminded that it spoke by the power of the priesthood. No wonder, then, that the prophet exclaimed:—*alas for the priesthood!* no man could get revelations from God without it;—and so we say; alas, for the clergy without a priesthood: they bow down to the bible, and add translation upon translation; but the spirit ceases to guide them in the old paths, and the whole world has gone a whoring after strange Gods. Alas, for the altar of God!

THE LAKE OF SODOM, OR DEAD SEA.

This mysterious water was anciently called the "Sea of the Plain," from its being situated in the great plain of Jordan; and the Salt Sea, from the extreme saltiness of its waters; the East Sea, because it lay eastward of Judea, and in contradistinction from the West, or Mediterranean Sea. It is designated by Josephus and the Greek and Roman writers, *Lacus Asphaltites*, that is, the bituminous lake, on account of the vast quantity of bitumen with which its waters are impregnated. Its more frequent modern appellation is, the Dead Sea, from a tradition that nothing can live in the vicinity of its saline and sulphurous waters.—This has been disproved by the testimony of several modern travelers, particularly Maundrell, Chateaubriand, and Stephens. This lake, which is about seventy miles long, and from ten to twenty broad, occupies the southern extremity of the Valley of Jordan, and covers what was once the Valley of Siddim, a rich and fertile valley, in which stood five cities, commonly called the cities of the plain, namely: Sodom, Gomorrah, Admah, Zeboim, and Zoar; the first four of which were destroyed by fire, while the latter was preserved at the intercession of Lot. This mysterious lake is described as a sea of molten lead, bounded on either side by a range of lofty and barren mountains. A perpetual silence hangs over it; not a wave or ripple disturbs its surface; its shores are seldom traversed by any footsteps of the wild Arab, not a boat or vessel of any description has ever been known to cross it from the time it engulfed the guilty cities of the plain to the present day; not a bird builds its nest or pours forth its strains of melody within the precincts of this doleful region, and a few dry and stunted shrubs are the only vestiges of vegetation to be seen in its vicinity.—*Bannister's Survey of the Holy Land.*

☞ Who can read the foregoing without thinking that hell is in the midst of the earth? But, says the learned clergy, hell, like heaven, is "beyond the bounds of time and space." In reply let us observe, *that* is an opinion without proof, whereas Moses says:

"For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains."

Sure enough "hell" is in the midst of the earth, and when Sodom and Gomorrah were destroyed they sunk down to hell, and the water covered up the unhallowed spot. Jude knew this when he wrote:

"Even as Sodom and Gomorrah, and the cities about them in like manner, giving them-

selves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."

Nor is it less apparent that Ezekiel was ignorant of the location of hell, when he was relating the great return of Jacob from his captivity; and Sodom and other rebellious cities, or churches, from their captivity in hell, when he left such marvellous prophesying as this:

"When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them:

"That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them.

"When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate."

Restoration! what will the sectarian world do when "hell delivers up her dead?" and the sea delivers up her dead, and all are judged according to their works? Somebody will see the cross of Christ, and Carthage jail, as well as some other notorious places.

No wonder we have earthquakes, hot springs and convulsions in the earth: if the damned spirits of six thousand years, ante-deluvians, Sodomites, Egyptians, apostates of Israel, and mobbers of Babylon, which have gone down *into the pit* quickly, act like their fellow servants of this generation! No wonder the earth groans and is in pain to be delivered as saith the prophet. But we will stop: for the wisdom of God is past finding out. "Inhabitants in the sea," in the earth, and under the earth; prisons for disobedient spirits in the regions of space, and "outer darkness" prepared for hypocrites, where they can weep, and wail and gnash their teeth, after they receive the ungodly's resurrection!

The mystery of God!—Towns covered up with lakes; and cities hid with seas; and death a person, and hell a person, and both now reigning in the midst of their dark abodes! and finally will ride upon the earth on pale horses! with power, and kill and starve the wicked to recruit their dominions; and then after all yield to a just judgment and go into the lake which burns with fire and brimstone!

DENOMINATIONAL STATISTICS.

"The American Almanac for 1845, contains statistics of the various denominations in the United States. It seems that the Methodists, including their various organizations are the

most numerous. The Baptists rank next, and next to them the Presbyterians. The following abstract may be interesting to some of our readers.

METHODISTS.

Methodist Episcopal church,	1,157,249
“ Protestant “	60,000
“ Reformed “	3,000
“ Wesleyan “	20,009
“ (German) United Brethren,	15,000

1,255,249

BAPTIST.

Baptists	638,279
Anti-Mission Baptists,	69,668
Six Principle “	3,055
Seventh day “	6,077
Free Will “	61,372
Church of God “	10,000
Christian “	175,000
Christian Connecticut Baptists,	35,000

998,451

PRESBYTERIANS.

Old School Presbyterians,	166,487
New “ “	120,645
Cumberland “	60,000
Associate, Reformed and all others,	45,500
Orthodox Congregationalist,	202,250
Dutch Reformed	31,214
German Reformed	75,600

701,097

OTHER SECTS.

Protestant Episcopalians,	70,000
Evangelical Lutherans,	146,300
Moravians,	6,000
Evangelical Association,	15,000
Mennonites,	58,000
Reformed Mennonites,	
Unitarian Congregationalists,	30,000
New Jerusalem Church,	5,000
Restorationists,	
Universalists,	
Catholics,	

330,000

Total

3,481,292

If we set down the Catholics at 500,000, Universalists and all others at 200,000, in all

700,000

We have

4,181,292

As the grand total of church members in the United States, which is not quite one half the adult population, over 21.

We take occasion to review the above statement, because of its partiality, injustice and

hypocrisy. We clipped it from Niles' Register; and our humble opinion is, that the American Almanac and National Register are equally guilty of concealing the truth to blind the eyes of the world.

At the first glance over this table, the common inquirer, among all nations, will ask, 'where is the Latter Day Saints?' They possess a city of 12 or 15,000 inhabitants; their members amount to thousands in Great Britain, Ireland and Scotland; they have missionaries on every Continent of the Globe; upon the Islands of the sea; and, as I have been informed, have power enough in the United States, to turn the Presidential election; yet, these 'popular' publications are as silent on the subject as the grave.

There has long been a manifest design in the sectarian circles, and other infidel channels, to keep the truth of Mormonism from the people. For several years, this same 'American Almanac,' summed up the Church of Jesus Christ of Latter-Day Saints, in mass: 'Mormonites, 12,000.' All this, too, in a land of liberty; of newspapers; of Post Offices; of steam-boats; of rail-roads; and of religious toleration! And what of it, enquires the stranger? We will answer: The Latter-Day Saints numbers more than 75,000 in America, and about 20,000 in Europe! And so, if the christian world can reap any real benefit from such gross injustice, let the clergy, gentry, and nobility of the realm of freedom; the defenders of the faith, in the 'asylum of the oppressed' stalk along on the full tide of popularity; and occupy their chief seats in the synagogue; the uppermost rooms at feasts; pray like the Pharisee; and thank God that they are not like other men, especially—the *Mormons*! and hire the newspapers, to call them *Rabbi*.—and God and them for it;—if they do not find out that *whatever is highly esteemed among men is an abomination in the sight of God*, then the bible is a libel, and the devil the prince of brotherly love.

The Quakers, the most peaceable and orderly people, except the Latter-Day Saints, are considered a blank too; and all we shall say is: 'The world was not made for Caesar alone, but Titus too.'

It is a little singular that a church and people, occupying influence on two hemispheres; and whose leading men have been martyred in a more severe manner than were the Savior and his apostles, should slip the memory of our modern chroniclers, for good; while, at the same time, every foolish tale, and every mean insinuation, that malice, revenge, and vulgarity can invent, is trumpeted round the world as if the *Mormons* were cannibals, or, as one old

Presbyterian priest said, 'the common enemies of mankind.' Now all this means something. The Savior said: 'Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake.'

One thing is certain, Mormonism troubles this generation as much as Israel troubled Egypt; and about in the same way. Pharaoh and his tax gatherers, (Pharaoh means tax gatherer,) wants the Latter-Day Saints to make brick without straw; but mark the saying, the saints will see the State Governments crumble to fragments; the Union crack to pieces like heated glass, and the people vanish like frost before a June sun, and then they will not do it. In the last days Israel is the head, and not the tail.

Congress may give Mormon petitions a genteel 'good by;' Legislatures may enact and 'repeal' laws to frustrate the 'union' of Mormons; and periodicals may give the Latter-Day Saints a 'popular silence;' but remember there is a God in heaven, who notes all these things;—and when his wrath begins to smoke, then if the 'popularity' of this nation does not get singed, and the hypocrites of Babylon burned up, there is no truth in prophecy, or safety in religion: that's all.

The whole amount of *Christians*, mixed together, affords but a faint assurance that religion, as practiced by the sects, does much towards bringing in the millinium: only about four millions, of all sorts, out of twenty:—(one in five)—is cold comfort. Now there are, about one thousand, or at least nine hundred millions of inhabitants on the Globe, and none more *Christianized*, than America, and does any rational man believe that an hundred millions are fit for paradise? No! alas, No!

DEDICATION OF THESEVENTIES HALL.

Thursday December 26th, A. D. 1844.

The services commenced under the direction of Pres. Joseph Young, who organized the meeting in the following order:

The stand was occupied by the seven presiding Presidents of the seventies, and the Twelve or as many of them as were present. The senior President of each Quorum was seated on the right, the Choir of singers on the left and the Brass Band in front. The second and third Quorums in order, with their families, occupied the other seats for the day. Each day afforded a new congregation, that all the seventies, with their families, might in turn, participate in the privilege of the dedication, according to their respective Quorums, there being fifteen Quorums, whose claims were equal,

two of which convened in the Hall each day, beginning with the second and third.

The excellent melody of the Choir and Band, mingling with the devout aspirations of a congregation of *all saints*, gave the commencement of their services an air of interest, felicity and glory, at once feeling, touching, pathetic, grand, sublime.

A hymn, composed by Elder W. W. Phelps, for the dedication, entitled 'A voice from the Prophet: Come to me,' was sung; and a supplication to the throne of grace made.

The dedication prayer by President Brigham Young, was in substance as follows:

Thou God who dwellest in the midst of thine own kingdom, and doest thy pleasure in the midst of the same. We realise that we are thy children, although we have long wandered from thee. Yet we feel that it is thy good pleasure to bless us, when we come unto thee with hearts of humility. Therefore we desire to present ourselves before thee as dutiful children to an earthly parent, knowing that we are thine and ask thee for those things we need. We feel, our Father, that we are in a world of darkness, and trouble, and death, where we cannot behold thy glory; yet we come unto thee in the name of Jesus Christ, thy son, and ask thee to forgive our sins and past offences. Fill us with thy spirit, and accept our praise, while we dedicate ourselves unto thee, and as we have approximated to behold this beautiful morning, the day in which begins a new year, do thou, our heavenly Father, look down in compassion upon us, the creatures of thy care and protection, who dwell upon thy footstool. Increase our knowledge, wisdom, and understanding, that we, thy servants, may be enabled to administer salvation to thy people, even as thou hast committed a dispensation of the same unto us; and while we call on thy name we desire union in thy presence, our Father, to dedicate unto thee this hall, the ground upon which it stands, and all things that appertain unto it. We ask thee to let thy blessing rest upon thy servant Edward Hunter, our beloved brother, who has donated to us the ground upon which this sacred edifice has been erected. We pray thee to enrich him and his family, not only with the good things of this world, but with the riches of eternity also. We ask thee, our Father, to accept the dedication of our hearts this morning, and may we feel the prelude of that power and authority with which thy servants shall be clothed, when they shall go forth and open the door of salvation to the nations and kingdoms of the earth; even thy servants, the seventies, upon whom the burden of thy kingdom does rest, and to whom,

the keys of the same shall be committed from time to time. We now dedicate this hall unto thee, our Father, and ask thee in the name of thy Son Jesus Christ, to sanctify it and make it holy, and may no foul spirit be suffered to enter it, but may it be filled with thy spirit that it may be called the gate of heaven, and may all who enter within its doors be made to feel thy love and power. We ask thee to pour out thy spirit upon the Presidency of the seventies; wilt thou endow them with knowledge and understanding that they may be enabled to instruct thy servants over whom they are called to preside; and do thou let the same blessings flow freely upon each Quorum, that all thy servants may be filled with thy spirit, and become mighty men before thee that they may go forth and gather the pure in heart, Zion redeemed and Jerusalem rebuilt. Help us, O Lord, to separate ourselves from all iniquity, that evil doers may not exist in our midst, but may this people become a holy people, peculiar to thyself, to show forth thy praise in all the world. Our Father in heaven, we humbly beseech thee to shield and protect us in this city; provide for and sustain us by thy power, that we may be enabled to accomplish the work which thou hast commanded us to do. Assist us to build the Temple and Nauvoo House; that the truth and light of the everlasting gospel may shine forth from this place, to the honor or praise and glory of thy name. Regard in mercy the Quorum of the Twelve, at whom the arrows of the destroyer are directed. Preserve them O Lord, by thine own omnipotent power, that they may stand in holy places and be enabled to disseminate the knowledge of thy kingdom to the inhabitants of the earth; wilt thou sustain us, our Father, that we may perform and accomplish the mighty work whereunto we are called. We feel to lament and mourn the loss of our beloved brothers, Joseph and Hyrum, the Prophet and Patriarch, whom thou hast suffered to be martyred for the testimony of the truth; but we thank thee our Father, that although they have been taken from us for the present, yet that same spirit which animated their bosoms, the fruits of which is peace and charity, still remains amongst thy people. We now commit ourselves into thy care, and ask thee to guide and controul us by the council of heaven, through all the shifting and various scenes of mortality, that the numbers of our days may be filled up in usefulness, and we be prepared for that exalted station and rest that remains for the people of God, and the honor, praise, and glory of our salvation, we will ascribe unto thee; for thine is the kingdom, power and glory, worlds without end: Amen.

A hymn composed by Elder John Taylor, for the dedication of the Seventy's Hall, and dedicated to President Brigham Young, was sung by Elder J. Kay, assisted by the band, entitled 'The Seer.'

Elder H. Kimball addressed the congregation in plain though impressive language, and in his usual philanthropic manner, used a chain as a figure to illustrate the principle of graduation, while in pursuit of celestial enjoyment in worlds to come.

Elder G. A. Smith, offered some very appropriate remarks relative to union. He referred to the Zion camp, and their expedition to Missouri, and after giving an interesting account on that subject, concluded with an exhortation to union, firmness, and perseverance. He said that if we were of one heart and mind, we might be as the angels are. Perfect union and harmony exist among them. Hence their concert of action, and consequently their influence and power with God; and upon the same principle [continued he] we could make a heaven wherever in the dispensation of providence, we might be placed, possessing this principle, consonant with the honors, glory, and immortality of angels.

At 12 o'clock, a recess of one hour was given each day. At 1 o'clock the house was called to order by President Joseph Young.

Elder O. Hyde took the stand, and continued the same subject, and introduced for a comparison, the circumstance of the Assyrian King, who gave his son a bundle of arrows bound in a quiver, and commanded him to brake them, which he in vain attempted to do while they were firmly bound together; but when they were unbound and separated, the object was easily effected. This circumstance he likened to this people, and said that if we were united we would be able to stand against all the fiery darts that could be hurled upon us by the adversary of our salvation. Some having a knowledge of this fact, have used every effort to divide this people, in order to accomplish their wicked designs. Some few have been led to the North, others to the West, and some to the East. Those who have separated may be broken; but those who remain together firmly united can never be broken.

After speaking of authorities in the church or kingdom of God, he observed that apostles in the primitive age of christianity were first made witnesses to all the nations of the earth. They were afterwards made judges of that same people. Hence the saying of the Apostle, know ye not that the saints shall judge the world? that is that generation or people to whom they were sent as witnesses. (See 1st

Corinth., 6 chap. 2, 3, verses.) Indeed they were competent to sit in judgment upon them, having had an experimental knowledge of their course of conduct and barbarous treatment towards the servants of God that were sent to establish peace among them. Many of whom they did not only reject, but tortured and slew them in a cruel manner. This was the fate of the Prophets and Apostles who vainly attempted to restore them from their wickedness, assuring them, to use the language of the scripture: As you mete out to others, so shall it be measured to you again.

The declaration of John while on the Isle of Patmos, through the spirit of God, declaring things which would come to pass, says: Give her double for all her sins. The reason is obvious. The debt was of a long standing; she had exercised uncessing tyranny over the servants of God, and refused them justice and mercy. Therefore as they meted out, double measure shall be given them in return. I have no doubt, said he, but the old Scribes, and Pharisees, after scourging the saints in the most horrid manner, and causing many to seal their testimony with their blood, would go into the Temple with all the sanctity imaginable and ask God to forgive their sins; when in reality he would have nothing to do with the matter, until they had first obtained forgiveness from those whom they had injured, by making ample satisfaction to them. For proof of this fact just examine the declaration of Jesus to the Apostle: Whosoever sins ye remit on earth, shall be remitted in heaven. And if they were retained on earth they were to be retained in heaven also.

Neither can this generation get forgiveness from God, for the great injuries that they have done us as a people, without first rendering perfect satisfaction to us whom they have injured. The elders of this church have been swift witnesses to Missouri, and all the world. Hence in vain may they plead to have their sins remitted until the proper steps are taken.

Our Prophet has been slain, and the burthen of the kingdom has fallen upon us (the Twelve) and our lives are sought after; but while the angel that administers to man is still in attendance, his life is protected, for the guardian angel is stronger than death; but when he is withdrawn humanity is easily overcome.—Hence it was with the Son of God while upon the cross, that even he, the Savior of the world, could but exclaim: My God, my God, why hast thou forsaken me! Referring to the protecting angel whom the Lord had called away, leaving Jesus in the arms of death; that he might be taken away from this world of misery

and pain to the mansions of God, where he should turn and rule the nations with a rod of iron. For proof of my assertion I have only to call upon the same individual who exclaimed on the cross: My God why hast thou taken away my protecting angel.

At the time of his arrest he commanded Peter to put up his sword and gave him to understand that if it was the will of God that he should not drink of the bitter cup (death) that he could call on his Father for ten legions of angels who would eagerly fly to his deliverance. But had he been delivered from the cross, how could the scriptures have been fulfilled, which says the saints are the salt of the earth. Another word respecting the arrows, which by the spirit of God was made manifest to me last summer. There was certain persons who endeavored to divide and draw away the saints from this place, by telling them in secret councils: I have the wink from the Twelve; their minds are to sanction our going to build up, &c. I have got my work laid out by revelation; but you must not say a word to them (the Twelve) about this matter, for if you do you will not get any satisfaction, they will disclaim in public any knowledge of such a move; but I understand them; all is right; and thus hold them in ignorance; also, bind them by solemn oath, not to disclose the matter to any human being, not even to their wives, under the penalty of death. Through hypocrisy and false statements, a few, and but a few, have been deceived and torn from the bundle of arrows, by those who have led off from this place. This is an aspiring spirit and is from the devil, and every spirit that refuses to make manifest, is from Lucifer, the prince of darkness. Now let the saints, from this time forth be guarded against all such secret councils or confirmations.

Elder Amasa Lyman expressed his gratitude to God for the favorable circumstances under which we were placed at present. Said he, when we contemplate the exalted station and high calling of this august body of Elders, we can but associate it with their future destiny. They, as a people are only forming a character for heaven and immortal happiness. This certainly should stimulate each man of you to action, and remove every drowsy, careless, idle feeling from their minds, while in each heart the most lively sensations of joy should spring up. He advised them to embrace every opportunity afforded them to improve their minds and obtain useful knowledge. Just take the saints out of the world, said he, and soon destruction would sweep the land, as was the fact with Sodom and Gomorah.

In speaking of the Seventies' Library and Institute Association, he remarked that the seventies were designed to be messengers to every land and kingdom under heaven, and consequently they will have ample opportunities to gather many antiquities, with various books, charts, &c., to deposit in the Library for the advancement of art and science, which, with just principles, will go heart and hand unto perfection, being built upon truth, the foundation of the Apostles and Prophets, Jesus Christ the chief corner stone, which shall sound out from this voluminous Institute, and with its benign influence organize and harmonize the vast extent of terra firma.

December 27th.

Fourth and fifth Quorums met. Prayer by Elder G. A. Smith.

The order of the meeting was explained by President Joseph Young.

Elder H. C. Kimball then delivered a short address upon the authorities of the kingdom of God, and in passing on, he set forth the order as to endowment, and informed the saints that every man and woman must stand in their proper place and station, being subject to the powers that be, in order to be exalted to glory, honor, and immortality in the eternal world. It is even so in the resurrection from the dead, as St. Paul informs us that Christ is the first fruits of the resurrection from the dead in the primitive age, and so will Joseph Smith be in this dispensation. Joseph will be the first man who will rise from the dead, and then all men according to their proper order.

I will tell the seventies and every body else, if you cannot and will not submit to the authorities that God has placed in his church over you, you had better back out now, and not attempt to proceed further; if you are ever saved it will be by obedience to the order of God's kingdom here on the earth, and this order is in subordination to that order which is in the heavens. According to the important station the seventies are called to fill in this last dispensation, they should be careful to walk uprightly and act justly, shunning every appearance of evil and never condescend to do any thing mean.

Adjourned one hour.

Met pursuant to adjournment.

Elder John Taylor took the stand and proceeded to lay before us the pure principles of life and salvation, reminding us that we were the people that the Lord had chosen and set apart to accomplish the great and mighty work of the last days, which was spoken of by the prophets of old. No other people, said he, can possibly do this work, for unto us the keys of

this last dispensation, with the power of the priesthood is given; consequently there is no people under the whole heaven that sustain the same relationship with God, as we do. What knowledge have the world of God's laws or his ways. They don't know enough in reality to save a musquito.

I do not mean to say that there is no learning in the world, for I am aware of the fact that there is far more of what the world calls wisdom in the midst of the inhabitants of the earth than can be found here; but a learned fool is no better than an illiterate one, if the apostle Paul's judgment can be admitted as proof. He told the people of his day that the wisdom of this world was foolishness with God. When I ask what knowledge the world has of God or his government, I mean to be understood as speaking of that knowledge that comes from God, communicated to us through the channel of revelation, for without it we know nothing correctly, no more than the brute beasts who are lead by the instinct of nature. Consequently, brethren, when you go to declare the plain truth of the kingdom of God, the gospel of Jesus Christ. You should never shrink from your calling, nor succumb to the learned because of the advantage they have over you by reason of literary attainments, for God is with you, and will give you a mouth and wisdom, by which you shall be delivered from the strong arm of violence.

Remember the race is not to the swift nor the battle to the strong; but to those who trust in the Lord. When the Twelve were called to bear the gospel of this kingdom to the inhabitants of Europe, there was not many wise among them, speaking after the manner of men; yet we believed him faithful who had chosen us, and as little children we trusted in him for wisdom and understanding to do his will; for his will was our pleasure, and in the short space of two years, about two thousand souls were given to us in the ministry. I speak of these things that you may know in whom to put your trust and confidence; for should you desire self esteem, and take the honor to yourselves, you soon would sink to shame and disgrace. You are the heralds of salvation, and through your faithfulness, obedience, and perseverance, you may be exalted to kings and priests unto God in the eternal worlds.

Some of you may be called to go to foreign lands to administer salvation to nations that are to you unknown. The redemption of your deceased relatives are also required at your hands. Hence you discover your relationship with God and the responsibility under which you are acting. Be faithful in him who has

called you, and he will deliver you from every snare, pit, and temptation that await you. I would rather trust in God for bread, than to trust in the princes of this world. I speak of these things for your interest; then let your hearts be comforted. When we (the Twelve) left this place, on our mission to England, a journey of near five thousand miles to be accomplished without a penny in our pockets, our only resource was to trust in the disposer of all events to supply our returning wants.—And our prayers were heard and answered according to the desires of our hearts.

When you go forth, lift your hands like kings and trust in the name of Israel's God; for the very hairs of your head are numbered and will not fall to the ground without notice. Remembering at all times to uphold each other by the prayer and power of faith, and God will bless you and your labors.

The following prayer was made by President Joseph Young on the fourth day of the dedication.

O God, our heavenly Father, we humbly pray thee in the name of Jesus Christ, thy Son, to bless us with the remission of all our sins and vanities; for we are subject to follies and vanities. But we thank thee, our Father, that thou hast prepared a way and provided means whereby we may be enabled to overcome, and to elude the grasp of the destroyer. We ask thee, our Father, to guide us by thy spirit, that we may feel thy love shed abroad in our hearts, and fully appreciate every blessing that flows from thy liberal hands. As thou hast seen fit to break the silence of heaven, and again communicated thy will to the sons of men that dwell upon the earth. We ask thee to indict our petitions as we present ourselves in thy presence to dedicate this Hall, for we now dedicate it and ourselves unto thee, and ask thee to let a special blessing rest upon him who has bequeathed to us the ground upon which this hall now stands. We remember before thee, our Father, the building committee, who were appointed to build the Temple. Let their hands be strengthened to carry on the work, and grant that the house may be finished according to thy commandment unto thy people, that thy servants may receive their endowments and be clothed upon with power and authority, to carry thy word to the scattered remnants of thy people. Let the council of the Twelve come in remembrance before thee. Bless them, O Lord, with all that pertain to them. Also the Quorums of the seventies, who have built this hall, not particularly by thy commandment, but in honor of thy name. Bless them and their families when they shall go to the Islands

of the sea, to preach the acceptable year of the Lord, and declare the truth of heaven, the gospel of the Son of God. Let them become mighty men in pulling down the strong holds of satan, and bursting the prison doors of darkness, and spread the light of the everlasting gospel to earth's remotest bounds. Bless the poor who are destitute; open the hearts of the rich, so that the principle of sympathy and charity may predominate and reign in their bosoms, that they may impart of their substance to feed the poor. Finally our Father, we ask thee to guide the destinies of this meeting to thy praise, for thine is the kingdom, power and glory, worlds without end: Amen.

Elder John E. Page having arrived here a short time previous with his family from Pittsburgh, being present, was requested to render an account of his stewardship, which he cheerfully assented to.

He arose and proceeded in a concise manner and gave a very interesting narrative of the events connected with his mission during his absence from this city. He also made many pertinent remarks upon the principles of the kingdom of God, and the organization of the same. He then added that the seventies were in the hands of God as a lever, by which he would turn the world upside down and establish his covenant with the inhabitants of every land; that light and truth should prevail where the powers of darkness, superstition and error, had long swayed universal dominion; and finally concluded by assuring the saints that he was one with them, and gave his testimony to the present organization of the church in the most solemn manner, and gave place.

December 30th.

Elder O. Pratt took the stand and after many appropriate remarks upon the principle of union, he made a quotation from the Book of Mormon: Adam fell that man might be—men are that they might have joy, and reasoned upon the correctness of the saying. He said that if Adam had not partook of the fruit of the tree of life, he never could have obeyed the commandment enjoined upon him and the woman, which was to multiply and replenish the earth; (as will appear in the sequel) neither could he have appreciated the blessings of Paradise without an experience of the opposite. The Apostle Paul plainly declared that the man was not in the transgression, but the woman; hence we infer that Adam was acquainted of the penalty annexed to the law of God, and with his future destiny, before he partook of the fruit. It might be said that out of two evils the man upon reflection chose the least. The first was the seduction of the woman, by the

temple, which evil would terminate in the banishment of the woman from the garden of Paradise, it being one of the penalties annexed to the law, for the offence already committed. Adam knowing this fact chose to suffer the penalty of the law with the woman, rather than to be deprived of her society; consequently he followed her into the transgression, as St. Paul remarks. The creature (Adam) was made subject to sin, not willingly; but by reason of him who has subjected the same in hope. The hope spoken of here, by Paul, must allude to the redemption of the woman and her posterity from the fall, to immortality and eternal life.

From this last quotation of the Apostle, we have reason to believe that Adam was encouraged to follow the woman into the transgression, and to people the earth. Whether Adam understood the law of redemption prior to the fall or not, I shall not decide; but shall be contented to submit the circumstance to your consideration. A word to the wise is sufficient.

It was designed at the commencement to have continued each discourse throughout the week; but as that would occupy entirely too much space. We will conclude with these brief sketches, already given. Truly, this was a time and season of rejoicing with the saints.—Peace and harmony, brotherly love, kindness, and charity prevails throughout.

The remembrance of this glorious jubilee will never be erased from the minds of those who were participants. Each family was provided with fruits, nuts, and every desert that heart could wish. Well might it be said that the saints enjoyed a feast of fat things.

JOHN D. LEE, Clerk.

TITHINGS FOR THE TEMPLE.

Miss Abigail Gloyd's letter dated, "West Cunningham, January 10th, 1845," covering a draft on the "Northampton Bank" has been received, and the contents duly appropriated agreeably with the request of said letter. Such donations never come amiss, especially at this time, for we feel very anxious to have the temple finished immediately.

N. K. WHITNEY,
GEORGE MILLER,
Trustees in Trust.

Nauvoo, February 3, 1845.

POETRY.

TUNE—"The rose that all are praising."

The God that others worship is not the God for me;

He has no parts nor body and cannot hear nor see;—

But I've a God that lives above—

A God of power and of love;—

A God of Revelation—O, that's the God for me;

O, that's the God for me; O; that's the God for me.

A church without Apostles is not the church for me;

It's like a ship dismasted, afloat upon the sea.

But I've a church that's always led,

By the twelve stars around her head;—

A church with good foundations—O, that's the church for me—

O, that's the church for me, &c.

A church without a Prophet is not the church for me;

It has no head to lead it; in it I would not be;—

But I've a church not built by men,

Cut from the mountain without hands;

A church with gifts and blessings—O, that's the church for me, &c.

The hope that Gentiles cherish is not the hope for me;

It has no faith nor knowledge, far from it I would be.

But I've a hope that will not fail,

That reaches safe within the veil;—

Which hope is like an anchor—O, that's the hope for me, &c.

The heaven of sceterians is not the heaven for me;

So doubtful its location, neither on land nor sea.

But I've a heaven on the earth—

The land and home that gave me birth.—

A heaven of light and knowledge—O, that's the heaven for me, &c.

A church without a gathering is not the church for me;

The Savior would not own it, wherever it might be.

But I've a church that's called out,

From false traditions, fears and doubts,

A gathering dispensation—O, that's the church for me, &c.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI. No. 3] CITY OF NAUVOO, ILL., FEB 15, 1845 [WHOLE No. 111.

HISTORY OF JOSEPH SMITH.

(Continued.)

The same day we wrote to Brother W. W. Phelps, and others in Zion, from Kirtland as follows:

Brethren,

We have received your last, containing a number of questions which you desire us to answer; this we do the more readily, as we desire with all our hearts, the prosperity of Zion, and the peace of her inhabitants, for we have as great an interest in the welfare of Zion, as you can have:

First, as respects getting the Book of Commandments bound, we think that it is not necessary. They will be sold well without binding, and there is no book-binder to be had as we know of, nor are there materials to be had for binding, without keeping the book too long from circulation. With regard to the Books of Mormon, which are in the hands of Brother Burket, we say to you get them from Brother Burket, give him a receipt for them in the name of the literary firm. Let Brother Gilbert pay Brother Chapin his money.

We have not found the Book of Jasher, nor any of the other lost books mentioned in the Bible as yet; nor will we obtain them at present. Respecting the Apocrypha, the Lord said to us, that there are many things in it which were true, and there were many things in it that were not true, and to those who desire it, it should be given by the spirit to know the true from the false. We have received some revelations, within a short time back, which you will obtain in due time; as soon as we can get time, we will review the manuscripts of the Book of Mormon, after which they will be forwarded to you.

We commend the plan highly, of your choosing a teacher to instruct the high priests, that they may be able to silence gainsayers. Concerning bishops, we recommend the following: let Brother Isaac Morley be ordained second bishop in Zion, and let Brother John Corril be ordained third. Let Brother Edward Partridge choose as counsellors in their place, Brother Parley P. Pratt, and Brother Titus Billings, ordaining Brother Billings to the high priesthood. Let Brother Morley choose for his counsellors, Brother Christian Whitmer, whom ordain to the high priesthood, and Bro. Newel Knights. Let Brother Corril choose Brother Daniel Stanton, and Brother Hezekiah Peck for his coun-

sellors; let Brother Hezekiah, also, be ordained to the high priesthood

Zombre has been received as a member of the firm by commandment, and has just come to Kirtland to live; as soon as we get a power of attorney signed agreeably to law, for Alam, we will forward it to him, and will immediately expect one from that part of the firm to Ahashdah, signed in the same manner. We would again say to Alam, be sure to get a form according to law, for securing a gift. We have found by examining the law, that a gift cannot be retained without this.

The truth triumphs gloriously in the east, multitudes are embracing it. I Sidney, who writes this letter, in behalf of the presidency, had the privilege of seeing my aged mother baptised into the faith of the gospel, a few weeks since, at the advanced age of seventy-five. She now resides with me.

We send by this mail, a draft of the city of Zion, with explanations, and a draft of the house to be built immediately, in Zion, for the presidency, as well as all purposes of religion and instruction.

Kirtland, the stake of Zion is strengthening continually. When the enemies look at her, they wag their heads and march along. We anticipate the day when the enemies will have fled away and be far from us. You will remember that the power of agency must be signed by the wives as well as the husbands, and the wives must be examined separate and apart from the husbands, the same as signing a deed, and a specification to that effect inserted at the bottom, by the justice before whom such acknowledgment is made, otherwise the power will be of none effect.

Clarissa Batchelor, of Boston, wants her paper discontinued, because she has gone from the place, and she has turned from the faith.— Send a paper to Joshua Bailey, of Andover, Vt. Should you not understand the explanations sent with the drafts, you will inform us, so as you may have a proper understanding, for it is meet that all things should be done according to the pattern.

The following errors we have found in the commandments, as printed: fortieth chapter, tenth verse, third line, instead of corruptable, put corrupted. Fourteenth verse of the same chapter, fifth line, instead of respector to persons, put respector of persons. Twenty-first verse, second line of the same chapter, inste. d

of respector to, put respector of. Forty-fourth chapter, twelfth verse, "last line, instead of hands, put heads.

Brother Edward Partridge, sir, I proceed to answer your questions, concerning the consecration of property: First, it is not right to condescend to very great particulars in taking inventories. The fact is this, a man is bound by the law of the church, to consecrate to the bishop, before he can be considered a legal heir to the kingdom of Zion; and this, too, without constraint; and unless he does this, he cannot be acknowledged before the Lord, on the church book: therefore, to condescend to particulars, I will tell you that every man must be his own judge, how much he should receive, and how much he should suffer to remain in the hands of the bishop. I speak of those who consecrate more than they need for the support of themselves and their families.

The matter of consecration must be done by the mutual consent of both parties; for, to give the bishop power to say how much every man shall have, and he be obliged to comply with the bishop's judgment, is giving to the bishop more power than a king has; and, upon the other hand, to let every man say how much he needs, and the bishop be obliged to comply with his judgment, is to throw Zion into confusion, and make a slave of the bishops. The fact is, there must be a balance or equilibrium of power, between the bishop and the people; and thus harmony and good will, be preserved among you.

Therefore, these persons consecrating property to the bishop in Zion, and then receiving an inheritance back, must shew reasonably to the bishop that he wants as much as he claims. But in case the two parties cannot come to a mutual agreement, the bishop is to have nothing to do about receiving their consecrations; and the case must be laid before a council of twelve high priests; the bishop not being one of the council, but he is to lay the case before them.

Say to Brother Gilbert, that we have no means in our power, to assist him in a pecuniary point, as we know not the hour when we shall be sued for debts, which we have contracted ourselves in New York. Say to him that he must exert himself to the utmost to obtain means himself, to replenish his store, for it must be replenished, and it is his duty to attend to it.

We are not a little surprised to hear that some of our letters of a public nature, which we sent for the good of Zion, have been kept back from the bishop. This is conduct which we highly disapprove.

Answers to queries in Brother Phelps' letter of June 4th: First, in relation to the poor.—When the bishops are appointed according to our recommendation, it will devolve upon them to see to the poor, according to the laws of the church. In regard to the printing of the New Translation; it cannot be done until we can attend to it ourselves, and this we will do as soon as the Lord permits.

As to Shederlaomach, all members of the united firm, are considered one. The order of the literary firm is a matter of stewardship, which is of the greatest importance; and the mercantile establishment God commanded to be devoted to the support thereof, and God will bring every transgression into judgment.

Say to the brethren, Hulets, and to all others that the Lord never authorised them, to say, that the devil, nor his angels, nor the son of perdition should ever be restored, for their state of destiny was not revealed to man, is not revealed, nor ever shall be revealed, save to those who are made partakers thereof: consequently those who teach this doctrine have not received it of the spirit of the Lord. Truly Brother Oliver declared it to be the doctrine of devils. We, therefore, command that this doctrine be taught no more in Zion. We sanction the decision of the bishop and his council, in relation to this doctrine's being a bar of communion.

The number of disciples in Kirtland is about one hundred and fifty. We have commenced building the house of the Lord, in this place, and it goes on rapidly. Good news from the east and south, of the success of the laborers is often saluting our ears. A general time of health among us; families all well: and day and night we pray for the salvation of Zion.

We deliver Brother Ziba Peterson, over to the buffetings of Satan, in the name of the Lord that he may learn not to transgress the commandments of God. We conclude our letter by the usual salutation, in token of the new and everlasting covenant. We hasten to close because the mail is just going.

JOSEPH SMITH jr.,
SIDNEY RIGDON,
F. G. WILLIAMS.

P. S. We feel gratified with the way which Brother William W. Phelps is conducting the Star at present, we hope he will render it more and more interesting. In relation to the size of the bishoprick: when Zion is once properly regulated there will be a bishop to each square of the size of the one we send you with this; but at present it must be done according to wisdom. It is needful, brethren, that you should be all of one heart and of one mind, in doing the will of the Lord. There should exist the greatest

freedom and familiarity among the rulers in Zion. We were exceedingly sorry to hear the complaint that was made in Brother Edward's letter, that the letters attending the olive leaf had been kept from him, as it is meet that he should know all things in relation to Zion, as the Lord has appointed him to be a judge in Zion. We hope, dear brethren, that the like circumstance will not take place again. When we direct letters to Zion, to any of the high priests, which pertains to the regulation thereof, we always design that they should be laid before the bishop, so as to enable him to perform his duty.—We say so much hoping it will be received in kindness; and our brethren will be careful of each others feelings, and walk in love, honoring one another more than themselves, as is required of the Lord.

Yours as ever.

Kirtland, July 2nd, 1833.

Brother John Smith:

We have just received your letter, of the 8th of June, which seems to have been written in a spirit of justification on your part. You will recollect that previous to your leaving this place, you were tried before the bishop's court, which found you guilty of misdemeanor, and decided that you should no longer retain your authority in the church; all of which, we, as presidents of the high priesthood, sanction. You name something in your letter that took place at Brother Olney's, in Shalersville, on the 27th and 28th of August, which we perfectly recollect, and had you made such a confession as you was required to, at Chippeaway, all things would have worked together for your good, and as I told you; but you did not manifest that degree of humility to the brethren, that was required, but remained obstinate; for that reason God withdrew his spirit from you, and left you in darkness. In your letter you say many hard things against the brethren, especially, Father Smith, Brother Reynolds Cahoon, and Bishop Whitney, &c., all of which we highly disapprove. It seems, also, that your son Eden, is confederate with you, and needs to be reprov'd, together with yourself, in all humility before the Lord, or you must expect to be dealt with according to the laws of the church. We say you are no more than a private member in the church.

JOSEPH SMITH jr.

F. G. WILLIAMS,

Presidents.

Kirtland, July 2nd, 1833.

To the Brethren in Zion:

We received your letters of June 7th; one from Brothers William and Oliver; one from Brother David Whitmer,

and one from Brother S. Gilbert, for which we are thankful to our Heavenly Father to hear of your welfare, as well as the prosperity of Zion. Having received your letters in the mail of today, we hasten to answer to go with to-morrow's mail.

We are exceedingly fatigued owing to a great press of business. We this day finished the translating of the scriptures, for which we returned gratitude to our Heavenly Father, and sat immediately down to answer your letters. We rejoiced greatly to hear of the safe arrival of Sister Vienna and Brother William, and thank our Heavenly Father that their lives have been spared them till their arrival. The health of the brethren and sisters in Kirtland is good at present, no case of sickness known to us. Brother Kingsbury's wife is declining fast, and cannot continue much longer, but will soon be in the paradise of God.

We are engaged in writing a letter to Eugene, respecting the two Smiths, as we have received two from them; one from John Smith, the other from the elder of the church. As to the gift of tongues, all we can say is, that in this place, we have received it as the ancients did: we wish you, however, to be careful, lest in this you be deceived. Guard against evils which may arise from any accounts given of women, or otherwise; be careful in all things lest any root of bitterness spring up among you and thereby many be defiled. Satan will no doubt trouble you about the gift of tongues, unless you are careful; you cannot watch him too close, nor pray to much; may the Lord give you wisdom in all things. In a letter mailed last week, you will doubtless, before you receive this, have obtained information about the New Translation. Consign the box of the Books of Commandments, to N. K. Whitney & Co., Kirtland, Geauga County, Ohio; care of Kelly & Walworth, Cleveland, Cuyahoga County, Ohio.

I Sidney write this in great haste, in answer to yours to Brother Joseph, as I am going off immediately, in company with Brother Frederick, to proclaim the gospel; we think of starting to-morrow. Having finished the translation of the bible, a few hours since, and needing some recreation, we know of no way we can spend our time more to divine acceptance, than endeavoring to build up his Zion, in these last days, as we are not willing to idle any time away, which can be spent to useful purposes. Doors are open continually for proclaiming; the spirit of bitterness among the people is fast subsiding, and a spirit of enquiry is taking its place. I proclaimed last Sunday at Chardon, our county seat; I had the court

house; there was a general turn out, good attention, and a pressing invitation for more meetings, which will be granted if the Lord will, when we return from this tour.

Brother Joseph is going to take a tour with Brother George James, of Brownhelm, as soon as Brother George comes to this place. We hope, our brethren, that the greatest freedom and frankness will exist between you and the bishop, not with-holding from each other, any information from us, but communicate with the greatest freedom, lest you should produce evils of a serious character, and the Lord becomes offended: for know assuredly, if we, by our wickedness, bring evil on our own heads, the Lord will let us bear it till we get weary and hate iniquity. Brother Frederick wants you to say to Brother Burk, that the man from whom he expected to get the mill stones, has run off, so he will not be able to get them; but Brother Burk can get them at St. Louis, of the same man's make.

We conclude by giving our heartiest approbation to every measure, calculated for the spread of the truth, in these last days; and our strongest desires, and sincerest prayers for the prosperity of Zion. Say to all the brethren and sisters in Zion, that they have our hearts, our best wishes, and the strongest desires of our spirits, for their welfare, temporal, spiritual, and eternal. And we salute you in the name of the Lord Jesus: Amen.

SIDNEY RIGDON,
JOSEPH SMITH jr.,
F. G. WILLIAMS.
Kirtland, July 2nd. 1833.

To the Church at Eugene:
Dear Brethren;

It is truly painful to be under the necessity of writing on a subject which engages our attention at this time, viz: the case of John Smith, and Eden Smith his son. We have just received a letter from you concerning their standing in the church. We do not hold them in fellowship. We would inform you that John Smith has been dealt with, and his authority taken from him; and you are required not to receive his teachings, but to treat him as a transgressor, until he repents and humbles himself before the Lord, to the entire satisfaction of the church: and also, you have authority to call a conference, and sit in judgment on Eden's case, and deal with him as the law directs.

We feel to rebuke the elders of that branch of the church of Christ, for not magnifying their office, and letting the transgressor go unpunished. We, therefore, enjoin upon you, to be watchful on your part, and search out iniqui-

ty, and put it down wherever it may be found. You will see by this, brethren, that you have authority to sit in council on the Smiths; and, if found guilty, to deal with them accordingly. We have this day directed a letter to John Smith, thereby making known to him our disapprobation of the course he has pursued.— We commend you to God and his grace, ever praying he will keep and preserve you blameless till he comes.

JOSEPH SMITH jr.,
SIDNEY KIGDON,
F. G. WILLIAMS.

Postscript by Bishop Whitney, same date:
Dear Brethren;

Yours of the 3rd of June, came safe to hand the last mail, and John Smith's, which was directed to Brother Joseph. Now, my brethren, on this sheet you have Brother Joseph's sanction to my proceedings, and the letter I last wrote you, and you will govern yourselves accordingly, for you have full power and authority to call the two Brother Smiths to an account for their conduct; and, unless they repent and make satisfaction, not only to your branch of the church, but also to this branch, they must be cut off from the body; for, under existing circumstances, we have no fellowship with them. Brother John Smith's authority, as an officer in the church, was taken from him before he left, and he ought to have given up his license; but he went away without doing so, and it seems he has made use of it to impose upon you; as to the two sisters, you spoke of in your last; if there is no testimony on either side, all you can do is to forbid them to partake of the sacrament unworthily; and pray much, and God will bring all things to light.

N. K. WHITNEY. Bishop.

Extracts from H. C. Kimball's Journal.

[Continued.]

In the morning I went to the river in company with Brother Joseph Smith, Hyrum Smith, Brigham Young, and others, as we had it in contemplation to proceed that morning to Liberty, Clay county; but we could not continue our journey as there was no way to cross the river. It was then overflowing its banks, and we have seen the river since and proved that it was full forty feet from the top of the banks to the bottom of the river. Previous to this rain falling, it was no more than ankle deep. Such a time never was known by us before; still, we felt calm all night and the Lord was with us.— The water was ankle deep to us all night so we could not sleep.

At this place, W. W. Phelps, S. W. Denton, John Corrill, with many others from Liberty joined us, from whom we received much information concerning the situation of the brethren who had been driven from Jackson county, and the fixed determination of our enemies to drive or exterminate them from that county.

The next day when we moved into the country we saw that the hail had destroyed the crops and we saw that it had come in some directions within a mile, and in other directions within half a mile of our camp. After passing a short distance the ground was literally covered with branches of the trees which had been cut off by the hail. We went a distance of five miles on a prairie to get food for our horses, and also to get provisions for ourselves; and to get into some secure place, where we could defend ourselves from the rage of the enemy. We stayed here three or four days until the rage of the people was allayed.

On the 21st, Colonel Searcy and two other leading men from Ray county, came to see us, desiring to know what our intentions were; for said he, "I see that there is an Almighty power that protects this people, for I started from Richmond, Ray county, with a company of armed men having a fixed determination to destroy you, but was kept back by the storm and was not able to reach you." When he came into the camp he was seized with such a trembling; that he was obliged to sit down in order to compose himself. When he desired to know what our intentions were, Brother Joseph arose and began to speak and the power of God rested upon him. He gave a relation of the sufferings of our people in Jackson county, and also of all our persecutions and what we had suffered by our enemies for our religion; and that we had come one thousand miles to assist our brethren; to bring them clothing, and to reinstate them upon their own lands; that we had no intentions to molest or injure any people, but only to administer to the wants of our afflicted brethren; and that the evil reports, which were circulated about us were false, and were circulated by our enemies to get us destroyed.

After he had got through and had spoke quite lengthily, the power of which melted them into compassion, they arose and offered him their hands, and said they would use their influence to allay the excitement which every where prevailed against us. They accordingly went forth and rode day and night to pacify the people; and they wept because they saw we were a poor afflicted people, and our intentions were pure. The next day the Sheriff of that county, named Gilliam, came to deliver a short address to us. We formed into companies and march-

ed into a grove a little distance from the camp and there formed ourselves into a circle, and sat down upon the ground. Previous to Mr. Gilliam's address, he (Gilliam) said, "I have heard much concerning Joseph, and I have been informed that he is in your camp, if he is here I would like to see him." Brother Joseph arose and said, I am the man. This was the first time he was made known during the journey. Mr. Gilliam then arose and gave us some instructions concerning the manners and customs of the people, their dispositions, &c., and what course we should take in order to gain their favor and protection.

On the Sabbath day while we were in this place, being in want of salt, I took it upon me to go to some of the inhabitants and get some; Brother Smalling took his rifle and went along with me. After passing through a path enclosed by hazle bushes, about two miles from the camp, I discovered a deer a little distance ahead of us standing across the path; I made motions to Brother Smalling, and he, drawing up his rifle over my shoulder, which served for a rest, fired and hit the deer just behind the shoulder, it ran a few rods and fell. We cut a pole and fastening it on the pole, got it on our shoulders and carried it along to the camp. When we got to the camp we dressed it and divided it among the different companies, and had an excellent feast.

Here Brother Thayer was taken sick with the cholera, and also Brother Hayes. We left them there, and also Brother Hancock who had been taken with the cholera during the storm. Brother Joseph called the camp together, and told us that in consequence of the disobedience of some who had not been willing to listen to his words, but had been rebellious, God had decreed that sickness should come upon us, and we should die like sheep with the rot; and said he, "I am sorry, but I cannot help it." When he spake these things it pierced me like a dart, having a testimony that so it would be. In the afternoon of this day, we began to receive the revelation known as the "Fishing River revelation."

On Monday we held a council as follows:

Clay County, Mo., June 23, 1834.

A council of high priests met according to a revelation received the previous day, to choose some of the first elders to receive their endowment; being appointed by the voice of the spirit, through Joseph Smith jr., president of the church.

They proceeded: Edward Partridge is called and chosen, and is to go to Kirtland and receive his endowment with power from on high: and also, stand in his office as bishop to purchase land in Missouri.

W. W. Phelps is called and chosen, and it is appointed unto him to receive his endowment with power from on high; and help carry on the printing establishment till Zion is redeemed.

Isaac Morley is called and chosen, and it is appointed unto him to receive his endowment with power from on high in Kirtland; and assist in gathering up the strength of the Lord's house, and preach the gospel. John Corril the same as Isaac Morley.

John Whitmer is called and chosen, and it is appointed unto him to receive his endowment in Kirtland, with power from on high; and continue in his office.

David Whitmer is called and chosen, and it is appointed unto him to receive his endowment in Kirtland, with power from on high; and stand in the office appointed unto him.

A. S. Gilbert is called and chosen, and it is appointed unto him to receive his endowment from on high in Kirtland; and to assist in gathering up the strength of the Lord's house; and to proclaim the everlasting gospel till Zion is redeemed. He said in his heart he could not do it, and died in about three days.

Peter Whitmer is called and chosen, and it is appointed unto him to receive his endowment in Kirtland, with power from on high, and assist in gathering up the strength of the Lord's house; and proclaim the gospel.

Simeon Carter is called and chosen, and it is appointed unto him to receive his endowment in Kirtland, with power from on high; and assist in gathering up the strength of the Lord's house; and proclaim the everlasting gospel.

Newel Knight is called and chosen and it is appointed unto him to receive his endowment in Kirtland with power from on high; and assist in gathering up the strength of the Lord's house; and preach the gospel.

Thomas B. Marsh is called and chosen and it is appointed unto him to receive his endowment in Kirtland with power from on high; and his office will be made known hereafter.

Lyman Wight is called and chosen, and it is appointed unto him to receive his endowment in Kirtland with power from on high; to return to Zion, and his office shall be appointed to him hereafter.

Parley P. Pratt is called and chosen, and it is appointed unto him to receive his endowment in Kirtland with power from on high; and assist in gathering up the strength of the Lord's house; and proclaim the gospel.

Christian Whitmer is called and chosen and it is appointed unto him to receive his endowment in Kirtland with power from on high; and assist in gathering up the strength of the Lord's house; and proclaim the gospel.

Solomon Hancock is called and chosen, and it is appointed unto him to receive his endowment in Kirtland with power from on high; and assist in gathering up the strength of the Lord's house, and proclaim the everlasting gospel.

F. G. WILLIAMS, Clerk.
(To be continued.)

CONFERENCE MINUTES.

Minutes of a Conference of the Church of Jesus Christ of Latter-day Saints, held in the town of Oakland, Oakland County, Michigan, on the 24th and 25th of Jan., 1845.

Conference met according to appointment; called to order by Elder G. Savage; some remarks by Lyman Stoddard. Elder G. Savage called to the chair; Elder Wm. Van Every Clerk; singing, and prayer by Elder Wm. Van Every.

The number of different quorums were then called for. one high priest, four seventies, ten elders, two priests, and one teacher: Then preaching by Elder J. M. Wait, followed by Wm. Van Every. Benediction by Elder D. Hickey.

Adjourned until to-morrow at 10 o'clock, A. M.

Saturday 10 o'clock A. M., conference met according to appointment. Some instructions to the young elders by the president. Singing and prayer by Elder O. Jeffords.

The different branches was then represented. Waterford branch by Brother Green, ten members, one teacher.

Franklin branch, by Elder J. M. Wait, twenty nine members, four elders, two priests, and one teacher.

Southfield branch, by J. M. Wait, six members, one elder, one priest.

Superior branch by O. Jeffords, twelve members.

Brownstown branch, by G. Savage, sixteen members, one priest.

Pine Run branch, by G. Savage, eleven members, two elders, one priest, and one teacher.

Washington branch, by Elder Goff, ten members, two elders, and one priest.

Pleasant Valley branch, by B. Searls, thirty-one members, four elders, one priest, one teacher, and one deacon.

Cedar branch, by J. M. Wait, twelve members, one elder, and one teacher.

Livonia branch, by L. Stoddard, thirteen members, one priest, one teacher, and one deacon.

Redford branch, by L. N. Kendall, ten members, one deacon.

Avon branch, by D. Hickey, eleven members, one elder, and one priest.

Lapeer branch, by D. Hickey, twelve members, three elders.

St. Clair branch, by Elder P. Van Every; and about forty scattering members, not represented in the above.

Walter Ostrander and Conley Bates, were then nominated for elders. Robert Green and George Mercer priests, and John Green teacher.

Elders J. M. Wait and Samuel Goodenough were appointed on a mission to Ingram county.

Elder Dow Hickey was then appointed to preside over Macomb County. Elder G. Savage to visit the principal villages in this part of the country. Adjourned for one hour. Benediction by Elder Marvin.

Conference met according to appointment.—Singing, and prayer by D. Hickey. Preaching by Elder Stoddard, from the third chapter of Malachi; setting forth the necessity of bringing in their tithes into the store house, for the building of the temple, in order to receive their washings, anointings, and other blessings, that would attend them, if they obeyed the word of the Lord. He was followed by the president setting forth in a measure, the order of the resurrection; the manner in which the saints would be brought out of their graves. Singing and prayer by the president. Adjourned until 7 o'clock P. M.

Met according to appointment; after the usual solemnities, Elder O. Jeffords delivered a discourse from the second chapter of Daniel, and was followed by the president and others.

The different officers were then ordained.—Elder A. P. Murray's ordination was then confirmed in order that he might receive his license from this conference. Adjourned until to-morrow at 10 o'clock A. M.

Met according to appointment. Singing and prayer. The president then delivered a discourse from first Peter, twentieth verse, setting forth the evil that was brought into the world by reason of comments on the bible, in laying aside the true order of God; being taught by the precepts of men. Adjourned for one hour.

Met according to appointment; the same subject continued by the president.

Motioned and seconded, that this conference uphold the Twelve and Brother Hawes who is sent to preside over this state.

Motioned and seconded, that the next conference be held in Pleasant Valley, town of Brighton, Livingston county, on the first Friday, Saturday, and Sunday, in May next.

Also, that the minutes of this conference be forwarded to Nauvoo, and New York, for publication in the Times and Seasons, and Prophet.

G. SAVAGE, President.

Wm. Van Every, Clerk.

P: S. Elder Dow Hickey addressed the people in the evening, on the first principles of the gospel; when liberty was given for others, and many of the brethren and sisters bore testimony to the truth, by the power of the Holy Ghost; and some of the gifts were manifested in power; when two aged fathers arose and said they were convinced of the truth, and like the jailor and his household, did not wait until morning, but were baptised straitway. An invitation was given at the water when a young lady went forward, and many more are believing.

At a Conference of a branch of the Church of Jesus Christ of Latter-day Saints, held at St. Louis, February 10, 1845, in the Franklin Hall. Elder James Riley, Chairman, and John Needham Clerk, the following business was transacted.

Meeting opened with prayer; singing. Representation: four high priests; eighteen seventies; twenty-five elders; fifteen priests; six teachers; six deacons, and three hundred and twenty members.

The chairman addressed the meeting to a great length, upon many important matters concerning the church, whereupon it was unanimously

Resolved, that we view with mingled emotions of grief and surprise, the proceedings of the highest court in the State of Illinois, in taking away the chartered rights of Nauvoo.—If they were granted wrong: they were taken wrong; but be strong, the day will come when you can triumph; "O death, where is thy sting? O grave, where is thy victory?"

Resolved, that although surrounded by apostates from the church, who exhibit no better spirit than the murderers of the prophet and patriarch, yet we feel perfectly safe in the midst of an enlightened people, who alike know how to appreciate political liberty and religious freedom; and who have too much respect for the sanctity of constitutional rights, to trample upon the laws and the rights of others.

Resolved, that we will use every exertion in our power, to uphold and sustain the "Twelve" as the present head; and, also, as a small auxiliary to use a unity of effort to help rear and finish the temple of God.

Resolved, that we recommend to the brethren to patronize the Times and Seasons, and Neighbor, printed at Nauvoo, as the most virtuous publications of the western country, and the only ones that support the true cause of righteousness.

Resolved, that we feel to reciprocate the goodly feelings and pleasure, as published by Elder Hyde concerning his late visit to this city.

Elder Williams represented a branch of the church at Bellville, Ill., consisting of six members, among whom was the lady of Dr. Gofforth. The Doctor was present.

A resolution, acknowledging the faithfulness and tendering their thanks, faith, and prayers to the presiding Elder (Riley) was next passed.

The late epistle of the Twelve and its instructions, was adopted by acclamation.

Adjourned till six o'clock, P. M.

Met pursuant to adjournment; opened with singing and prayer. Those baptized during intermission were confirmed, and the Lord's supper administered. A sermon was next delivered. After passing a vote requesting the publication of these minutes in the Times and Seasons, the conference adjourned till the second Sunday in May next.

JAMES RILEY, Chairman.

John Needham, Clerk.

From the N. Y. Prophet.

Pursuant to public notice, a special conference of the Church of Jesus Christ of Latter-day Saints, was held at Norwalk, Conn., January 1st and 2nd, 1845.

Elder Lane was appointed president, and Elder Appleby of New Jersey, secretary.

Official members present—two high priests, two elders of the quorum of the seventies, three elders, one priest, one teacher, and one deacon. The Norwalk branch consists of twenty six members, including officers, (one member having been cut off since last conference,) all in good standing.

Conference opened at two o'clock, P. M., by singing a hymn, and prayer by the Secretary.

The president addressed the conference on the order of the kingdom of God, and what is enjoined upon the saints to assist in rolling on the same—settling difficulties one with another—followed by Elder Appleby on the same—and of traveling elders ordaining elders suddenly, &c. Adjourned.

Met in the evening at 6 o'clock—opened by singing and prayer by the president.

Elder Appleby delivered a discourse from Rev. 14:6,7.

Adjourned to meet on the morrow at 11 o'clock, A. M.

Thursday, 2nd inst.—Met—opened by singing and prayer by the president, followed by a spirited discourse, directed to the sisters, to

form themselves into a sewing society. Also, by Elder Appleby on organizing a society to pay so much per week, for the building of the temple at Nauvoo.

Resolved, that the sisters of this branch organize themselves into a sewing society, to furnish worthy traveling elders with such clothing as they need; and that Sister Capstick be the president, Sister Hand vice president of said society; and that the brethren of said branch assist the sisters in their laudable and praise-worthy undertaking, by applying one shilling per week in purchasing materials for the sisters to make up into clothing, and that Brother Joseph be secretary of said society.

Resolved, that the sisters of this branch give so much per week, according to the proposition made at last April conference in Nauvoo, by our much lamented and martyred patriarch, Hyrum Smith, in aiding the completion of the temple of Joseph's God.

Resolved, that we uphold the 'Twelve' by our faith and prayers, as the leaders of this church, and that we recognize them as such—men placed at the head (since the prophet and patriarch have been taken away) to conduct the affairs of God's kingdom here below; and we pray God the Eternal Father that they may be kept from all their enemies, and fulfil the work God has given them to do.

Adjourned until two o'clock P. M.

Two o'clock, P. M. Conference met.

The president addressed the conference on the subject of prophecy. In the evening, Elder Appleby delivered a discourse on the first and second resurrection.

Conference adjourned sine die.

SELAH LANE, Pres't.

W. I. Appleby, Sec'y.

NOTICE.

Notice is hereby given, that Elder James Braden was excommunicated from the Church of Jesus Christ of Latter-day Saints, at a special conference of elders of said church, assembled in Freedom branch, Adams county, Ill., on the 19th day of January, 1845. His license was demanded, but he refused to give it up.

JACOB MYERS, P. E.

Warren Foote, Clerk.

Freedom branch, Adams Co., Ill., Feb. 4, 1845.

CHINESE.

"The Chinese have few social meetings among themselves; and even the young people never assemble together for the purpose of athletic exercises, or exhilarating amusements."

TIMES AND SEASONS.

CITY OF NAUVOO,

FEBRUARY 15, 1845.

THE LIVING GOD.

There is no subject, among men, that engrosses so much time and attention, and, at the same time, is so little understood, as the being, knowledge, substance, attributes, and disposition of the living God. In the first place, christians and believers in christianity, with a few exceptions, believe in one God; or perhaps we should say, in their own language, that the Father, Son and Holy Ghost, *are one God*. But to be obedient unto the truth, we will not thus transgress upon reason, sense and revelation.

It will then be necessary to treat the subject of the 'Living God,' in contra-distinction to a *dead God*, or, one that has, 'no body, parts, or passions,' and perhaps, it may be well enough to say at the out set, that Mormonism embraces a plurality of Gods, as the apostle said, there were 'Gods many and Lords many.' In doing which, we shall not deny the scripture that has been set apart for this world, and allows one God; even Jesus Christ, the very eternal Father of this earth; and if Paul tells the truth,—'by him the worlds were made.'

It was probably alluded to by Moses, when the children of Israel were working out their salvation with fear and trembling in the wilderness, at the time that he spake these words: [Deut. v: 23—26.] "And it came to pass when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, even all the heads of your tribes, and your elders, And ye said, Behold, the Lord our God hath shewed us his glory, and greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth. Now therefore why should we die? For this great fire will consume us. If we hear the voice of the Lord our God any more, then we shall die. For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived?"

The facts embraced in the foregoing verses, destroy the belief of all christendom without remedy. The divines, or in deference, we will say the 'learned clergy,' publish to all people, that 'no man hath seen God, at any time; that no man can see God and live; and that John the Evangelist said: [St. John vi: 46.] "Not

that any man hath seen the Father, save he which is of God, he hath seen the Father."

Again, Moses in the before mentioned quotation uses our text, the 'living God;' and who will undertake to say that he meant any other person than Jesus Christ, the holy one of Israel? 'Before Abraham was, I am.' 'Oh,' say the learned world, 'the scripture is a mystical matter, we must let it remain, till some commentator fatboms the mystery.' In all probability that meant Christ, for there is but one God.

It has been said that troubles never come single, and mysteries, in like manner, rarely meet us one at a time. In Mathew we learn: [Mat. xvi: 13—16.] "When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist; some, Elias; and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the Living God."

Now, *two facts*, making two worldly mysteries, meet the mind in the foregoing passages. Jesus says *he is the 'Son of man,'* and Peter says, *he is the 'Son of the living God.'* O, ye great men, and wise men, and ye who wear the sacerdotal robes, how can Jesus have two fathers; or how can the scriptures be true without he has two? Again, how could Moses use the term 'living God,' as the Holy one of Israel, and Peter declare that Christ was the *Son of the 'Living God'?* This makes two 'Living Gods,' because the Savior never once said that he begat himself, or came into the world of his own accord, or upon his own business; but upon the contrary, He came to do the *will of his father who sent him*.

What shall we say then, to make Moses', Jesus' and Peters' words true? We will say that Jesus Christ had a father and mother of his Spirit, and a father and mother of his flesh; and so have all of his brethren and sisters; and that is one reason why he said, '*ye are Gods;*' or that Isaiah prophesied: [Isa. xlii: 23.] 'Shew the things that are to come hereafter, that we may know that ye are Gods; yea, do good, or do evil, that we may be dismayed, and behold it together.' In fact, 'the Gods,' in old times, was common intelligence. Satan, in his first sectarian sermon to Adam and Eve, told them, if they would eat of the forbidden fruit, they should become as 'the Gods,' knowing good and evil.

This is not all: the first line of Genesis, purely translated from the original, excluding the

first *Baith* (which was added by the Jews,) would read:—*Rosheit* (the head) *baurau*, (brought forth,) *Eloheim* (the Gods) *ate* (with) *hah-shau-mahyiem* (the heavens) *veh-ate*, (and with) *hauaurates*, (the earth.) In simple English. The Head brought forth the Gods, with the heavens and with the earth. The 'Head' must have meant the 'living God,' or Head God: Christ is our head. The term 'Eloheim,' plural of *Elohah*, or *ale*, is used alike in the first chapter of Genesis, for the creation, and the quotation of Satan. In the second chapter, and fourth verse, we have this remarkable history: "*These are the generations of the heavens and of the earth, when they were brought forth; in the day that the Lord of the Gods made earth and heavens.*" The Hebrew reads so.

Truly Jesus Christ created the worlds, and is Lord of Lords, and as the Psalmist said: 'Judges among the Gods.' Then Moses might have said with propriety, he is the 'living God,' and Christ, speaking of the flesh could say:—I am the son of man; and Peter enlightened by the Holy Ghost;—Thou art the Son of the Living God, meaning our Father in heaven, who is the Father of all spirits, and who with Jesus Christ his first begotten son, and the Holy Ghost, are one in power, one in dominion, and one in glory, constituting the first presidency of this system, and this eternity. But they are as much three distinct persons as the sun, moon, and earth are three different bodies.

And again the 'twelve kingdoms' which are under the above mentioned presidency of the Father, Son, and Holy Ghost, are governed by the same rules, and destined to the same honor; [Book D. C., page 135 § 13.] For 'Behold, I will liken these kingdoms unto a man having a field, and he sent forth his servants into the field, to dig in the field; and he said unto the first, go ye and labor in the field, and in the first hour I will come unto you, and ye shall behold the joy of my countenance: and he said unto the second, go ye also into the field, and in the second hour I will visit you with the joy of my countenance; and also unto the third saying, I will visit you; and unto the fourth, and so on unto the twelfth."

Without going into the full investigation of the history and excellency of God, the Father of our Lord Jesus Christ, in this article, let us reflect that Jesus Christ, as Lord of Lords, and king of kings, must have a noble race in the heavens, or upon the earth, or else he can never be as great in power, dominion, might, and authority as the scriptures declare. But hear; the mystery is solved. John says: [Rev. xiv: 1.] 'And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty

and four thousand, having his Father's name written in their foreheads.'

'Their Father's name,' bless me! that is GOD! Well done for Mormonism; *one hundred and forty four thousand eops*, among the tribes of Israel, and, two living Gods and the Holy Ghost, for this world! Such knowledge is too wonderful for men, unless they possess the spirit of Gods. It unravels the little mysteries, which like a fog, hides the serene atmosphere of heaven, and looks from world to world; from system to system; from universe to universe; and from eternity to eternity, where, in each, and all, there is a presidency of Gods, and Gods many, and Lords many; and from time to time, or from eternity to eternity, Jesus Christ shall bring in another world regulated and saved as this will be when he delivers it up to the Father; and God becomes *all in all*. 'And,' as John the Revelator said: [xxii: 3, 4.] 'there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him. And they shall see his face; and his name shall be in their foreheads.'

'His name in their foreheads', undoubtedly means 'God' on the front of their crowns; for, when all things are created new, in the celestial kingdom, the servants of God, the innumerable multitude, are crowned, and, are perfect men and women in the Lord, one in glory, one in knowledge, and one in image: they are like Christ, and he is like God: then, O, then, they are all 'Living Gods,' having passed from Death unto Life, and possess the power of eternal lives!

THE PROPHET.

Since Elder Pratt took the oversight of affairs in the eastern states, the "Prophet" has improved somewhat: as *pictorality* is among the fashions of the day, it ranks with "*pictorials*;" or as it should be, *PICTURELS*; and we hope the improvement will continue. The elders abroad, can improve Mormon papers by obtaining and forwarding subscribers and means, to the Times and Seasons, and Neighbor, at Nauvoo, and the Prophet at New York.

Who knows how many thousands may be enlightened by reading *one* sound doctrinal paper, where popularity might deter them from hearing the truth? It was one of the "Evening and Morning Stars" that first whispered Mormonism into the hearts of a few in the kingdom of Great Britain; and it may be that other kingdoms will hear the same glad tidings through these *flying chariots of thought*.

Having, however, touched the subject in another article, we conclude by saying, that

union, integrity, and exertion, where faith, virtue, and charity have any influence on man, subdue the folly of nations, and light up love among millions.

ENCOURAGING.

Last week we received an order from Elder Reed, our agent in St. Louis, for fifty copies of the "Times and Seasons," and fifty copies of the "Neighbor," together with a statement that it was expected the list would shortly be increased. We are pleased to see a spirit of this kind being awakened among some of the branches. "Can any good thing come out of Nazareth?" we have often heard reflections cast upon St. Louis:—They have been denominated by some, "half-breeds," "apostates," &c.; we would wish to correct this error, and state, that although many apostates have gone to St. Louis, they are not those that compose the church; many of our best brethren have gone there, according to counsel, to obtain employment. They have in all times of trouble been ready to stand by us, and to lend a helping hand, both personal and pecuniary. For an account of the situation of the church in Saint Louis, we would refer our readers to a communication of Elder Hyde, published in the Neighbor, and in the Times and Seasons; and in their activity and liberality in supporting the press, they have shown a zeal in defending truth, which it would be well for many of our branches to imitate.

We are not fond of casting reflections upon the brethren, and we are averse to saying anything about ourselves; but while upon this subject, we would state that there is the most deplorable negligence manifested by many of the branches, and also, by many of our elders in sustaining the press; it would seem that it was merely a cat-paw which could be used for their own private convenience, without having any reference to the great object for which it was instituted.

We last week published a statement made by President Brigham Young in answer to some remarks made in the "Prophet," wherein he assigns as a reason for there not being more subscribers, that the post offices deal fraudulently with us, and keep the papers from the subscribers; this to a certain extent is true, in some peculiar locations; but that it is not general we know assuredly, from the returns we receive from our agents and correspondents.—As we stated in the last Times, means are being used to prevent these frauds and to place the carriage of papers on a more sure footing; in the mean time we would state that if the subscribers will send us word about their de-

linquencies, we have made arrangements with our Post-master here, to enquire into the difficulty; and by writing to him the delinquent Post-masters can be found out and treated according to law.

We think the elders should not be discouraged at these things, if so, we may stop our press and do without any medium of communication. We know that we have fulfilled our engagements always *faithfully*, and while we are engaged in promulgating the principles of truth, defending the cause of righteousness, and sustaining correct principles, we think it but just, fair, and honorable, and as little as the elders can do, to lend a helping hand in rolling forth the work of the Lord; by assisting us in our laudable endeavors; the press will often do more to sustain correct principles than preaching, because it is a regular visitor. Our enemies are busily engaged in trying to destroy us, let us not be behind them in trying to sustain ourselves. If the different branches abroad would follow the example of St. Louis, in sustaining the Nauvoo papers and the *Prophet*, all might prosper; the press be placed in easy circumstances, and free from embarrassment, and nobody be injured; but, all mutually benefited.

THE CHURCH OF ENGLAND.

The Church of England seems to be in exceeding tribulation. A letter from the Bishop of Exeter, on the 11th of November last, addressed to the clergy of his diocese on the subject of the observance of the rubric, has caused a great sensation. Among other heterodoxies we see stated, that some of the English Divines, in repeating the creed, use the word blessed when they repeat the phrase 'born of the Virgin Mary,' and an arch deacon, Wilberforce, has said that the use of the material cross is proper. This, says this divine, as well as a publication called the *Ecclesiologist*, 'is the true protection of Christians. They are never so safe as under it. The graves in a church yard and the cottages in a village, cluster around it in security.' Mr. Ward, of Balliol College, Oxford, has recently published a tract called the *Ideal of a Christian Church*. In this, he says boldly 'in subscribing to the articles, I renounce no one Roman doctrine.' Mr. Ward was summoned before the authorities of Oxford to explain his meaning. His defence was that his name was not on the title page of the work.—*Gazette*.

So the church militant, in addition to the breach of Puseyism, begins to show signs of woe. We have heard, by the bye, that some wise clergymen of the said church, petitioned

his holiness the Pope, for an ordination under his gracious hand, but the 'head of catholicity,' informed him that he must renounce his heresy first. Now, the substance, or mote properly the want of substance, in the sectarian world is, that God is not in all their ways, and so every man goes his own way.

The present *christian world* exists and continues by *division*. The MYSTERY of Babylon the great, is mother of harlots and abominations of the earth, and it needs no prophetic vision, to unravel such mysteries. The old church is the mother, and the protestants are the lewd daughters. Alas! alas! what doctrine, what principle, or what scheme, in all christendom, has produced the apostolic union? What prayers, what devotion, or what faith, 'since the fathers have fallen asleep,' has opened the heavens; has brought men into the presence of God; and to the spirits of just men made perfect, and to an innumerable company of angels? The answer is, not any:—'There is none in all christendom that doeth good; no, not one. To be sure they love the uppermost rooms at feasts and the chief seats in the synagogues. They wear soft raiment, and gold chains, but the prayers of the poor, steeped in tears, are bottled up in heaven, as a testimony against them, and they cannot escape the due demerits of their hypocrisy.

All kingdoms but Daniel's set up in the last days, must break to pieces. So success to the *divisions of christians*: they will help hasten the latter-day glory. God and Mormonism forever!

RESTORATION OF THE JEWS.

'A meeting has been called in the Hanover Rooms, in London, for the purpose of recommending the foundation of a society to promote the restoration of the Jews to Palestine.

'It is proposed to accomplish this object by inducing the British Government to take the Jews in Palestine under their special protection, to negotiate with the Porte for the independence of that country under the protection of England.

'Thus it is, we can witness the hand of the Mighty God of Jacob, moving on his glorious work of restitution, and fulfilling the words of his anointed, and answering the prayers of his saints in mighty deed. Let us struggle on, the world will yet be compelled to acknowledge the divine mission of the Prophet Joseph.'

N. Y. Prophet.

The latter day glory and gathering must go on; for as the scripture saith: [Isa. xi: 13.] 'The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Eph-

raim shall not envy Judah, and Judah shall not vex Ephraim.'

Again, let it be understood, by all nations' kindreds, tongues and people that Joel said, that, 'in Mount Zion and in Jerusalem, there shall be deliverance, and in the remnant whom the Lord thy God shall call.' Israel is the elect; and so all Israel must be saved.

SIGNS IN THE OLD WORLD.

The symptoms of disquietude, division, and jealousy, are beginning to manifest themselves among the people of the old world, as well as in the United States. The annexed sketch, taken from the 'Edinburg Weekly Register,' is not the only sign that appears in the east as a harbinger of the utter abolishment of religious and political compacts. Such events are in strict accordance with Mormon belief, Mormon philosophy, Mormon prophecy, and eternal truth. The world waxes old as a garment, moth-eaten, and the moment it is moved for examination, that instant it begins to fall to pieces.—The heaven in the world, now working in the hearts of the children of men, will ferment, and continue to ferment, until the kingdoms of the whole earth, pass off as the dream of a night vision. God's will be done, and man freed from the bondage of men. So hear what the Register says:—

THE SWISS FACTIONS.

The population of Switzerland is about two millions, of which two-fifths only adhere to the Roman Catholic religion. Three languages are spoken in the Cantonal Confederation—French, German, and Italian; and this, of itself, is sufficient to prevent any close amalgamation. Add to this, the struggles between the aristocratic and democratic parties; the prejudices existing, and embittered by recent contests between the cantons of the mountains and those of the plain; the sectional jealousies and religious animosities that prevail among small communities packed so closely together; and we have the key to the incessant struggles by which the peace of the twenty-two cantons, forming the Helvetic Confederation, has been so continuously and grievously disturbed. Independently of this misfortune, there is another danger to be apprehended—lest France, Savoy, and Austria, should get tired of watching such unquiet neighbours, and determine on preserving the peace by adding convenient portions of the Swiss territory to their own, and thus destroy a restless nationality, which is a source of annoyance and apprehension to the contiguous governments.

It is well known that the lower cantons are

imbued with liberal notions, and that those of the mountains are the strongholds of the aristocracy and of Papal supremacy. The government of the wealthy and populous canton of Lucerne has lately thought proper to recal the Jesuits, and to appoint them to posts connected with popular education. This gave umbrage to many, who rose in arms against the authorities, but were worsted in the conflict. The government maintains its armed position, lest its refractory citizens should be assisted by their liberal friends of the other cantons; and has demanded the military intervention of the neighbouring members of the confederation; but some of the liberal cantons utter ominous murmurs of an inclination to take part against the government of Lucerne, in which event there could not fail to be a civil war; while there is no doubt that France, Austria, and Savoy would not pretermitt so favorable an opportunity of settling the difficulty at the expense of the nationality and integrity of the Swiss Confederation. Thus stand matters at present.

The principle at issue is an important one also: being no less than whether the Jesuits are to have the absolute control over the minds of the rising generation, and to fashion them in a form inimical to the progress of liberty and enlightened religion. Freedom of conscience, freedom of the press, and the real freedom of education, are the points in dispute; and it seems, at the present day, looking to what is going on in England and many other parts of Europe and America, that there is an urgent and palpable necessity stoutly to defend and uphold the maxim, that the clergy should enjoy no privilege or jurisdiction beyond the Church; and that a priest out of the Church is neither more nor less than an ordinary citizen. The Roman Catholic clergy in France, Switzerland, and America, complains of persecution, because it is restrained from persecuting; and exclaims against tyranny and oppression, because it cannot grasp a monopoly. Let it cry aloud; but be it our part to withstand and controvert the insidious and hypocritical arguments, by means of which it is again endeavoring to prevert to its own profit unreflecting minds and disturbed consciences. The day of St. Bartholomew, the Massacre of 1641, the Revocation of the Edict of Nantes, the Dragonnades, and the scandals and bankruptcy of the Jesuits, would seem to oppose an insuperable barrier to the re-entry of the Roman Catholic Church as a body into political concerns; but should these disgraceful and sanguinary recollections prove insufficient as a warning and an example, we may add to them the case of Switzerland, which the Jesuits are now

seeking by fire and sword to divide into two hostile camps of Protestants and Catholics; while they oppose themselves to every reform of the aristocratical compact of 1815, in the hope of sheltering their religious tyranny under the protection of a temporal despotism.

FROM THE PACIFIC OCEAN. |

THE WORK COMMENCED AT TAHITA AND TOOBOUL.

Tahita, August 15, 1844.

DEAR BROTHER YOUNG:—

An opportunity having presented itself of sending letters to America, and believing, also, you would like to know how the work of the Lord prospers in this distant land, we thought we would address a few lines to you, giving an account of our prosperity, and also a brief sketch of the political state of affairs here.

To do this, it is necessary to go back to the time we first made the island of Tooboui, which is a small island about three hundred miles South of this. The circumstance of our making that island was one quite unexpected, and one which the captain had tried to avoid, but unsuccessfully. His object being to recruit the ship, however, before arriving at Tahiti, he thought he would send a boat on shore, and learn if it afforded anything he wanted; the result of which was, he could obtain every thing he wanted. This gave us an opportunity of going on shore, which we gladly embraced after being shut up on board our ship for almost seven months. We found the natives very friendly, and very religiously disposed, although there was no white missionary on the island, neither had there been for a great length of time. As soon as they learned that we were missionaries, they were very anxious to have one or more of us stay with them. There was a number of very respectable American mechanics residing on the island, who were also anxious to have one of us stay. There being an effectual door opened for us, it was thought prudent for one to do so. The lot fell upon Br. Pratt by his own choice. After a short stay, we bid him adieu, and sailed for Tahiti, where we arrived on the 14th of May. Circumstances certainly looked very unfavourable when we arrived, but we could do no better than stay, as there was no way open for us to go any where else.

The circumstances which we will briefly state, were as follows: The French, as no doubt you are already aware, had taken possession of these islands, dispossessing Queen Pomare, and established their own government

here; which indeed has been a most fortunate thing for us, for had the native government been in full force when we arrived, most likely the missionaries (who hitherto have been mighty men in this kingdom) would have so influenced the natives against us, as to prevent us from landing. But thank the Lord, their greatness has had a downfall, and a mighty one to, in this land. There had been one battle fought when we arrived, and the natives were still under arms, threatening daily to come down upon the French and annihilate them. Under these circumstances it was that we obtained permission from the French government to land as missionaries. There being no convenient place in town for us to stop at, we moved into a missionary station, about four miles below it. This was rather grieving to the pastor of the flock, to think the wolves were coming so near without his being able to drive them away; but such was the case, that is, if he was a mind to call us wolves, and he could not help himself.

He shortly came to see us, and we had quite a chat together. He said he should not believe Mormonism however, though he should see two or three raised from the dead,—hinting at the power of godliness in the church. We told him he need not be alarmed, as probably he would never be troubled with the sight, while he was in his present mind, at any rate. He thought very strange of our coming here, where there were so many missionaries already, and thought we had better leave for some other place where we were more needed. We told him that as to there being so many here already, we had nothing to do with it: if God sent them here, well and good; if not, they must look to that themselves. As for us, God had sent us here, and we believed God knew where we were needed as well as he did, and we did not intend turning Jonah yet awhile, at any rate, but calculated to do the errand the Lord had sent us on, which was to warn the people of the great things that awaited them, and make known the way for their escape, which was by repenting, and embracing the covenant that God had renewed in these last days, which would entitle them to all the gifts and graces, ever enjoyed by any people on earth. These things he tried to make light of, but they came with such an overwhelming flood of Bible testimony that he could not bring a single argument against them of no kind but ridicule.

But I must hasten. After we had been here about six weeks, (during which time we had not obtained the privilege of preaching once in public,) the French forces went up into the next missionary station above us, where the native forces were encamped, and gave battle

to them. During the engagement, an English missionary, who was residing there, was killed. Whether this circumstance alone started them or not, we don't know; but at any rate, shortly after it, the news came that they were going to leave, all but two; some for the Navigators, and some for England.

Thus we see, the Lord is working for us, and that to, in a way we least expected, and could hardly have hoped for. They have not all gone as yet, but are doing so as fast as possible, and the quicker they are off the better we shall like it, and the better it will be for us, for they are continually operating against us with every energy of their souls.

We preach in English every sabbath at present, and, considering the few European inhabitants here, our meetings are well attended, and good attention is paid. There is considerable interest awakened among the people; four have already been baptised, and we hope ere long, many more will be; we feel that the Lord is working with us. Our labours among the natives as yet, have necessarily been very limited, owing to their unsettled state of affairs. They are also in a most deplorable condition in a moral point of view, notwithstanding the fifty years labour of the missionaries.

We have just received a letter from Br. Pratt. He writes us that several of those Americans, who I mentioned as living there, have been obedient to the Gospel, and have taken hold of the work in earnest to assist in building up the kingdom. He also states that he has had a call from an adjacent island to come and preach to them. And indeed were we divided into a hundred different parts, and each part an efficient preacher of the gospel, we should have as much as we could attend to, and more too; so great is the work in these islands. How many saints will be made out of them is hard to tell; time and labour alone can prove that. But one thing we think is certain, and that is, they will take hold of it almost to a man. It may be hard in some cases to obtain a foot hold; but when it is once obtained, we think there is not much difficulty in making them believe the truth.

We have not as yet heard one syllable from home since we left. It is certainly very unpleasant to be shut up on a lone island of the sea, and debarred as it were from all communication with the world, especially when so many, who are near and dear to us by the strong and tender ties of the everlasting covenant, are exposed to the relentless persecutions of their unmerciful enemies.

Please write us on the receipt of this, what to do and how to act, for we feel to stand firm

need of your counsel. Our love to all. We request an interest in the prayers of the church.

We remain yours, &c.,

NOAH ROGERS,

BENJ. F. GROUARD.

P. S. Br. Pratt, also, writes that many of the natives, on that island, are now already to be baptised, and all he is waiting for is to acquaint them more fully with their duty after being so.

LETTER FROM ELD. WM. SMITH.

The N. Y. Prophet of January 25, contains cheering news from Elder Wm. Smith. In the midst of trials, tribulations and accusations from false brethren, he triumphs; and really, when we learned that his "wife was better," we rejoiced,—for it seemed good before the Lord.

We give the letter entire, that the saints generally may sympathize with Elder Smith in all his afflictions, and pray for him, and rejoice, as the Lord, in his infinite mercy, blesses him and his family.

He writes to the Prophet:—

Dear Brother—

I improve this opportunity to let you know that through the mercy of God I am still alive and in the land of the living.—My wife also, I rejoice to say, is better than usual, and I am in hopes will be able to journey west in the spring.

Since the arrival of Elders P. P. Pratt and Benson, the burden of church affairs will not rest so much on my shoulders, and in the reception of these brethren from the west, I am much rejoiced in having more help, for truly we might say the harvest is great, and the laborers are few. I shall continue to labor in conjunction with Elder Pratt, in the eastern churches until spring. It is well known however, by the saints that I contemplate leaving for the west soon, and I feel highly pleased to leave the presidency of the eastern churches in such competent hands, and I hope the saints will do all in their power to sustain them; with the quorum of the Twelve as the presidency over the whole church.

I would say that I have read Elder Pratt's circular to the churches, and do most cordially approve of its sentiments. Since the death of the prophet and patriarch, the church has had to undergo almost an entire revolution of things, and those away from Nauvoo have had to guess their way, or get along the best they could, and if errors have been committed, they have been of the head, and not of the heart. But as yet we have committed none as we know of, and we pray God to guide us by that Spirit that

leads into all truth, and if there should be any discontented spirits, the brethren will attribute them to the right source.

Rigdonism has been through this country, but it is now dead—forsooth, it never lived. It has perished in its birth, and died without usage, and those who have been led by its influence, are now without a name or church. God pity them; they know no better.

The church of Christ is well united, glory to God, and bids fair to prosper with good management. God help us now, and the gospel ship will ride safely through the storm. The winds and waves have now subsided, and she anchors in the haven of rest. Be faithful, brethren, and you will reap your reward.

I will not say more at this time; you know my feelings; it is that Zion may prosper and be built up, and the cause of truth spread throughout the whole world, and the pure in heart be blessed; and God have mercy on my enemies, and those who persecute and despitefully use us. God loves the honest in heart, and those who will stand to their posts and prove true unto death, but the traitor and hypocrite God will judge. Integrity is half the battle; let the saints put their trust in God, and put away sin, evil speaking, and every evil work, and be true to their friends and trust, and the battle is won, the victory ours. Which may God grant for his Son's sake.

My respects to all my friends: I have not forgotten them. Amen.

WILLIAM SMITH.

EARTHQUAKE AT ST. THOMAS.—The Captain of the brig Orleans, which arrived here from St. Thomas on Sunday, reports, that a slight shock of an earthquake was felt at that place on the 2d instant, about 11 o'clock, A. M., which lasted a very short time,—no damage done.—*Picayune.*

ANOTHER EARTHQUAKE.—Captain Baker, of the Industry, reports an earthquake at 2 o'clock, of January 7, at Pointe a Pitre. The brig had a deck load of horses, which were thrown down by the shock. No damage done on shore.

MISSION IN THE PACIFIC.

The letter from Tahiti in this paper, is full of interest; it shows that faith, diligence, and perseverance, when sanctioned by Jehovah, can overcome all difficulties;—for there is nothing impossible with God.

The mountains must be thrown down; the valleys exalted; the oceans rolled back to their own place; the islands moved out of their places, and so all Israel shall be saved.

ELDER WOODRUFF IN ENGLAND.

Elder Woodruff and his company arrived in Liverpool on the 3d of January—being 25 days out. Nothing material happened save head winds in the Irish Channel, for about a week.

As the steamer Cambria left on the 4th, Elder Woodruff had no time to give a detail of affairs in England, but we shall look for a full account soon.

TIMES AT NAUVOO.

The winter thus far, has been milder than

any previous one, within our recollection; and as a matter of course, business of all kinds, if the weather continues thus favorable, will open with a fairer prospect, and be upheld and persevered in, with a union not before witnessed since Nauvoo was founded.

We congratulate the saints abroad, on account of the unity of effort, and industrious feeling that pervades the only city of saints in the world. May God continue these laudible traits of prosperity, both temporally and spiritually—and *truth will prevail*.

POETRY.

[For the Times and Seasons.

TO PRESIDENT BRIGHAM YOUNG:

BY MISS ELIZA R. SNOW

An important station is truly thine,
And the weight of thy calling can none define:
Being call'd of the Lord o'er the Twelve to pre-
side,

And with them over all of the world beside.

Like Elisha of old, when Elijah fled
In a chariot of fire, thou hast lost thy head;
Lost thy head? O no! thou art left to prove
To the Gods, thy integrity, faith, and love.

Thou hast gain'd, like Elisba, a rich behest,
For the mantle of Joseph seems to rest
Upon thee, while the spirit and pow'r divine,
That inspir'd his heart, is inspiring thine.

The great work which he laid the foundation to

Is unfinished, and resting on thee to do—
With thy brethren, the Twelve, thou wilt bear
it forth

To the distant nations of the earth.

Kings, princes, and nobles will honor thee,
And thy name will be great on the isles of the
sea—

The pure light of intelligence thou wilt spread
Will exalt the living and save the dead.

The great spirit of truth, will direct thy ways;
Generations to come, will repeat thy praise—
When thy work is completed on earth, thou'lt
stand

In thy station appointed at God's right hand.

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JOHN TAYLOR,

EDITOR AND PROPRIETOR.

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attention.

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI. No. 4] CITY OF NAUVOO, ILL. MARCH 1, 1845 [WHOLE No. 112.

HISTORY OF JOSEPH SMITH.

(Continued.)

July, which once dawned upon the virtue and independence of the United States, *now* dawned upon the savage barbarity and mobocracy of Missouri. Most of the clergy, acting as missionaries to the Indians, or to the frontier inhabitants, were among the most prominent characters, that rose up and rushed on to destroy the rights of the church, as well as the lives of her members. One Pixley, who had been sent by the Missionary Society, to civilize and christianize the heathen of the west, was a black rod in the hand of Satan, as well as a poisoned shaft in the power of our foes, to spread lies and falsehoods.

He followed writing horrible accounts, to the religious papers in the east, to sour the public mind, from time to time; besides using his influence, among Indians and whites, to overthrow the church. On the first of July, he wrote a slanderous article entitled, "Beware of false Prophets," which he actually carried from house to house, to incense the inhabitants against the church, to mob them, and drive them away.

The July number of the Evening and Morning Star, pursued a mild and pacific course, the first article therein, entitled, "Beware of false Prophets," was calculated to disabuse the honest, public mind, from Pixley's falsehoods; and the caution against "Free people of color," settling in Missouri, was sufficient to silence the fears of every sober mind, yet, it was all in vain; the hour of trial must come: and, notwithstanding the constitution of Missouri, as published in the same paper, says:

"Article 4th. That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences; and that no man can be compelled to erect, support, or attend any place of worship, or to maintain any minister of the gospel or teacher of religion; that no human authority can control or interfere with the rights of conscience; that no person can ever be hurt, molested, or restrained in his religious professions or sentiments, if he do not disturb others in their religious worship.

5th. That no person, on account of his religious opinions, can be rendered ineligible to any office of trust or profit under this state; that no preference can ever be given by law, to any sect or mode of worship: yet, because the saints believed and taught differently from their

neighbors, and according to the laws of heaven, in spiritual things, Satan said, let there be a mob and a mob there was, and they drew up and published a manifesto, which will appear in its place.

Extracts, from the elders letters, to the editor of the Evening and Morning Star, in the July number:

"Palmyra, Missouri, May 16th, 1833.

The Lord is opening the eyes of the blind and blessing our labors. We have baptised eighteen members in this settlement.

G. M. HINKLE,
ELISHA GROVES."

"Six miles off Quincy; (Mo) June 3, 1833.

Every few days there are some honest souls born into the kingdom of God. Persecution rages to a considerable extent. It seems as if every denomination, sect, party and club, were prepared to fight against the work of the Lord. I often think of Paul, when his friends let him down by the wall, in a basket; but, notwithstanding all that I suffer, I rejoice. I will live godly in Christ Jesus, though I suffer persecution. A man has just told me, that in Palmyra, in forty-eight hours, the cholera had taken forty-seven to their graves. The disease is in the country, as well as the town, and carries off all ages, colors and conditions, sparing none.

GEORGE M. HINKLE."

"Chenango Point, N. Y. May 16, 1833.

Dear Brother:

I rejoice much in the prosperity of Zion, and pray God to enlarge her borders, and increase her converts; yea, and extend peace unto her as a river, that she may arise as from the dust and come to light, and go forth unto the regions round about, and become the joy of the whole earth.

It is about six weeks since I left Kirtland to take a mission to the east; since which time I have visited twelve churches, and passed three others in coming to this place; all of which are nearly in the course, from Kirtland to Chenango N. Y.: so grows, and so spreads the mighty work of the Lord. Some of said churches are composed of nearly one hundred members; and in nearly all of them, the work is still going on. O! may the Lord cause his glorious voice to be heard, until error and superstition shall give way to the everlasting gospel of Jesus. I feel much weakness as a man, but in the strength of Christ, I am resolved to blow the trumpet of the gospel, until the people of God are delivered

from the merchants and traffickers of souls, unto the glorious liberty of the gospel. I have baptised four since I left Kirtland. As for myself, I intend, if possible, to attend the school at the latter Jerusalem, to which, I am confident, it is my privilege to go, as often as the old apostles went to the former Jerusalem.

I have traveled about five hundred miles in about six weeks, and held fifteen meetings, and I trust that I shall continue to receive the grace of God to support me even to the end.

SYLVESTER SMITH."

"The elders stationed in Zion, to the churches abroad, in love, greeting:

Dear Brethren;

One year having passed, since we addressed the churches abroad, on the situation of Zion, and the state of the gathering, it seems to be our duty, to address the saints on the same subjects. With the exception of the winter season, the gathering has continued slowly. At present we have not the exact number of the disciples; but suppose that there are near seven hundred,—include these, with their children, and those who belong to families, and the number will probably amount to more than twelve hundred souls. Many have been planted upon their inheritances, where, blessed with a fruitful soil, and a healthy climate, they are beginning to enjoy some of the comforts of life.

Here let us remark, that our duty urges us to notice a few letters which have been sent from this place, by persons seeking the loaves and fishes, or by such as have lost their standing among men of character, in the world. In the letters alluded to, are some facts; but the most of them are false. It is said, that women go out to work; this is a fact, and not only women, but men too; for in the church of Christ, all that are able, have to work to fulfil the commandments of the Lord; and the situation in which many have come up here, has brought them under the necessity of seeking employment from those who do not belong to the church.

One Bates, from New London, Ohio, who subscribed fifty dollars for the purpose of purchasing lands, and necessary articles for the saints; after his arrival here, sued Bishop Partridge and obtained a judgment for the same.—Bates shortly after denied the faith, and run away on Sunday, leaving debts unpaid. Every saint that has come to this land to escape the desolations which await the wicked, and prepare for the coming of the Lord, is well satisfied with the country, and the order of the kingdom of our God; and we are happy to say that the inhabitants of Zion are growing in grace, and in the knowledge of those things which

lead to peace and eternal glory. One object in writing this epistle, is, to give some instructions to those who come up to the land of Zion.—Through a mistaken idea, many of the brethren, that had property, have given some away, and sacrificed some, they hardly know how. This is not right, nor according to the commandments. We would advise in the first place, that every disciple, if in his power, pay his just debts, so as to owe no man, and then if he has any property left, let him be careful of it; and he can help the poor, by consecrating some for their inheritances; for as yet, there has not been enough consecrated, to plant the poor in their inheritance, according to the regulation of the church and the desire of the faithful.

This might have been done, had such as had property been prudent. It seems as though a notion was prevalent in Babylon, that the church of Christ was a common stock concern. This ought not so to be, for it is not the case. When a disciple comes to Zion for an inheritance, it is his duty, if he has anything to consecrate to the Lord for the benefit of the poor and needy, or to purchase lands, to consecrate it according to the law of the Lord, and also, according to the law of the land; and the Lord has said, that in keeping his law, we have no need to break the laws of the land; and we have abundant reason to be thankful, that we are permitted to establish ourselves under the protection of a government, that knows no exceptions to sects or societies, but gives all its citizens a privilege of worshiping God according to their own desires. Again, while in the world, it is not the duty of a disciple to exhaust all his means in bringing the poor to Zion; and this because if all should do so, there would be nothing to put in the store-house in Zion, for the purpose which the Lord has commanded. Do not think brethren, by this, that we would advise or direct, that the poor be neglected in the least; this is not the desire of our hearts; for we are mindful of the word of our Father, which informs us that in his bosom it is decreed that the poor and the meek of the earth shall possess it.

The circumstances of the saints in gathering to the land of Zion in these last days, are very different from those of the children of Israel, after they despised the promised rest of the Lord, after they were brought out of the land of Egypt. Previous to that, the Lord promised them if they would obey his voice and keep his commandments, that he would send the hornet before them, and drive out those nations which then inhabited the promised land, so that they might have peaceable possession of the same, without the shedding of blood. But in conse-

quence of their unbelief and rebellion, they were compelled to obtain it by the sword, with the sacrifice of many lives.

But to suppose we can come up here and take possession of this land by the shedding of blood, would be setting at naught the law of the glorious gospel, and also, the word of the glorious Redeemer; and to suppose we can take possession of this country, without making regular purchases of the same according to the laws of our nation, would be reproaching this great republic, in which the most of us were born, and under whose auspices we all have protection.

Then brethren we would advise, that where there are many poor in a church, that the elders counsel together and make preparations to send a part at one time, and a part at another. And let the poor rejoice in that they are exalted, but the rich in that they are made low, for there is no respect of persons in the sight of the Lord.

It ought to be known abroad that much improvement is needed in the cattle, sheep, and hogs, in this part of the country. For the sake of comfort and convenience, as cows here are worth from ten to fifteen dollars, our brethren would do well, and we would advise them to purchase before they arrive in this region. In fact, if they journey according to the commandments of the Lord, pitching their tents by the way, like Israel in days of old, it would be no more than right to drive cows enough to supply every family, or company, with milk on the way. They would then have them when they arrived here, and if they selected of the best breeds, they would lay a foundation for improvement.

The sheep of this state are large, but as their wool is coarse, the quality would soon be improved, if our brethren would drive with them, some merinos or saxony. As soon as wool and flax are had among the brethren, sufficient for the purpose, they will manufacture cloth for their own use in the church. The swine in this country are not good, being the old fashioned shack breed, and much inferior to the large white grass breed of the eastern states. If any could introduce this breed among the brethren in Zion, what little pork might be wanted in the winter, would be much better, and easier raised.

It is a matter of some surprise to us, that our brethren should come up to the land of Zion, as many do, without bringing garden seeds, and even seeds of all kinds. The Jaredites and Nephites took with them of all kinds; and the Jaredites, all kinds of animals.

The flood of waters, occasioned by the great rains, in the eastern and middle states, did im-

mense damage: war between Turkey and Russia continued to rage; and the epidemic disease of London continued its frightful ravages; so terrible was its effects as to close all the principal places of amusement and suspend the court of reform for the metropolis. [See Evening and Morning Star for July.]

July 13th. A council of elders, viz: G. H. Carter, Jacob Wood, Dennis Lake, Brigham Young, James Lake, N. K. Whitney, John Smith, Luke Johnson, with myself, assembled in Kirtland; Elder James Lake desired to know the will of the Lord, whether he should proceed on to Zion, or remain in Kirtland; it was decided that he should remain in Kirtland.

"THE EVENING AND MORNING STAR; Extra—July 16th, 1833.

Having learned with extreme regret, that an article entitled, "Free people of color," in the last number of the Star, has been misunderstood, we feel in duty bound to state, in this Extra, that our intention was not only to stop free people of color from emigrating to this state, but to prevent them from being admitted as members of the church. On the second column of the one hundred and eleventh page of the same paper, may be found this paragraph: "Our brethren will find an extract of the law of this state, relative to free people of color, on another page of this paper: great care should be taken on this point. The saints must shun every appearance of evil. As to slaves we have nothing to say, in connection with the wonderful events of this age, much is doing towards abolishing slavery, and colonizing the blacks in Africa.

We often lament the situation of our sister states in the south, and we fear, lest, as has been the case, the blacks should rise and spill innocent blood; for they are ignorant and a little may lead them to disturb the peace of society. To be short, we are opposed to having free people of color admitted into the state; and we say, that none will be admitted into the church, for we are determined to obey the laws and constitutions of our country, that we may have that protection which the sons of liberty inherit from the legacy of Washington, through the favorable auspices of a Jefferson and Jackson."

On the 20th, the mob collected, and demanded the discontinuance of the printing in Jackson county: a closing of the store: and a cessation of all mechanical labors. The brethren refused compliance, and the consequence was, that the house of W. W. Phelps, which contained the printing establishment, was thrown down; the materials taken possession of by the mob; many papers destroyed, and the family and furniture thrown out doors.

The mob then proceeded to violence towards

Edward Partridge, the bishop of the church, as he relates in his autobiography: "I was taken from my house by the mob, George Simpson being their leader, who escorted me about half a mile, to the court house, on the public square in Independence; and then and there, a few rods from said court house, surrounded by hundreds of the mob, I was stripped of my hat, coat and vest, and daubed with tar from head to foot, and then had a quantity of feathers put upon me; and all this, because I would not agree to leave the county, my home where I had lived two years.

Before tarring and feathering me, I was permitted to speak. I told them that the saints had had to suffer persecution in all ages of the world, that I had done nothing which ought to offend any one. That if they abused me, they would abuse an innocent person. That I was willing to suffer for the sake of Christ; but, to leave the country I was not then willing to consent to it. By this time the multitude made so much noise that I could not be heard: some were cursing and swearing, saying, call upon your Jesus &c.; others were equally noisy in trying to still the rest, that they might be enabled to hear what I was saying.

Until after I had spoken, I knew not what they intended to do with me, whether to kill me, to whip me, or what else I knew not. I bore my abuse with so much resignation and meekness, that it appeared to astound the multitude, who permitted me to retire in silence, many looking very solemn, their sympathies having been touched as I thought; and, as to myself, I was so filled with the spirit and love of God, that I had no hatred towards my persecutors, or any one else."

Charles Allen was next stripped and tarred and feathered, because he would not agree to leave the county, or deny the Book of Mormon.

Others were brought up to be served likewise or whipped, but from some cause, the mob ceased operations, and adjourned until Tuesday the 23rd. Elder Gilbert, the keeper of the store agreed to close that; and that may have been one reason, why the work of destruction was suddenly stopped for two days.

In the course of this day's wicked outrageous and unlawful proceedings, many solemn realities of human degradation, as well as thrilling incidents were presented to the saints. An armed and well organized mob in a government professing to be governed by law, with the Lieutenant Governor, (Lilburn W. Boggs,) the second officer in the state, calmly looking on, and secretly aiding every movement, saying to the saints, "you now know what our Jackson boys can do, and you must leave the country," and all

the justices, judges, constables, sheriffs, and military officers, headed by such western missionaries and clergymen as the Reverends McCoy, Kavanaugh, Hunter, Fitzhugh, Pixley, Likens, Lovelady, and Bogard, consisting of Methodists, Baptists, Presbyterians, and all the different sects of religionists that inhabited that country; with that great moral reformer, and Register of the Land Office at Lexington, forty miles east, known as the head and father of the Cumberland Presbyterians, even the Reverend Finis Ewing publicly publishing that the "Mormons were the common enemies of mankind, and ought to be destroyed;" all these solemn realities were enough to melt the heart of a savage; while there was not a solitary offence on record, or proof that a saint had broken the law of the land.

And when Bishop Partridge, who was without guile, and Elder Charles Allen, walked off, amid the horrid yells of an infuriated mob, coated like some un-named, unknown biped, and one of the sisters cried aloud; "while you, who have done this wicked deed, must suffer the vengeance of God; they, having endured persecution, can rejoice, for henceforth, for them, is laid up a crown, eternal in the heavens;" surely there was a time of awful reflection, that man, unrestrained, like the brute beast, may torment the body; but God, in return, will punish the soul.

CONFERENCE MINUTES.

From the N. Y. Prophet.

HARTFORD CONFERENCE.

Pursuant to public notice, a special conference of the church of Jesus Christ of Latter-day Saints assembled in the Temperance Hall, in the city of Hartford, Conn., on Saturday, January 4, 1845, at half past ten, A. M.

Elder Sprine was appointed president, and W. I. Appleby, of New Jersey, Secretary.

Opened by singing, and prayer by the president.

Official members present—three high priests, four elders, three priests.

Representation of the branches in the vicinity of Hartford, were then called for.

Elder Sparks represented as follows—Wind sor branch, numbering fourteen members including two elders, one priest, and one teacher; Hartford, seven members including one elder and one priest. Saints unorganized—Farmington, eight—Bloomfield, seven.

The president delivered a short address on the subject of calling the conference, &c., followed by Elders Lane and Sparks.

Adjourned until 2 o'clock P. M.

Two o'clock, P. M. Met—Prayer by Elder Sparks.

Elder Lane addressed the conference on the organization and principles of the kingdom of God.

Conference adjourned.

* Met in the evening—prayer by Elder Appleby, after which the president addressed the conference on the subject of election and reprobation, followed by Elder Sparks.

Dismissed, to meet on Sabbath morning at half past nine for prayer.

Sabbath. Met—United in prayer with the president and secretary, prior to public service.

Ten o'clock, A. M. Service opened by singing and prayer by the president.

Elder Sparks delivered an eloquent and convincing discourse, to a large and attentive audience, on the subject of revelation in all dispensations.

Adjourned, to meet again at two o'clock, P. M.

Afternoon. Met—prayer by Elder Sparks.

On motion, it was resolved, that Elder Sparks be appointed to preside over the branch in the city of Hartford, Brother Wheat assisting him as priest; and that Brother J. Burnham be ordained a traveling elder, and Brother Hoskins a teacher in Windsor branch—carried, and ordained under the hands of Elders Sirrine, Sparks and Appleby, after which the president set forth their respective duties.

Elder Appleby then addressed a large and increased audience, on the subject of the coming forth of the Book of Mormon and all the great events connected therewith, who listened with profound attention to the subjects set forth.

Adjourned, to meet in the evening at the house of Brother Sparks.

Met at seven o'clock—prayer by the president, after which he addressed the members on the order of the church, tithing, &c., followed by Elders Appleby, Lane and Sparks.

The Saints rejoiced in the fulness of the gospel which they had embraced, and we trust much good was done in the name of the holy child Jesus.

Adjourned, to meet in New Haven on the first Friday, Saturday and Sunday in March next.

M. SIRRINE, Pres't.

W. I. Appleby, Sec'y.

From the N. Y. Prophet.

BOSTON FEMALE PENNY AND SEWING SOCIETY.

At the second quarterly meeting of the Female Penny and Sewing Society, held at Sister

M. MacAllister's 296 Washington street, Boston, on Tuesday evening, January 28th, 1845. M. MacAllister, President, Mary G. Allen, Secretary, Elvira Baldwin Treasurer.

Meeting opened by prayer.

Moved and seconded that the Treasurer report the receipts for the last six months, (carried.)

Report:—Received from the members of the Society, \$ 15,44

Donations from Brethren 3 50

Work, 10,72

For the constitution, ,37

Making in all moneys received, \$ 30,03

Money paid out for sundry articles, 8,76

Leaving in all, 21,27

Moved and seconded, that the above report be accepted, (carried): that the above money be paid to Brother Benson, and have it forwarded for the use of the temple, (carried unanimously.)

Sister Baldwin resigns the office of treasurer; moved and seconded that Sister Clarissa Dev enport be appointed treasurer, (carried.)

Moved and seconded, that the minutes of this meeting be published in the Prophet, Nauvoo Neighbor and Times and Seasons.

Moved and seconded, that the sisters of the Boston branch of the church of Jesus Christ of Latter-day Saints have a levee, and that the proceedings of the same be applied for the building of the temple.

MARY MAC ALLISTER, Pres't.

Mary G. Allen, Sec'y.

COMMUNICATIONS.

Landaff, N. H. Jan. 13, 1845.

Brother Taylor:—

The interest I feel in the cause of truth, and the desire for the advancement of the kingdom of our Redeemer, makes me anxious to obtain every information respecting the work of the Lord in these last days. I have felt to rejoice that I live in this day and age of the world, when the glorious light of heaven is beginning again to break forth out of obscurity and out of darkness, and the Redeemer's kingdom is beginning to roll on in spite of all the powers of earth and hell combined. And though wicked men may rage and waste the fury of their spite, and though the servants of God may be called to seal their mission with their blood, yet the progress of truth cannot be stayed,—its light cannot be quenched—the hope of the saints cannot be extinguished, nor the religion of heaven undermined. No! the

eternal purposes of the great Jehovah must and will roll on,—the ancient prophecies must be fulfilled, and not one jot or tittle of his promises will fail.

The words of the angel to Joseph, "The work shall increase the more opposed, and spread wider and wider still it shall go forth to every nation and people under the whole heaven," have afforded me much consolation, when new trials have seemed to forbode the saints, and deep affliction and persecution have been their lot. Thus far have these words been fulfilled. Who could have thought fourteen years ago (unless aided by the spirit of prophecy) the church would have increased to its present number midst such discouragement and privations, having to contend with the bigotry and prejudice of this generation, the false reports that have been wafted on every breeze and every engine that could be employed to hinder the work?

I am happy to learn that all is union and peace at Nauvoo, and that evidences present themselves to show that God has not forsaken his church and people. Though there may arise men of corrupt minds and draw away some disciples after them, yet they, whose trust is in the Lord, shall be as Mount Zion, that cannot be removed; but abideth continually.

When I received intelligence of the death of Joseph and Hyrum Smith, I felt that this was indeed a time of trial and sorrow to the saints. My mind was led to reflect upon the words of our Savior to his disciples upon another occasion, when he was about to be taken from them, and by wicked hands crucified and slain: Verily, verily, said he, ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy: ye now have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

I thought what must have been their feelings after having forsaken their worldly interest, their friends and their reputation; and after having awakened throughout Judea, the expectation, that the kingdom of heaven was at hand, to see their king thus triumphed over by his enemies, and finally overcome and put to death; all their prospects were now apparently cut off; for as yet they understood not the scripture that he must rise again. But soon their sorrow was turned into joy, when, lo! from the regions of glory an angel descended, rolled back the stone from the door of the sepulchre, and sat upon it; whose countenance was like lightning, and for fear of him did the keepers shake and became as dead men! Jesus burst the bands of death, and came forth tri-

umphant from the tomb, clothed with immortality. He soon appeared to his disciples and said to them, all power is given to me in heaven and on earth: go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo I am with you always, even to the end of the world.

Now we do not sorrow as those without hope. For if we believe that Jesus died and rose again, they also which sleep in Christ, will God bring with him. Through him is preached unto us the resurrection from the dead.

I want to tell you a little about the situation of the people and churches in this place. The doctrine of Mr. Miller has gained considerable credence here. The consequence has been, division has taken place, and the churches to a considerable degree, broken up. This has looked to me a little like the beginning of the fulfilment of a prophecy in the Book of Mormon, first book of Nephi, seventh chapter:—"For the time shall speedily come, that all churches that are built up to get gain, and all those that are built up to get power, over the flesh and to become popular, &c., must be brought low. They are they who need fear and tremble, and quake."

But what is more surprising, is, that people of sense and professing to have an understanding of the scriptures who have not fully embraced this theory, can see no reason why it should not be so; why the Lord should not immediately appear: they appear to have no firm foundation on which to rest. If I tell them that Israel must first be gathered according to the testimony of the prophets, I am told the Israel spoken of, is not the literal descendants of Abraham, but the true Israel of God; the gathering a spiritual gathering, and the prophecies to be fulfilled in the resurrection state.

Now Brother Taylor, if I should not trespass too much upon your patience, I have a request that you would publish in the Times and Seasons an article, pointing out clearly those prophecies, concerning the restoration of Israel, that are to be fulfilled literally, and previous to the coming of the Lord; and show the reasons why they are to be fulfilled literally, and the inconsistency of putting upon them a spiritual construction. I will give a few of my views upon the subject, but as I have to confine them within the small compass of a letter they must necessarily be few. And if my views are erroneous I wish to see them corrected.

I had supposed from the forty-ninth chapter of Isaiah, and other places that the Gentiles had something to do in this work; and I cannot

see how this can be effected if the gathering has reference only to the gathering of the elect, by the angels, at the time of Christ's coming. Again I have supposed from the eighteenth chapter of Isaiah, that the land of America (or indeed some land) had something to do in bringing to the place of the name of the Lord of Hosts, the Mount Zion, a present of a people scattered and peeled, hitherto terrible from their beginning, &c. Again the manner of the gathering spoken of in the last chapter of Isaiah: the setting a sign among them, and sending those that are escaped to the nations, the bringing them an offering to the Lord, upon horses, and in chariots, and in litters, and upon mules and swift-footed beasts, does not look to me much like a spiritual gathering; neither does the coming of the company described by Jeremiah, chapter 31:8 and 9 verses. Neither can I see the propriety (unless it be understood literally) of the Lord sending many fishers and many hunters to hunt Israel from the holes and the rocks and so forth.

Again we learn from Isaiah 11: and Micah 7:15, and from Esdras 13:47, that when the remnant that are left of Assyria shall return, the Lord will show unto him marvellous things according to the days of their coming out of the land of Egypt; a highway will be prepared like as there was for Israel, and the streams will be stayed again that they may go over on dry ground.

Again another reason for supposing the Jews will be gathered previous to the coming of the Lord is the gathering of the nations against Jerusalem to battle, spoken of in the thirty-eighth and thirty-ninth chapters of Ezekiel, the third chapter of Joel, and the fourteenth of Zechariah. Again the eighth chapter of Zechariah was not fulfilled at the time of their return from Babylon; I cannot think that any will be so infirm as to lean upon their staves in the resurrection state.

I want to write more, but have not room.—My heart is with the saints; to them I am bound by the strong ties of christian love.—And that God would roll on his work, scatter light and truth among the nations of the earth, and cause error and superstition to fall, is the prayer of your unworthy sister in Christ.

PHEBE FOSTER.

COPY OF A LETTER, TO A. W. BABBITT
ESQ. AT SPRINGFIELD.

Nauvoo, Jan. 30th, 1845.

Honorable Sir:

The interest that I feel in the welfare and prosperity of God's chosen people in this place, prompts me to take my pen at this crisis, and

step beyond the bounds of a female accustomed to move in the humble and domestic circles of life; and address myself to the Representative of a people laden with sorrow and acquainted with grief. I claim not to be the mouth-piece of this community, for they have not appointed me that station; and therefore, I wish no one but myself, to be responsible for this communication: yet, I feel myself safe in saying, that there are many bosoms in this place, burning with the same principles that recent legislative acts have kindled in my own.

I am told that a letter has just been received here from Gen. Backenstos, in which the repeal of our city charter is confirmed. There seems to be not a single doubt entertained by your friends here concerning your diligence, ability, and faithfulness in the discharge of your duty. In fact, I do not hesitate to say, that the blessings of a grateful people rest upon you both, and also upon those other honorable gentlemen who took so able a part with you in defending our rights. May heaven bless you; and when the storms of life are past, may it be our happy lot to meet in that country where tyranny and injustice are not known, and where the oppressor's arm has no power.

Had the courage of tigers armed your breasts and eloquence more lucid and burning than that which flows from an angel's tongue, escaped your lips, mingled with the sobs and tears of broken hearted widows and orphans, whose husbands and fathers have been cruelly and treacherously murdered when under the protection of a sovereign state, you could have made no more impression upon the flinty hearts of men bent on Mormon extermination, than the thunder of a '74' upon the fortress 'Gibraltar.'

I cannot find language to express the utter contempt with which I regard the pretended liberality of Mr. Anderson. He says, "If the people of Nauvoo will respectfully ask for a new charter of limited powers, I am ready to grant it." Have the people of Nauvoo ever asked a favor disrespectfully of the legislature? If they have, I have it yet to learn. But to the point: What would Mr. Anderson think of that man, whose only right was his superior strength, that should forcibly take from his pocket a doubloon which he came honorably by, and which was all he had? Would he not consider him a highway-man? But farther; Suppose the robber should afterwards turn to him and say, now if you will respectfully ask me for a new coin, I will give you a penny: Would Mr. A. accept the proffered gift, or thank the robber for his liberality? I wish you would ask him.

I am not Nauvoo, nor the people of Nauvoo, and therefore, cannot say what they will do.— But my own feelings are: Sooner be the prophet's fate my own, than suffer the pride and dignity of my character to be so humbled as to ask any favor of those hands that are reeking fresh with my brothers' blood, and by the strongest proofs in their power to give, have decreed my own ruin and extermination. They have not only acknowledged, but even justified the murderous deed, and have also fathered the crime, by wresting from the hands of the officer and retaining in the Senate, the man who stands indicted for killing the Lord's anointed. Had you, dear sir, been indicted for a like offence against an Anti-Mormon, how long would you have retained your seat in the House? I presume to say, that you would have been hurled from your seat, and that justly too, as quick as was Lucifer when he rebelled in heaven: For me to ask favors of the hands that have been raised to justify the shedding of my brothers' blood, would be a violation of every principle that dwells in my heart. Were I to do it, I should consider myself unworthy of my country and my God. You are the representative of a noble race. I am but one obscure person, and for you to be influenced in your capacity by the private views of a humble female, would not be to honor your high and responsible trust.

If the legislature of Illinois are disposed to strip us of our covering, (the charter) and leave us naked, exposed to the chilling blasts of mobocratic fury which already begin to blow—if "it must needs be," we hope to die like noble spirits, and live again to see the robes of state dripping with the blood of innocence, and those who wear them appear before us to receive their final sentence, when "*the saints shall judge the world.*" But I assure you, sir, that if the people of Nauvoo do not get a new charter till I ask for it, they will never have one, unless my mind should materially alter: for from past examples, I could go to the gates of perdition and ask mercy from that department, with just as much hopes of success, as I could go to the legislature of Illinois, to ask a favor for the Latter-day Saints. They very well know the wrong and injustice they have done us, and the evil and calamity to which they have exposed us by repealing our charter; and now if they have no more honor, feeling, or humanity, than to leave us in this situation, without our coming like abject slaves to plead and implore for that which every noble and generous spirit would scorn to withhold, though never asked; namely, our just rights, let the consequences be on their heads. I would gladly have our

people show to the legislature and to the world, that we possess feelings too exalted and spirit, too noble to bow with deference to such unequal measures. Do they wish to secure our loyalty? Let them give us equal rights. Do they wish to drive us to desperation? Let them rob us of every inducement to honor our country's laws, that in after years when the elements of excitement and strife have retired within their own natural borders, let the disgraceful transactions be echoed from every state and civilized government under heaven, and then let them meet us face to face before that tribunal where truth and justice must have their claim.

Very Respectfully,

ELIZA R. SNOW.

To A. W. BARRETT, ESQ.

TIMES AND SEASONS.

CITY OF NAUVOO,

MARCH 1, 1845.

THE ANGELS.

In the thirteenth chapter of Matthew, is some of the wonderful wisdom of Jesus Christ, put forth in parables: and, with all the rest, this question and answer:—

"Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."

This, like all the revelations of God, is a specimen of Mormonism: to bring forth things new and old. But what can be brought forth concerning the angels that will interest the saint; leaving the world to enjoy a belief that angels have entirely quit the earth, and that a man sins to talk about seeing them? Why, in the first place, we will see how many kinds of angels there are, and what their duties are before the Lord.

According to the best understanding we have of the scriptures, there are three, perhaps four, kinds of angels:—the archangels of which Paul and Jude make mention, first in order or highest in authority; the angels, which are resurrected bodies, like those mentioned in the eighteenth chapter of Genesis, who ate and drank with Abraham, and also with Lot: and the angels which are ministering spirits; and it may be a matter of investigation to determine

whether this third class of spiritual beings, do not constitute two distinct races in the heavenly world.

The Psalmist said that man was created a little lower than the angels, and this taken in connection with the idea of Paul and the Psalmist, (if rightly translated) "who maketh or sendeth his ministering spirits, angels, (or messengers) a flame of fire" or in flames of fire, would give us a fourth grade of angels; and a true Mormon would go on to prove the case still further, on this wise: that Jesus Christ did the same work that his Father had done: and that Christ's disciples did the same work that he had done; and as he went in the spirit before his resurrection, during the three days that his body lay in the sepulchre, to preach to the spirits in prison, so also do and will his disciples in all ages of the world since he opened the door of the resurrection. Again, John says

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do: because I go unto my Father."

What "greater work," as Jesus had raised the dead, could his disciples do, unless, after death, as ministering spirits, they should minister to the spirits in prison, and so save the dead? If any are wise let them say.

But the greatest matter of mystery concerning angels, is, that they, or some of them at least, live by eating. The two angels that visited Lot, in Sodom, partook of a feast; and Paul says: "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." And also, it is written in the Psalms, that "man did eat angels food."

From these facts, it is evident that the angels who minister to men in the flesh, are resurrected beings, so that flesh administers to flesh; and spirits to spirits: this was the case with John when he said:

"And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus; worship God: for the testimony of Jesus is the spirit of prophecy."

This angel might have been good old Daniel, who had risen with Jesus, as "one of thy brethren the prophets."

The angels are our watchmen, for Satan said to Jesus: "he will give his angels charge concerning thee, lest thou dash thy foot against a stone at any time." It would seem from a careful perusal of the scriptures, that the angels, while God has saints upon the earth, stay in this lower world to ward off evil: for the prophet Isaiah has left this testimony on the subject:—

"I will mention the loving kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses.

For he said, Surely they are my people, children that will not lie: so he was their Savior.

In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old."

The angels that have gone forth at sundry times to execute the decrees of God, fully substantiate this fact: Abraham, Hagar, Jacob, Balaam, Joshua, Gideon, together with the enemies of the Lord are the witnesses who knew the power and offices of angels on earth.

But lest we take up too much time on the resurrected bodies, who go and come at the bidding of Him who was, and is, and is to come, we will change the theme to the thoughts and witnesses of the heart.

The action of the angels, or messengers of God upon our minds, so that the heart can conceive things past, present, and to come, and revelations from the eternal world, is, among a majority of mankind, a greater mystery than all the secrets of philosophy, literature, superstition, and bigotry, put together: though some men try to deny it, and some to explain away the meaning; still there is so much testimony in the bible, and among a respectable portion of the world, that one might as well undertake to throw the water out of this world into the moon with a tea-spoon, as to do away the supervision of angels upon the human mind.

The first account that comes to our mind now is, when Jacob was journeying; "And he dreamed, and, behold, a ladder set upon the earth, and the top of it reached to heaven: and, behold the angels of God ascending and descending on it."

The next case we notice is relative to Pharaoh and Egypt, which Joseph interpreted and the interpretation was sure. Now, unless there had been an understanding between the angel of Pharaoh, and the angel of Joseph, how could the interpretation have been known? Or in the case of Nebuchadnezzar when he dreamed of the great image, which fled from his mind, how could Daniel not only have brought the image, but the meaning with it? Daniel said there was a God in heaven that revealed secrets, but God does not often leave heaven to give a man a dream and the interpretation.

There is nothing in the bible which comes

nearer the fact, or more properly, the truth of the matter, than when the wise men came to worship Jesus. Matthew says:

"And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him."

The wise men were warned in a *dream* and the angel of the Lord warned Joseph in a *dream*; and the fact is, spirit ministers to spirit, and so we *dream revelations*, because the angels inform our spirits what to dream; and the eyes of our understandings see it; and the ears of our perception conceive; and lo there is a line of communication from heaven to earth!

And this is not all; who is it that carries the saints' sins to judgment beforehand? Did not Paul write:

"Some men's sins are open beforehand, going before to judgment; and some men they follow after.

Likewise also the good works of some are manifest beforehand, and they that are otherwise cannot be hid."

It is the "divinity," or spirit of God, within us, that performs this duty.

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one."

No wonder, then, that our sins go to judgment beforehand: and no wonder that man gives an account of his own stewardship through life, for this is the sum and substance of the matter: our blood, which is our life, (and wo to the man that sheds it by murder!) and our spirit, which is eternal; and the water wherein we are baptised, all testify to God of our acts in the flesh; and "the angels of our presence" are the messengers to report the matters: so we are chastened accordingly.—The sins of the wicked follow after, and verily they have their reward.

The angels go in the authority of God. This is manifest from the account of Jacob's wrestling with God:

"And Jacob was left alone: and there wrestled a man with him until the breaking of the day."

But when he prevailed not, he inquired the name of "the man," and got no answer: so he called the name of the place *Penay ale*: "face

of God." The next and most prominent example is, that where Joshua learned the fate of Jericho before it fell by blowing "trains horns:"

"And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, there stood a man over against him, with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?

And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

And the captain of the Lord's host said unto Joshua, loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so."

No doubt the "captain of the Lord's host" told Joshua the plan of taking Jericho and its utter destruction. To verify this we quote the first verse of John's Revelations on the Isle of Patmos:

"The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John."

Perhaps it may be said that many persons dream not at all: to which we reply, so it is; and many people do not believe in God, man, nor the devil; but the time is at hand when the saints will know better and do better:

"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

And also upon the servants and upon the handmaids in those days will I pour out my spirit."

But, without going into a particular detail of the offices and duties of the different grades of angels, let us close by saying that the angels gather the elect, and pluck out all that offenses. They are the police of heaven and report whatever transpires on earth, and carry the petitions and supplications of men, women, and children to the mansions of remembrance, where they are kept as tokens of obedience by the sanctified, in "golden vials" labelled "*the prayers of the saints.*"

INDIAN AFFAIRS.

At sundry times, since the church of Jesus Christ of Latter-Day Saints, came out of the wilderness, statements have been published by said church, to show how the affairs of the Indians were progressing;—and, feeling the same

zeal for their eternal welfare, of the 'seed of the promise' made to our fathers, we again approach the subject, for the same object. We have before us the documents accompanying the President's Message, to both houses of Congress, at the present session, where the instructions of the commissioner, on Indian affairs, and the reports of sub-agents and others, cover 203 pages octavo;—from which we draw substance for our remarks, and such information as we judge proper for the saints, and all interested in the restoration of Israel.

The greatest object of government seems to be, to remove the Indians west of the Missouri river, though some are located west of the Mississippi; and some remain in the regions of the north western Lakes.

Government has assumed the fatherly care of a great people, if they did but realize it, as well as a great territory, extending from sea to sea, and from the Gulf of Mexico, to the British boundary north.

It will be seen, that the statement below only includes the Indians under the direction of agencies, leaving as many unnumbered as those numbered.

The following table shows the name and number of each tribe west of the Mississippi:

Appachees	20,280
Arikarees	1,200
Arripahs	2,500
Assinaboins	7,000
Blackfeet	1,300
Caddoes	2,000
Camanches	19,200
Cherokees	25,911
Cheyennes	2,000
Chickasaws	4,990
Chippewas, Ottowas and Pottawatomes and Pottawatomes of Indiana	5,779
Chippewas of the lakes	7,605
Choctaws	15,177
Creeks	24,594
Crees	800
Crows	4,000
Delawares	1,059
Eutaws	19,200
Flatheads	800
Florida Indians	3,324
Gros Ventres	3,300
Iowas	470
Kanzas	1,700
Kickapoos	5,88
Kiowas	1,800
Mandans	300
Menomonies	2,500
Miamies	661
Minatarees	2,000
New York Indians	3,293

Omahas	1,301
Oneidas of Green Bay	722
Osages	4,102
Ottos and Missourias	931
Ottowas and Chippewas, together with the Chippewas of Michigan	7,055
Pagans	30,000
Pancas	777
Pawnees	12,500
Peorias and Kaskaskias	150
Piankeshaws	162
Pottawatomes of Huron	100
Quapaws	400
Sacs and Foxes of Mississippi	2,346
Sacs of Missouri	414
Senecas from Sandusky	251
Senecas and Shawnees	211
Shawnees	1,272
Sioux	25,000
Snakes	1,000
Stockbridges of Green Bay	207
Stockbridges and Munscas, and Dela- wares and Munsees	320
Swan Creek and Black River Chippewas	113
Weas	225
Winnebagoes	4,500
Wyandots of Michigan	75
Wyandots of Ohio	664

The next item that occupies our attention is the

"Amount appropriated for fulfilling treaties with various Indian tribes, for the fiscal year commencing July 1, 1843, and ending June 30, 1844, and the amount drawn thereon to June 30, 1844, inclusive, and the balance remaining undrawn, as per statement

\$750,568 60

Amount appropriated for the current expenses of the Indian Department, &c.

93,300 00

Civilization of Indians, &c. 10,000 00

So it seems that it cost our Government almost a million yearly to civilize and christianize the Indians; though a quarter of a century's experience in religious and political experiments, show but a small profit on such an overwhelming capital.

The fact is, about one hundred thousand dollars, are expended to a corrupt or office seeking, or corrupting set of agents; five or six hundred thousand dollars go as annuities, but never get further than into the 'Indian traders' pockets for trinkets, or goods that, with them brings one hundred to one thousand per cent profit; or perhaps, the agents retain one half for damage and supposed crimes.

Every person at all acquainted with men and measures on the frontier; knows that offences,

degrading and reprehensible to humanity, go unwhipt of justice.'

To prove this assertion, we give the minutes of two meetings as reported by the agents of government, viz:—

Minutes of a council held by the Sac and Fox nation of Missouri river, with W. P. Richardson, Indian sub-agent at the Great Nemaha sub-agency, on the 4th day of October, 1844.

Nesomquot, chief of the Sacs and Foxes, said: "My father: We have met you, to talk about and transact much business. We are willing, and do hereby, appropriate all of our school-fund to the building up and support of the manual-labor boarding-school about to be established on the land of the Iowas, so long as we live on the land now occupied by us. We understand from you that there is on hand at this time the sum of \$1,540 05, which has been sent to you; also, the sum of \$1,540 in the hands of our great father, which he is anxious we should give to this school. We give it altogether, with what may be due us from year to year, for education purposes—with the condition, that if our nation desire it, they shall have the right to send their children to the school. You know many of us are opposed to having our children educated;—some of us think differently, and will, no doubt, send their children to the school. As we cannot get the money, we freely surrender it for the benefit of the manual-labor boarding school.

"I want now to talk about the money which has been withheld from our nation to pay for cattle which we are charged with killing, of Mr. Wallis. Tell our great father that we did not kill Mr. Wallis's cattle.

"We do not swear on a book, like our white brothers. Tell our great father that he has listened to the talk of bad white men, and taken our money from us, without hearing what we had to say in our defence. We did not kill these cattle; but they were lost by the carelessness of their owners, and the men who had the care of them. White men, and not Indians, ought to pay for them. Father, we have given our money to the school, and we hope it will please our great father and our white brothers. Father, we have a request to make of our great father: we owe our friend F. W. Risque for services rendered our tribe in making the treaty of 1837, in the sum of \$4,000. He has our obligation for \$3,500, and he claims interest of us on said contract. We are very poor, and do not feel able to pay him more than \$4,000—five hundred dollars for waiting on us, and his expenses. We have given him our note for \$4,000, and we have signed receipts for that amount, under your instructions.

We want our great father to make the payment to Risque out of the money which we ought to have got in 1838. We understand that our great father says that the money was sent to us in 1833. We did not get \$4,700 in 1838—no such sum was received by us; and if our receipts were made, they were not made by us, but were forged. We also understand that there is due to us \$1,171 50 for blacksmithing in 1839 and 1840; and for our farming operations, \$2,325 of the same year. Out of these funds, which are certainly due us, we want our friend Mr. Risque paid. We feel sure our great father will not hesitate to do this, as we have done as he wanted us with our school-funds. After paying Mr. Risque, we want the balance of this money sent to us, for we are very poor, in consequence of our money being kept to pay for killing cattle. We also ask our great father to send us \$2,000 out of our next year's annuity, to relieve us through the winter. Our corn was destroyed by the waters, and we must suffer if we get no money. We hope our great father will hear this request of his red children, and do as we request him.'

Sho-ko-pe, (Sac chief.) "My father, we have heard the words of our chief Nesomquot. What he says is very good. It is the will of our nation that it should be as he has said.—My father, we do not want any goods sent next year. We sent last year for such goods as suited us, but we were not heard. No attention was paid to our wants, and we will not take anything but the money. Our goods were much inferior to what we got before, and we do not want any more. My father, I am done."

Minutes of a council held at the Great Nemaha sub-agency on the 24th September, 1844, by W. P. Richardson with the chiefs and braves of the Iowa tribe of Indians.

Major Richardson said to the chiefs: "My children, some evil white men have reported that I have kept \$2,500 of your money for the cattle some of your men killed last spring belonging to the Oregon company. I want you to say if it is so." Nauchemingo (a head chief) said: "It is all lies; it is like lying and stealing both, to say that." Major Richardson said: "You bring me and yourselves into much trouble by having to do with vicious white men; I hope you will have nothing more to do with them." Nauchemingo: "My father, I want to talk about the money our great father has kept, which our white brothers say is for killing cattle many years ago; we want him to look at it again, and see if he has done right. We want him here, and our father at St. Louis, and our great father at Washington, to look at the matter again. By keeping our money,

they have made us very poor. We think the father we have got now will do something for us. Some of the fathers we have had did not try to do us good. Our great father has kept some of our money; and the waters have been very high, and taken all, or almost all, our corn; and we want our great father to pity us, for we are very poor. The man who sent us goods this year did not hear what we said to him last year; he has not sent us what we sent for; we will not take any more goods. They will not send us what we want; we will take the money. We want our great father to pity us, for we are so poor; we want him to send us three boxes more out of our next year's annuity, and to keep the balance till this time next year. Father, we want no blacksmith this year; we want the money due us for blacksmithing, and that due us for purposes of education, to be applied to building the house for the boarding manual-labor school, amounting, we are told, to \$1,456 62. We want to have a man to farm for us this year, but do not want any smith. I have no more to say—only want our great father to pity us, and keep our women and children from starving."

He-we-cha-cha: "Father, we want you to listen to what our chief says; it is very good. Want our great father to send us three boxes now. We are very poor."

Cawamonga said: "Father, we are very poor indeed. We want you to get our great father to give us three boxes more: want it this fall."

Aha ka said: "Father, we have come to ask you some things. We want some money very bad; our little children, not three feet high, are suffering. They did not give us what we sent for."

Wa-ca-ra-che-ra said: "Father, we want you to pity us. We are very poor; our great father is very rich. It will not hurt him to send us three boxes, and take it out of our next annuity."

Cha-la-ne-auga said: "Father, I agree with our chief. We want no smith this year, but we want a farmer."

Wa-tha-cu-ni-cha said: "Father, we have heard what our chief has said: it is very good."

Wa-pe-u said: "Father, our ears have been very near to our chief, and we have marked his words. We want our great father to send us three boxes of silver, so that we may keep our little children from starving."

Nauchemingo (principal chief) said: "Father, we have given what is due to us for blacksmithing, (about \$500,) and what is due to us for education, making in all about a box and a half, to help to build up a boarding-school

so that our children may learn to read and write; and we think our great father ought to send us the money soon, to keep us from suffering. We sent last year for some military coats and some medals; but we got none. We want some medals, to show that we are good friends to our great father. Father, we are done."

Notwithstanding so much has been said and done to establish missions and schools among the Indians for the last twenty years, yet the hand of the Holy one of Israel, upon the transgressors of the Statutes of Mount Sinai, is visible on that "afflicted people" to chasten them for a better covenant.

If there be any exception, it must be witnessed among the *Oneidas*, removed from the State of New York to Duck Creek, Wisconsin Territory. Mr. Davis, their Missionary, gives the following synopsis of them:

Number of families	150
Number of souls	722
Frame houses	20
Block houses	43
Log houses	84
Frame barns	51
Log barns	38
Wagons	30
Sleighs	87
Ploughs	69
Harrows	51
Fanning mills	15
Threshing machine	1
Horses	104
Oxen	200
Cows	131
Calves and young cattle	110
Hogs	561
Domestic fowls	1,298
Sheep	5
Clocks	17

Dr. White the Indian agent of Oregon Territory, gives the following particulars of the far west:

Willamette, March, 1843.

The Nez Perces have one governor, or principle chief; twelve subordinate chiefs of equal power, being the heads of the different villages or clans, with their five officers to execute all their lawful orders, which laws they have printed in their own language and read understandingly. The chiefs are held responsible to the whites for the good behavior of the tribe. They are a happy and orderly people, forming an honorable exception to the general Indian character; being more industrious, cleanly, sensible, dignified, and virtuous.

This organization was effected last fall, and operates well; and with them, it is to be hoped, will succeed. A few days since, governor Mo-

Laughlin favored me with a note addressed to him from the Rev. H. H. Spaulding, missionary to this tribe, stating as follows:

"The Indians in this vicinity are remarkably quiet this winter, and are highly pleased with the laws recommended by Dr. White, which were unanimously adopted by the chiefs and people in council assembled.

"The visit of Dr. White and assistants to this upper country will evidently prove an incalculable blessing to this people.

"The school now numbers 224 in daily attendance, embracing most of the chiefs and principal men of the nation."

Laws of the Nez Percés.

Article 1.—Whoever wilfully takes life, shall be hung.

Article 2.—Whoever burns a dwelling shall be hung.

Article 3.—Whoever burns an outbuilding, shall be imprisoned six months, receive fifty lashes, and pay all damages.

Article 4.—Whoever carelessly burns a house or any property, shall pay damages.

Article 5.—If any one enter a dwelling without permission of the occupant, the chiefs shall punish him as they think proper. Public rooms are excepted.

Article 6.—If any one steal he shall pay back two-fold; and if it be the value of a beaver skin, he shall pay back two-fold, and receive fifty lashes.

Article 7.—If any one enter a field and injure the crops, or throw down the fence, so that cattle or horses go in and do damage, he shall pay all damages, and receive twenty-five lashes for every offence.

Article 8.—Those only may keep dogs, who travel, or live among the game. If a dog kills a lamb, calf, or any domestic animal, the owner of the dog shall pay the damage, and kill the dog.

Article 9.—If an Indian break these laws, he shall be punished by his chief. If a white man break them, he shall be reported to the agent, and punished at his instance.

Article 10.—If an Indian raise a gun or other weapon against a white man, it shall be reported to the chiefs, and they shall punish him. If a white man do the same to an Indian, it shall be reported to the agent, and he shall punish or redress it.

E. WHITE.

Having quoted enough to show the saints that Government, money and missionaries, cannot perform what God has declared by the mouth of his prophets, he will do himself, let

us proceed to bring together a few ideas relating to this great people and great work. For the prophet Isaiah says: "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea."

There is a mistaken notion got into the heads of the clergy of these last days; they suppose, or make believe that God wants them to do his business and have the government pay for it. It makes fat livings for priest and plenty of taxes for the people, but as to any signal good to the country, the past and the present know nothing of it, and we have strong doubts whether the future will.

The United States' Government puts on a smiling face, and paints the sepulchres of the dead, and for a pretence, boasts of charity and benevolence to the Indians; and hires missionaries, school masters, farmers, mechanics, and agents, and at the same time keeps shoving these Lords of the soil 'further west;' and now forsooth, as the case has ever been since, the 'old thirteen United States,' were strong enough to go alone, whenever the whites are numerous enough to take care of themselves, a new Territory is ordained; and then 'obedience is better than sacrifice.'

The new territories of Nebraska, and Oregon winds up the 'poor Indians' hope' of a glorious hereafter, so far as our Government is concerned in dealing out the destinies of man. The bounty to white families, before a foot of it is purchased, is *six hundred and forty acres* to each actual settling family!

This has some resemblance of that auspicious day when anan took our Savior upon an exceeding high mountain, and showed him all the kingdoms of the earth, and the glory of them; *all these will I give thee if thou wilt worship me.*

As to what the missionaries do for the Indians, they have their reward; *they are hirelings*;—All they have done, and all they will do, will be as a drop in the bucket. Jeremiah told the story when he exclaimed: 'Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was a stronger than he.'

It will be seen that God, and not man, has the power to bring Jacob to his glory again.—The book of Mormon in 12th chapter of the 2d Book of Nephi says: "And now I would proph-

ecy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed. And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews. And the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ which was had among their fathers.—And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God: and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a pure and delightsome people.”

But we must close. The strange work of God has begun. The vision which Habakkuk wrote and made plain upon *tables*, or plates, so that he that run might read,—speaks at the appointed time; and though it tarried several thousand years, yet it is surely here and Israel can live by his faith. The ‘remnants’ will know the voice of their shepherd; He that scattered will gather him and no thanks to the Gentiles. We glory in the prospect before us; and every honest man will *do likewise*. Only think: the mountains to be laid low; the valleys exalted; the seas rolled back to their place; Israel gathered from his long dispersion; Zion and Jerusalem rebuilt; the gentiles cured of their customs; saten bound for a thousand years, and Jesus Christ triumph over his foes! Who would not glory?

The constitution guarantees the liberty of conscience, the freedom of speech and of the press, when they are not clandestinely used for murder and treason, to all denominations alike,—(in our opinion,) and we have made use of these rights in the foregoing remarks to open the eyes of men to the great events, which are transpiring and will transpire till ‘Babylon sinks, like a millstone east into the sea.’

That we may not be accused of a want of charity, we will state, no doubt, the government officers do what they consider humane and praiseworthy in removing the Indians; and the christian clergy suppose they are rendering God a little service in preaching to and teaching the rude sons of the forest;—but from the results of their labors for a half century; and the sacred word of God, wherein it appears he has never given authority to any to act for him without direct revelation, it will be sufficient

for our purpose, to say when the deliverer comes out of Zion, *he will turn away ungodliness from Jacob.*

THE YOUTH.

At the present time, there is nothing of so much consequence to the saints in the kingdom of God, as ‘training up the children, of years of discretion, in the way they should go,’ *that when they are old they may not depart from it.*

To see children break the Sabbath by running about and playing on Sunday; to see them saunter too to persons of riper years; to see them filling up the streets to play upon week days, and to hear them swear and use vulgar language, is a disgrace to the parents; a stigma upon the neighborhood; and a slow poison to themselves, that will eventually corrupt and ruin their reputations, unless cured by virtue and reason.

How solemnly does the sacred injunction of God Almighty to the *children* of Israel, apply:

“Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.”

The most heavenly idea we have witnessed recently, is, the meeting of the children and youth, to worship God, and to practice holiness by a recitation of scripture, by singing and by prayer. Such a course is praise-worthy, and virtuous boys and girls, who thus improve their time and manners, will yet have the joy to say: it was good for us that we followed after righteousness while young: we know how to behave in age, and save our souls from the ‘second death,” and when we die we shall inherit eternal lives.

Good parents will bring up good children; and good children will exalt themselves to good saints; and good saints will take the kingdom, under the whole heavens, and possess it forever and ever.

ANOTHER MORMON WITNESS.

A Relic.—A day or two ago, an oak was cut down a short distance from Harrisburg, (and near an old revolutionary relic, known as Paxton’s church,) which, upon counting the growth proved to be near four hundred years old, and perfectly embedded in it, at a height of near thirty feet from the ground, was found a well shaped stone mortar and pestle, and an instrument very much resembling an axe, though much smaller in size. They had evidently been placed in the crotch of the tree, which had grown together over them, and, from an examination of the section, it is perfectly manifest that they must have been there at least three

hundred years. They are of very hard flinty stone, and in their finish exhibit much skill.

☞ We are indebted to the St. Louis Republican for this legal *Mormon testimony*. About two hundred and twenty four years ago, the Pilgrims landed at Plymouth. About three hundred and fifty two years ago, Columbus discovered South America, and about as long ago as any of these times, nobody but the natives lived near "Harrisburg," and thus the *old stone mortar, pestle, and axe* were laid up as Mormon testimony. Such relics are capital stock for the Latter-day Saints, as well as is the cities, and ruins in Central America, discovered by Mr Stevens in the very places where the Book of Mormon left them. Mormonism like Moses' rod, will swallow up all the magicians' rods of the 19th century. What universal power!

THE JEWS.

The following is somewhat in accordance with Mormonism. Judah must have his rights, for "unto him shall the gathering of the people be."

EMANCIPATION OF THE JEWS AT HAMBURG.—By intelligence from Hamburg, dated 22nd November, we learn that the senate and council of Elders at Hamburg have just declared in favor of the emancipation of the Israelites. That which principally has induced the two chief

legislative bodies to accord this act of justice, is the immense sacrifices that the Jews of Hamburg have made to aid the numerous sufferers at the fire which occurred in May, 1842, in addition to the spirit of charity and patriotism by which the Israelites have for so long a succession of years shown themselves to be animated. In truth, it is an acknowledged fact, that 5-6ths of the Hebrew population of Hamburg (that is to say, all who are themselves in the slightest degree above want) contribute, by annual gifts, more or less considerable, towards the relief of indigent Christians; and that there is not a single establishment or association of public utility, that has not among its members a considerable number of Jews. The emancipation of the Israelites among us will be complete, with the exception that the Jews will not be eligible for members of the senate. But this, in any case, would be impracticable—for all the solemn and official acts of that body are intimately connected with religious ceremonies, of which no person could partake who does not subscribe to the established religion of the state, which is Protestant (according to the confession of Augsburg); so that even Christians of other sects are, in fact, similarly excluded from the legislative assembly.—[*Jewish Chronicle*.

POETRY.

For the Times and Seasons.

NAUVOO.

Blessed city how I love thee;
Saints secure and bles'd abode;
Where the good of every country,
Comes to seek, and serve the Lord.
Sure 'tis Zion, here's her temple;
Here's her Twelve, and high-priests too;
Here's her seventies, and her elders,
In the city of Nauvoo.

Come then brethren, come then sisters,
From the place wher'r you'r found,
In compliance with the wishes
Of the saints on Zion's ground.
This the city of the prophets;
This the gathering place for you;
This the city of our Joseph;
Yes, the city of Nauvoo.

D. W.

'The Times and Seasons,

Printed and Published about the first and fifteenth of every month, on the corner of Water and Bain Streets, Nauvoo, Hancock County, Illinois, by

JOHN TAYLOR,

EDITOR AND PROPRIETOR.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI. No. 5] CITY OF NAUVOO, ILL. MARCH 15, 1845. [WHOLE No. 113.

HISTORY OF JOSEPH SMITH.

[Continued.]

After the mob had ceased yelling, and retired; and while evening was spreading her dark mantle over the unblushing scenery, as if to hide it from the gaze of day; men, women and children, who had been driven or frightened from their homes, by yells and threats, began to return from their hiding places, in thickets, corn-fields, woods and groves, and view with heavy hearts the scenery of desolation and woe; and while they mourned over fallen man, they rejoiced with joy unspeakable that they were accounted worthy to suffer in the glorious cause of their Divine Master.

There lay the printing office a heap of ruins; Elder Phelps's furniture strewed over the garden as common plunder; the revelations, book-work, papers and press in the hands of the mob as the booty of highway robbers; there was Bishop Partridge in the midst of his family, with a few friends, endeavoring to scrape off the "tar," which, from eating his flesh, seemed to have been prepared with lime, pearl-ash, acid, or some flesh eating commodity, to destroy him; and there was Charles Allen in the same awful condition. As the heart sickens at the recital, how much more at the picture! More than once, those people, in this boasted land of liberty, were brought into jeopardy, and threatened with expulsion or death because they wished to worship God according to the revelations of heaven, the constitution of their country, and the dictates of their own consciences. Oh liberty, how art thou fallen! Alas! clergymen! where is thy charity? In the smoke that ascendeth up forever and ever.

Early in the morning of the 23rd of July, the mob again assembled, armed with weapons of war, and bearing a red flag. Whereupon the elders, led by the spirit of God, and in order to save time, and stop the effusion of blood, entered into a treaty with the mobbers to leave the county within a certain time, which treaty, with accompanying documents, will appear in its proper place. The execution of this treaty presented an opportunity for the brethren in Zion, to confer with the presidency in Kirtland concerning their situation, which they improved by dispatching Elder O. Cowdery, a special messenger, after a delay of two or three days.

On the same day, while the brethren in Missouri were preparing to leave the county,

through the violence of the mob, the corner stones of the Lord's House were laid in Kirtland, after the order of the holy priesthood.

On the second of August, "the Western Monitor," printed at Fayette, Missouri, edited by Weston F. Birch, published the proceedings of the mob, as follows:

"MORMONISM!"

At a meeting of the citizens of Jackson Co., Missouri, called for the purpose of adopting measures to rid themselves of the sect of fanatics, called Mormons, held at Independence on the 20th day of July, 1833; which meeting was composed of gentlemen from every part of the county, there being present between four and five hundred persons.

The meeting was organized by calling Colonel Richard Simpson to the chair, and appointing James H. Flournoy and Col. Samuel D. Lucas, secretaries. It was resolved that a committee of seven be appointed to report an address to the public, in relation to the object of this meeting; and the chair named the following gentleman, to wit: Russell Hicks Esq., Robert Johnson, Henry Chiles Esq., Colonel James Hambright, Thomas Hudspeth, Joel F. Chiles, and James M. Hunter. The meeting then adjourned; and convened again, when Robert Johnson, the chairman of said committee, submitted for the consideration of the meeting, the following address, &c.:

This meeting, professing to act not from the excitement of the moment, but under a deep and abiding conviction, that the occasion is one that calls for cool deliberation, as well as energetic action, deem it proper to lay before the public an expose of our peculiar situation, in regard to this singular sect of pretended christians, and a solemn declaration of our unalterable determination to amend it.

The evil is one that no one could have foreseen, and is therefore unprovided for by the laws, and the delays incident to legislation, would put the mischief beyond remedy.

But little more than two years ago, some two or three of this people made their appearance in the Upper Missouri, and they now number some twelve hundred souls in this county; and each successive autumn and spring pours forth its swarm among us, with a gradual falling of the character of those who compose them; until it seems that those communities from which they come, were flooding us with the very dregs of their composition. Elevated as they mostly

are, but little above the condition of our blacks either in regard to property or education; they have become a subject of much anxiety on that part, serious and well grounded complaints having been already made of their corrupting influence on our slaves.

We are daily told, and not by the ignorant alone, but by all classes of them, that we, (the Gentiles,) of this county are to be cut off, and our lands appropriated by them for inheritances. Whether this is to be accomplished by the hand of the destroying angel, the judgments of God, or the arm of power, they are not fully agreed among themselves.

Some recent remarks in the "Evening and Morning Star," their organ in this place, by their tendency to moderate such hopes and repress such desires, show plainly that many of this deluded and infatuated people have been taught to believe that our lands were to be won from us by the sword. From this same 'Star' we learn that for want of more honest or commendable employment, many of their society are now preaching through the states of New-York, Ohio, and Illinois, and that their numbers are increased beyond every rational calculation; all of whom are required as soon as convenient, to come up to Zion, which name they have thought proper to confer on our little village. Most of those who have already come, are characterized by the profoundest ignorance, the grossest superstition, and the most abject poverty.

Indeed, it is a subject of regret by the 'Star' itself, that they have come not only to lay an inheritance, which means some fifteen acres of wild land for each family, but destitute of the means of procuring bread and meat. When we reflect on the extensive field in which the sect is operating, and that there exists in every country a leaven of superstition that embraces with avidity, notions the most extravagant and unheard of, and that whatever can be gleaned by them from the perils of vice, and the abodes of ignorance, it is to be cast like a waif into our social circle, it requires no gift of prophecy to tell that the day is not far distant when the civil government of the country will be in their hands. When the sheriff, the justices, and the county judges will be Mormons, or persons wishing to court their favor from motives of interest or ambition.

What would be the fate of our lives and property, in the hands of jurors and witnesses, who do not blush to declare, and would not upon occasion hesitate to swear that they have wrought miracles, and have been the subjects of miraculous and supernatural cures; have converse with God and his angels, and possess

and exercise the gifts of divination and of unknown tongues, and fired with the prospect of obtaining inheritances without money and without price, may be better imagined than described.

One of the means resorted to by them, in order to drive us to emigrate, is an indirect invitation to the free brethren of color in Illinois, to come up, like the rest, to the land of Zion.— True, they say this was not intended to invite, but to prevent their emigration; but this weak attempt to quiet our apprehension, is but a poor compliment to our understandings. The article alluded to, contained an extract from our laws, and all necessary directions and cautions to be observed by colored brethren, to enable them upon their arrival here, to claim and exercise the rights of citizenship. Contemporaneous with the appearance of this article, was the expectation among the brethren here, that a considerable number of this degraded cast were only awaiting this information before they should set out on their journey. With the corrupting influence of these on our slaves, and the stench both physical and moral, that their introduction would set afloat in our social atmosphere, and the vexation that would attend the civil rule of these fanatics, it would require neither a visit from the destroying angel, nor the judgments of an offended God to render our situation here insupportable. True, it may be said, and truly no doubt, that the fate that has marked the rise and fall of Joanna Southcote and Ann Lee, will also attend the progress of Joe Smith; but this is no opiate to our fears, for when the fabric falls, the rubbish will remain.

Of their pretended revelations from heaven—their personal intercourse with God and his angels—the maladies they pretend to heal by the laying on of hands—and the contemptible gibberish with which they habitually profane the Sabbath, and which they dignify with the appellation of unknown tongues, we have nothing to say, vengeance belongs to God alone.— But as to the other matters set forth in this paper, we feel called on by every consideration of self-preservation, good society, public morals, and the fair prospects, that if not blasted in the germ, await this young and beautiful county, at once to declare, and we do hereby most solemnly declare:

That no Mormon shall in future move and settle in this county.

That those now here, who shall give a definite pledge of their intention within a reasonable time to remove out of the county, shall be allowed to remain unmolested until they have sufficient time to sell their property and close

their business without any material sacrifice.

That the editor of the 'Star' be required forthwith to close his office, and discontinue the business of printing in this county; and as to all other stores and shops belonging to the sect, their owners must in every case strictly comply with the terms of the second article of this declaration, and upon failure, prompt and efficient measures will be taken to close the same.

That the Mormon leaders here, are required to use their influence in preventing any further emigration of their distant brethren to this county, and to counsel and advise their brethren here to comply with the above requisitions.

That those who fail to comply with these requisitions, be referred to those of their brethren who have the gifts of divination, and of unknown tongues, to inform them of the lot that awaits them.

Which address being read and considered, was unanimously adopted. And thereupon it was resolved that a committee of twelve be appointed forth with to wait on the Mormon leaders, and see that the foregoing requisitions are strictly complied with by them; and upon their refusal, that said committee do, as the organ of this county, inform them that it is our unwavering purpose and fixed determination, after the fullest considerations of all the consequences and responsibilities under which we act, to use such means as shall ensure their full and complete adoption, and that said committee, so far as may be within their power, report to this present meeting. And the following gentlemen were named as said committee:

Robert Johnson, James Campbell, Colonel Moses Wilson, Joel F. Chiles, Hon. Richard Frisloe, Abner F. Staples, Gan Johnson, Lewis Franklin, Russell Hicks, Esq., Colonel S. D. Lucas, Thomas Wilson, and James M. Hunter, to whom was added Colonel R. Simpson, Chairman.

And after an adjournment of two hours, the meeting again convened, and the committee of twelve reported that they had called on Mr. Phelps, the editor of the 'Star,' Edward Partridge, the bishop of the sect, and Mr. Gilbert, the keeper of the Lord's store house, and some others, and that they declined giving any direct answer to the requisitions made of them, and wished an unreasonable time for consultation, not only with their brethren here, but in Ohio.

Whereupon it was unanimously resolved by the meeting, that the 'Star' printing office should be razed to the ground, the type and press secured. Which resolution was, with the utmost order, and the least noise and disturbance possible, forthwith carried into execu-

tion, as also some other steps of a similar tendency; but no blood was spilled nor any blows inflicted. The meeting then adjourned till the 23rd instant, to meet again to know further concerning the determination of the Mormons.

Resolved that a copy of these proceedings be posted up at the post office in this place, for the information of all concerned; and that the secretaries of this meeting send copies of the same to the principal editors in the eastern and middle states for publication, that the Mormon brethren may know at a distance that the gates of Zion are closed against them—that their interests will be best promoted by remaining among those who know and appreciate their merits."

RICHARD SIMPSON, Chairman.

S. D. Lucas, }

J. H. Flounoy, } Secretaries.

"The citizens again convened on the 23rd day of July, 1833, which was composed of gentlemen from all parts of the county, and much more unanimously attended than the meeting on the 20th instant.

The meeting was organized by the chairman taking his seat, when the following gentlemen were appointed a committee, to wit:

Henry Chiles Esq., Doctor N. K. Olmstead, H. L. Brazile Esq., Zachariah Waller, Samuel Weston Esq., Wm. L. Irwin, Leonidas Oldham, S. C. Owens Esq., George Simpson, Capt. Benjamin Majors, James C. Sadler, Col. Wm. Bowers, Henry Younger, Russell Hicks Esq., Aaron Overton, John Harris, and Harmon Gregg, to wait upon the Mormon leaders, who had intimated a wish to have a conference with said committee.

After an adjournment of two hours, the meeting again convened, when the committee reported to the meeting that they had waited on most of the Mormon leaders, consisting of the bishop, Mr. Partridge; Mr. Phelps, editor of the Star; Mr. Gilbert the keeper of the Lord's store house; and Messrs Corrill, Whitmer, and Morley, elders of the church, and that the said committee had entered into an amicable agreement with them which they had reduced to writing, which they submitted: and that the committee have assured Mr. Phelps that whenever he was ready to move, that the amount of all his losses should be paid to him by the citizens. The written agreement is as follows:

"Memorandum of agreement between the undersigned of the Mormon society, in Jackson county, Missouri, and a committee appointed by a public meeting of the citizens of said county, made the 23rd day of July, 1833.

It is understood that the undersigned, members of the society, do give their solemn pledges, each for himself, as follows, to wit:

That Oliver Cowdery, W. W. Phelps, Wm McClelland, [Lellin] Edward Partridge, Lyman Wight, Simeon Carter, Peter and John Whitmer, and Harvey Whitlock, shall remove with their families out of this county, on or before the first day of January next, and that they as well as the two hereinafter named, use all their influence to induce all the brethren now here, to remove as soon as possible—one half, say, by the first of January next, and all by the first day of April next. To advise and try all means in their power, to stop any more of their sect from moving to this county; and as to those now on the road, they will use their influence to prevent their settling permanently in the county, but that they shall only make arrangements for temporary shelter, till a new location is agreed on for the society. John Corril and Algernon Gilbert, are allowed to remain as general agents to wind up the business of the society, so long as necessity shall require; and said Gilbert may sell out his merchandise now on hand, but is to make no new importation.

The 'Star' is not again to be published, nor a press set up by any of the society in this county.

If the said Edward Partridge and W. W. Phelps move their families by the first day of January, as aforesaid, that they themselves will be allowed to go and come in order to transact and wind up their business.

The committee pledge themselves to use all their influence to prevent any violence being used so long as a compliance with the foregoing terms is observed by the parties concerned, to which agreement is subscribed the names of the above named committee, as also those of the Mormon brethren named in the report as having been present.

Which report of the committee was unanimously adopted by the meeting, and thereupon the meeting adjourned, *sine die*.

RICHARD SIMPSON, Chairman.

S. D. Lucas, }
J. H. Fournoy } Secretaries."

The foregoing is copied entire to give one sample of hypocritical bombast, and current falsehoods, with which the country was flooded in the early days of this church. The declaration of the mob, by which they pledged to each other, their lives, their bodily powers, fortunes and sacred honors to remove the church from Jackson county, is a very good climax for all the arguments used, falsehoods set forth, and even a full interpretation of the sublime admission that "vengeance belongs to God alone." The events that followed from this time till November, explain the *modus pe-*

randi much more clearly than the publication in the Monitor, or other papers generally, that were so willing to give the western missionaries, the doctors, lawyers, judges, justices, sheriffs, constables, military officers, and other distinguished personages a fair chance against the Mormons.

FROM THE SOCIETY ISLANDS.

Tahiti, Sept. 18, 1844.

DEAR AND RESPECTED WIFE:—

I take my pen again to write a few lines to you, as there is a chance of sending by a French ship, by the way of Panama, which is across the isthmus of Darien, which is much the quickest way for letters to go to you; or from you to us. If you would send your letters from Nauvoo to New York, to be sent to us by way of Panama, we should get them, I think. You would have to pay the postage to New York.

We have not had a letter, or any news from home since we left, which makes me almost despair of ever hearing from you again. One thing to comfort us is that we have good health and tolerable good spirits. We, that is, Br. Grouard and myself, are beginning to talk the language considerable. Br. Grouard thinks of preaching to the natives in public soon. The natives that are acquainted with us, think a great deal of us; and some begin to take quite an interest in the work, notwithstanding the priests say all they can to injure us.

We have baptised four foreigners only, but soon expect to more. Truly this place is one of the worst sinks of iniquity that I ever saw. It is full of abominations of almost every kind, which I cannot write now, but when I return I will tell you about them, for I think I shall come back to you again and behold you in the flesh.

We are in hopes of doing a good work here by the help of the Lord, although we have not much chance at the natives, in consequence of the unsettled state of affairs. The French hold the place that they have got, and the natives are back in the mountains. How the matter will terminate I cannot tell. The natives appear to be firm and determined not to give up to the French: however there appears to be two parties of the natives. Some few of the principal men have signed to the French, but the Queen, and the majority of them, stand out and say they never will come under French protection. They expect that the English will help them to drive the French away from their land.

There has been several battles fought since we have been here; in one engagement, which was in sight of where I live, and I could hear

every gun that was fired, there was an English missionary shot in the head, and killed by accident, on the part of the French; and on the part of the missionary worse than foolishness, because it is said that he was drunk and went out and exposed himself, and the consequence was death. This may seem strange that so righteous a man as the priests of the sects of the day, should be drunk at so critical a time.— They are so righteous that they could not talk to us about Mormonism on the Sabbath.

I will tell you a story that one of the missionary's daughters told me that she had known them to get so drunk, when they went to hold meetings, that they went to *sleep* in the middle of their prayer, and another had to go and finish it. That there was not any of them but what would drink, and some of their women will get drunk, I know, because I have seen them so from day to day; and while the priest in the meeting house is attending to service their sons are out in the bush playing the *whore*; so says the natives.

And now if their teachers are in this situation, what situation do you think the natives must be in? This part of the story I will leave for you to judge for your selves.

In my last letter I told you that we left Br. Pratt about five hundred miles to the south of this, where there are no missionaries to disturb him, where he has done a big business, for he has baptised all of the white inhabitants on the Island; and the last account we had from him, he had baptised quite a number of the natives, and has organized a branch of the church, and things seem to prosper in his hands, which makes us rejoice. He has got the advantage of us, because he has no priests to fight him; and the white men on this island, can speak the native language well, and have interpreted for him from the beginning.

Dear wife and friends, if you knew how lonesome we are, it seems to me that you would try very hard to get us some papers or letters, or some kind of news to cheer us in this place of iniquity. We know not where you or the church are; whether they are in Nauvoo, or whether you are scattered to the four winds. I know that when we left the states, they were making a fuss at Carthage, about the saints. I want to see you and the children very much; but I cannot at this time. I want you to write about them, and all the neighbors, and all the church. Tell Chandler to write, and Noble, and William if he is there with you. I want you, and all the church, to pray for us.

We feel that the Lord is with us and prepares the way for us.

Br. Grouard sends his love to you and says,

God bless you. Give my love to all. Tell them to pray for us, and may the God of Abraham bless you, and prosper you, and feed and cloth you, is the prayer of your friend and husband. So I am for ever yours,

NOAH ROGERS.

To EDA ROGERS.

Tahiti, Sept. 19, 1844.

DEAR BROTHER LEWIS:

I make bold to embrace the present opportunity of addressing a few more lines to you, believing that any information respecting this mission, which you so liberally contributed to, to assist onward, would be interesting to you, though it is but about two months since I wrote; but as there has several changes taken place, no doubt it will be interesting to you to know what they are.

In the first place I would say, we still continue to enjoy the best of health and spirits, for which we feel truly grateful to the giver of all good gifts. But I assure you, notwithstanding our spirits are good, we feel that they could be greatly improved by receiving a few words from home, which we have not had the pleasure of doing since we left America, no, not so much as one syllable. But we live in daily hopes and expectation of receiving some, which keeps our spirits up.

I said considerable in my former letter respecting the difficulties existing here between the French and natives, which I am sorry to say, have not, as yet, been terminated. There has been several battles fought since I wrote you before, one of which took place close by us, and in which one of the English missionaries, owing to unnecessary exposure of himself, was shot dead upon the spot. Whether this was the cause of their future movements or not, I don't know; but at any rate it was but a few days afterwards that we heard they were all, or nearly so, going to leave the Island which we learned to be true from their own lips, a few days afterwards. This certainly was very agreeable news to us, for which we felt to give thanks to our heavenly father, inasmuch as he was ordering events for the establishing of the gospel, and the rebuilding of his kingdom upon this land. There were, when we landed here, no less than fourteen missionaries upon this Island, and formerly they possessed almost unlimited power, notwithstanding they were the most corrupt set I have ever heard of, who made such high professions as they did. But I have neither room nor a disposition to enter into a detail of these abuses at present; suffice it to say, the Lord has so ordered events that all but three have left the

Island; a circumstance which, when we arrived, the most sanguine could not have anticipated. They have done, and are still doing all they can, to destroy our influence with the natives; but I do not think they have succeeded much, for the natives that we have an opportunity of talking to, tell us that the missionaries tell them great lies about us—things which they know are false, because they have seen and heard for themselves.

We received a letter from brother Pratt, a few days since, who, I told you in another letter, was on a small Island, a short distance from this. He writes us glorious news, I assure you—news which gladdens their hearts, and gives us fresh courage. I forget whether I told you or not, in my former letter; but at any rate, there were, when we arrived there, on our way here, eight or nine American mechanics residing there, who were building a schooner. They had gone from Tahiti about six months before our arrival, for this purpose. He has baptised all of them but one, and ordained the three owners of the schooner, one an Elder, one a Priest, and one a Deacon. Thus, you see, Br. Lewis, the Lord is with us, and working for us, not only in a spiritual, but in a temporal point of view also; he is preparing the way, no doubt, for the gathering of the saints from this side of the globe. Br. Pratt writes, that the vessel bids fair to be a first rate craft of about one hundred tons burthen. If all things are prospered she will be ready for sea in about twelve months. He also writes that he has baptised five natives, and several more have given their names for baptism; among which is the king and one of the head chiefs, and there appears to be a general interest excited among them; every one is enquiring.

We, upon this Island, have not, as yet, been blessed with the privilege of baptising any natives, and only four white persons. Yet we hope and trust the time is not far distant when we shall. Those that we get an opportunity of talking to are very believing, and much interested. One grand cause, and I may say almost the only one, of our slow progress, is the difficulties which have and do exist here; but we pray that they may have a speedy and favorable termination, which we think will be the permanent establishment of the French government, at least every thing has that appearance at present. There are quite a number of white persons here, who are very believing, and probably ere long will be baptised; some of which speak the native language. According to every appearance, when peace is restored, we shall not be able to answer one of twenty calls on this Island, let alone the surrounding

ones, and this group is but a speck as it were, in comparison to the almost numberless Islands in this Ocean. So you may judge of the vast extent of the field of labor, on this side of the globe, and the great number of laborers required in it.

As my sheet is about used up, and all the news I can think of told, I must draw my letter to a close. Give our love to your wife, and all the saints. We request an interest in your prayers. If you will be so kind, Br. Lewis, I wish you would tell my wife I have written her a letter, the same date as this, and enclose it in a letter to her mother with directions to forward it on to her at Nauvoo.

We want you to write to us, and also to intercede to have some papers, that is Times and Seasons, sent on to us.

Br. Rogers sends his love to all the saints, and requests an interest in all their prayers.

Yours, in the bonds of the new and everlasting covenant,

BENJ. F. GROUARD.

—
Huahine, Oct. 27, 1844.

DEAR WIFE AND CHILDREN:—

Again I have an opportunity of sending you a few lines by a Whale Ship, bound to Long Island, which opportunity I gladly embrace, and I would gladly come with it if I thought that I had done what the Lord required of me. But this work is not done as yet, and when it will be done I know not. When it is done here I shall, with all speed, come to you, for I long to see you, and the children, very much, and all my friends and neighbors, as I have not heard a word from you nor the church since I left New Bedford. I am very anxious about you and my prayers are continually offered up to God for you and all the saints, that you all may be preserved from the enemy; that you may have food and raiment, and every needy blessing. I would exhort you to be patient and prayerful, until I come, which will be before a great while I hope.

You will perceive, by the date of this letter, that I have left Tahiti, and am on the Island of Huahine, which is about ninety or one hundred miles distance. The work on Tahiti has got a good start. We baptised several whites, and several more said that they believed and would be baptised soon, and several natives told me when I left Tahiti, that they meant to be baptised soon.

I left Br. Grouard there, who has got the language very well, and I have no doubt of his faithfulness, because he is a firm and faithful brother, and seeks the good of the kingdom of

God. I have no doubt but there will be a great work done there.

Br. Pratt is still on the Island of Tooboui, and the last account we had from him, he had baptised all the white inhabitants of the Island except one, and four of the natives, in all something like twelve in number. So you see that the work has a good hold there, and there is no missionary there to stop the progress of the work; and more than all this, some of the men that have been baptised speak the native language well, and have been ordained Elders, and have gone to work preaching the fullness of the gospel to them. So you can see that the work is prospering there. If we had five hundred elders here there would be plenty of business for them.

I have been on Huahine but one week as yet, and have not preached, as I am but a stranger. But I expect soon to obtain a house and preach, as there is one or two that show some disposition to assist me in getting one. Almost every white man on this Island keeps a grog shop and a gambling house, which is a very bad example for the natives. If you say anything to them about it, they will say that the whites learned us. That is all you get out of them. They are full of licentiousness, which the sailors are very willing to encourage.

When I look around me and see so much iniquity and abomination, it makes me sick to the very heart, and I wonder that the Lord has spared the world so long as he has.

There is but one missionary here, who rules the Island, as it were. All the people say that he is a very nice man; but I cannot say so much of him as he refuses to talk with me. I met him once and introduced myself to him, and told him that I was a servant of the Lord, and had come to bring good tidings to the people if they would hear, and offered him my hand, which he took very reluctantly, and very slightly bid me good bye. I told him I would walk along with him, which I did for a short distance. I told him I would like to see him when he had leisure; he told me he was always busy, giving me to understand that he did not want to talk with me; but notwithstanding, I invited him to call on me, to which he made no reply. By this time we had got to the house where I boarded, he bidding me good bye, which thing he had done as much as four or five times, since we had met, which did not exceed twenty minutes. I have not been able to speak to him since. I feel that the work of the Lord will be established here notwithstanding the wickedness of the people, and their priest to help them. One thing is, I mean

to do all in my power and leave the event with God. It is a hard place and no mistake.

I am well and in good health, and so were the rest of the brethren at the last accounts from them. I weigh about one hundred and seventy pounds. In Br. Pratt's last letter, he says that on board of some ship there were steel yards that drew two hundred pounds and that they would hardly weigh him; so you can see that we are not very poor as to flesh. My spirits are tolerable good, though I would be glad to get back among the saints and with my family and friends. No one can tell how sweet the society of saints and friends is, but those who are deprived of that blessing. What makes it worse is that we cannot ever hear from them.

I hope that these few lines will find you, and all my brethren and sisters, enjoying good health and spirits, peace and plenty. Give my best love to all enquiring friends. Tell them to pray for us. God bless you all, is my prayer for you, and so as ever your husband and friend.

NOAH ROGERS.

MRS. EDA ROGERS, NAUVOO.

Extracts from H. C. Kimball's Journal.

On the morning of the 24th we started for Liberty, Clay county, where our brethren were residing, who had been driven from Jackson county, taking our course round the head of Fishing River, in consequence of high water. When we got within five or six miles of Liberty, General Atchison, and several other gentlemen, met us, desiring that we would not go to Liberty, as the feelings of the people of that place was much enraged against us. Changing our course and bearing to the left, we pursued our way across a prairie; then passing through a wood until we came to brother Sidney Gilberts, where we camped on the bottom of Rush Creek, in a field belonging to brother Burket on the 25th.

This night the cholera came upon us, as we had been warned by the servant of God. About 12 o'clock at night we began to hear the cries of those who were seized with the cholera, and they fell before the destroyer. Even those on guard fell with their guns in their hands to the ground, and we had to exert ourselves considerably to attend to the sick, for they fell on every hand. Thus it continued till morning when the camp was separated into several small bands and were dispersed among the brethren.

I was left at the camp in company with three or four of my brethren in care of those who were sick. We staid with, and prayed for them, hoping they would recover, but all hope.

was lost, for about 6 o'clock p. m., John S. Carter expired, he being the first that died in the camp.

When the cholera first broke out in the camp, brother John S. Carter was the first who went forward to rebuke it, but himself was immediately seized by it, and as before stated, was the first who was slain. In about 30 minutes after his death, Seth Hitchcock followed him; and it appeared as though we must sink under the destroyer with them.

We were not able to obtain boards to make them coffins, but were under the necessity of rolling them up in their blankets, and burying them in that manner. So we placed them on a sled, which was drawn by a horse about half a mile, where we buried them in a little bluff by the side of a small stream that emptied into Rush Creek. This we accomplished by dark, and returned back.

Our hopes were that no more would die, but while we were uniting in a covenant to pray once more with uplifted hands to God, we looked at our beloved brother, Elder Wilcox, and he was gasping his last. At this scene my feelings were beyond expression. Those only who witnessed it, can realize any thing of the nature of our sufferings, and I felt to weep and pray to the Lord, that he would spare my life that I might behold my dear family again. I felt to covenant with my brethren, and I felt in my heart never to commit another sin while I lived. We felt to sit and weep over our brethren, and so great was our sorrow that we could have washed them with our tears, to realize that they had travelled 1000 miles through so much fatigue to lay down their lives for our brethren; and who hath greater love than he who is willing to lay down his life for his brethren. This increased our love to them. About 12 o'clock at night we placed him on a small sled, which we drew to the place of interment, with one hand hold of the rope, and in the other we bore our firelocks for our defence. While one or two were digging the grave, the rest stood with their arms to defend them.

This was our situation, the enemies around us, and the destroyer in our midst. Soon after we returned back, another brother was taken away from our little band; thus it continued until five out of ten were taken away.

It was truly affecting to see the love manifested among the brethren for each other, during this affliction; even brother Joseph, seeing the sufferings of his brethren, stepped forward to rebuke the destroyer, but was immediately seized with the disease himself; and I assisted him a short distance from the place when it was with difficulty he could walk. All that

kept our enemies from us was the fear of the destroyer which the Lord so sent among us.

After burying these five brethren, or about this time, I was seized by the hand of the destroyer, as I had gone in the woods to pray. I was instantly struck blind, and saw no way whereby I could free myself from the disease, only to exert myself by jumping and thrashing myself about, until my sight returned to me, and my blood began to circulate in my veins. I started and ran some distance, and by this means, through the help of God, I was enabled to extricate myself from the grasp of death. This circumstance transpired in a piece of woods just behind brother Sidney Gilbert's house.

On the 26th, Algernon Sidney Gilbert, keeper of the Lord's Store House, signed a letter to the Governor, in connexion with others, which was his last public act, for he had been called to preach, and he said he would rather die than go forth and preach the gospel to the Gentiles. The Lord took him at his word; he was attacked with the cholera and died about the 29th.

Two other brethren died at brother Gilbert's house about this same time. One of these was a cousin to brother Joseph Smith, the Prophet. The names of those brethren who were with me to assist in taking care of the sick, are as follows: Joseph B. Noble, John D. Parker and Luke Johnson, also brother Ingleson, who died soon after we left.

While we were here, the brethren being in want of some refreshments, brother Luke Johnson went to brother Burket to get a fowl, asking him for one to make a broth; but brother Burket denied him of it, saying: in a few days we expect to return back into Jackson county, from whence we were driven, and he should want them when he got there. When brother Johnson brought this report, judge how we felt, after having left the society of our beloved families, taking our lives in our hands, and traveling about one thousand miles through scenes of suffering and sorrow, for the benefit of our brethren, and after all to be denied of a small fowl to make a little soup. Such things as these never fail to bring their reward, and it would be well for the saints never to turn away a brother, who is penniless and in want, or a stranger, lest they may one day or other want a friend themselves.

I went to Liberty, to the house of brother Peter Whitmer, which place I reached with difficulty, being much afflicted myself with the disease that was among us. I stayed there until I started for home. I received great kindness from them and also from sister Vienna Jaques, who administered to my wants and also

TIMES AND SEASONS.

CITY OF NAUVOO,

MARCH 15, 1845.

THE PRESENT NUMBER.

It will be seen that this number of the Times and Seasons, is mainly occupied with letters from the South Pacific Ocean, and conference minutes, which, if nothing else, must cheer the hearts of the saints. Never, since this last dispensation was opened for the salvation of man, have we had so much cause for rejoicing. The everlasting gospel is being carried by the elders of Israel, to the islands of the sea, and to the remnants of Jacob, or to Ephraim, mixed up among the nations, with that obedience to the mandates of heaven, that have ever characterized servants of God.

Another thing is plainly discernable; people do not have to gaze long to ascertain where the power is, to guide and manage the affairs of the church of Jesus Christ of Latter-day Saints.—*He that runs may read.*

The Temple goes on; union and harmony prevail, and every thing indicates love and good feeling.

The letters from the islands of the sea, are enough to cause the reapers to exclaim: we will thrust in the sickle as soon as we receive our endowment, and reap while the day lasts.

The conference minutes are cheering, showing the onward progress of the great cause of God, and a determination among the saints to uphold and support the present constituted and legal authorities of the church, according to the revelations of God, and the manifested intentions of the martyred prophet and patriarch, Joseph and Hyrum Smith. We will only add, "blessed is the name of the Lord, and he that keepeth his commandments."

Union, virtue, and perseverance, will prepare the way for the millennium.

Lee county, Territory of Iowa.

Elder Arnold Potter, President of the Sand Prairie Branch, Represents the same in good standing, containing forty nine members.

DAVID MCKEE, Clerk.

BR. J. TAYLOR:

By publishing the following in the Times and Seasons, you will much oblige the branch of the church of Jesus Christ of Latter Day Saints in La Harp.

Elder David Kushner has been cut off from the church by said branch.

to my brethren—may the Lord reward them for their kindness.

While I was here a council was called at brother Lyman Wights, which I attended with the rest of the brethren. The church was organized; a presidency and high council chosen and organized and many were chosen from them to go to Kirtland to be endowed.

From that time the destroyer ceased, having afflicted us about four days. Sixty eight were taken with the disease, of which number fourteen died, the remainder recovered, as we found out an effectual remedy for this disease, which was, by dipping the person afflicted into cold water, or pouring it on him, which had the desired effect of stopping the purging, vomiting, and cramping. Some of the brethren, when they were seized with the disease and began to cramp and purge, the fever raging upon them, desired to be put into cold water and some stripped and plunged themselves into the stream and obtained immediate relief. This led us to try the experiment on others, and in every case it proved highly beneficial and effectual, where it was taken in season.

On the 23d of June, Brother Joseph received a revelation, as before stated, saying that the Lord had accepted our offering, even as he accepted that of Abraham, therefore he had a great blessing laid up in store for us, and an endowment for all, and those who had families might return home, and those who had no families should tarry until the Lord said they should go.

I received an honorable discharge, in writing, from the hand of our General, Lyman Wight, to the effect that I had discharged my duty in my office and that I was at liberty to return home. Before we separated the money which had been put into the hands of our paymaster, and had not been used, was equally divided amongst the company, making one dollar and sixteen cents each. Some of these brethren had no money when we started from Kirtland, but they received an equal share with the rest.

(To be continued.)

TO WHOM IT MAY CONCERN.

This certifies that Nelson Bates, a High Priest in the Church of Jesus Christ of Latter-Day Saints, has been appointed by the Twelve and other authorities, to preside over the churches in the state of New Hampshire, and is a duly authorized agent to receive tithings for the Temple from the branches in said State.

BRIGHAM YOUNG, President.

WILLARD RICHARDS, Secretary.

Nauvoo, Ill., March, 1845.

The Prophet will please insert the foregoing certificate.

Elder Daniel B. Hurlbut and his wife have been cut off from the church by the same branch

G. COULSON, Presiding Elder.

J. CLARKE, Clerk.

La Harp, March 1845.

CONFERENCE MINUTES.

Minutes of a Conference held at the house of Br. Wm. McGray, near Alquina, Fayette co. Ia, March, 1845.

Conference met according to previous appointment, and organized by calling Elder David Pettegrew to the chair and Louis Muetze, Clerk.

Conference was opened by singing, and prayer by the President.

The object of the Conference was stated by Elders D. Pettegrew and Willard Snow, who layed before the brethren the necessity of obeying the commandments of God, and carrying out the measures of our martyred Prophet, in building the house of God, that the saints may receive the blessings which the Lord has in store for them.

Present, on the occasion, of the Quorum of High Priests: D. Pettegrew, W. Snow.

Seventys: Wm. Martindale, S. Clinton.

Elders: E. Turner, Louis Muetze, Thomas M. McFarland, Robert Richey.

Priests: F. Deike, S. H. Woodbury.

Teacher: R. P. Budd.

Deacon: Wm. Steel.

All the foregoing, after giving an account of their stewardship, and expressing their willingness to do the will of God, as much as in their power, were received by a unanimous vote of the Conference. A fellowship and good feeling of all the members was manifested. Some brethren and sisters from Wayne county, on their way to Nauvoo, present.

Elder Willard Snow then made some remarks relative to the epistle of the Twelve, and gave some valuable instructions to the saints, and was followed by Elder D. Pettegrew, on the same subject.

Conference adjourned till next day, 8 o'clock A. M.

Sunday, 8 o'clock. Conference met and was opened by singing, and prayer by Elder Wm. Martindale; after which the President arose and layed before us the situation of the church at this time, and the necessity of giving strict adherence to the counsel of the Twelve, as given in their epistle, which is a revelation of God; that all those who are obedient, may receive the reward of righteousness and obtain a crown of glory, &c.

Elder W. Snow then gave some valuable instructions to the saints relative to tithing, the

building of the Temple and the gathering of the saints, &c.

After some remarks by Elders E. Turner and William Martindale, the following resolutions were offered by Elder W. Snow, and received by a unanimous vote:

Resolved that we duly appreciate the benefit of the labor, toils, sufferings and privations during the life and death of Joseph and Hyrum Smith, who received the lively oracles to hand down to us, and recognised in them a life and death equally honorable to themselves, to us, and to all the martyrs who have gone before them.

Resolved, That we sensibly feel the same sensation of friendship, confidence and love for the Quorum of the Twelve, together with all the other organized Quorums of the church, who act in concert in their station and cease not their diligence in carrying out the measures and accomplishing the work, contained in those oracles, in the strict sense of pure virtue and truth, in which they were received and delivered to us.

Resolved, further, That we look forward with anxious expectations and unceasing desire for the finishing of the work of the building of the Temple at Nauvoo, and feel to act in union and concert, and assist with our prayers and means, not only for the completion of the Temple, and patronizing friends and their publications, the Neighbor, Times and Seasons, and the Prophet; but to sustain the city and saints at Nauvoo, with our influence, prayers, lives, fortunes and sacred honors.

Resolved, That as a last passing notice to all our enemies and apostates, of all grades, from Simonds Rider down to John C. Bennet and Sidney Rigdon, inasmuch as their bowels and mouths are like Etna and Vesuvius, full of filth and fire consuming their vitals, that they vomit toward the northern ocean, and leave Nauvoo, to take breath and live awhile in peace.

After singing and prayer by the President, Elder Willard Snow addressed the congregation from 1 Peter 11 Chap. 5 verse, and was followed by Elder D. Pettegrew.

Conference adjourned till early candle light.

Conference opened by singing and prayer by Elder E. Turner and Elder Wm. Martindale addressed the congregation, after which Conference adjourned *sine die*.

DAVID PETTEGREW, President.
LOUIS MAETZE, Clerk.

Waynesville, Ohio, March 8, 1845.

Pursuant to appointment, met in Conference and organized by appointing Elder John Bair, President, and H. Jennings, Clerk.

Prayer was then offered by the President.

The President arose and stated the object of the meeting.

Clinton branch was represented by S. Phelps, consisting of forty members, ten Elders, four expelled, and five added, all in good standing; Elder Phelps presiding.

Washington, Fayette county branch, was represented by the presiding Elder, B. F. Brughn, consisting of twenty-eight members, one Elder, one Priest, and one Teacher.

Waynesville, Warren county branch, represented by the presiding Elder, C. Braddock consisting of thirty-eight members, fourteen Elders, and one Priest, all in good standing; ten members have been added since the last representation.

Clinton county Pleasant Grove Branch, represented by the President, Elder Griffith, consisting of fifteen members, two Elders, one Priest; three members have been added.

Dayton branch, represented by Elder John Bair, Elder Delony presiding; consisting of eleven members, five Elders.

Green county Sugar Creek branch; fifteen members living there, but disorganised.

Cincinnati branch, represented by Elder Lorenzo Young; about thirty members, all in good standing some five or six have gone off.

The foregoing branches all support the Twelve as the Presidency of the church, according to revelation.

The branches having been represented, it was moved and seconded that brother Royse be ordained an Elder. The vote was then taken and carried in the affirmative by a unanimous voice.

The case of Elder Griffith M. Roberts. was then taken into consideration and after the case was stated, it was then moved and seconded that he be cut off from the church for manifesting an unbelieving spirit; arbitrary and unchristianlike conduct. The vote was unanimous.

Brother Royso was ordained under the hands of Elder Lorenzo Young and S. Phelps.

It was moved, seconded and carried, unanimously, that Elder Joseph Grover, be ordained a High Priest, for the district, for the time being.

The President then addressed the saints in regard to the word of wisdom, for a few minutes.

Elder Lorenzo Young then followed with a few remarks on the same subject.

The meeting then adjourned to meet at 3 o'clock P. M.

Met agreeable to adjournment.

The meeting was opened by singing and prayer by the president.

A motion was then made and seconded: Will the Elders and members observe the word of wisdom and teach the same? Carried unanimously.

It was moved and seconded that Br. John Fugate be ordained an Elder.

Elders S. Phelps, J. Bair, and L. Young, made some remarks with regard to the priesthood; the vote was taken and carried and he was ordained.

The meeting was then addressed by the President on the subject of the gathering of the saints.

The meeting then adjourned to meet in the evening.

Met at 7 o'clock, and opened by singing and prayer by L. Young. The congregation was then addressed by L. Young, on the government of the church, and authority of the kingdom of God.

Sunday 10 o'clock. Met pursuant to adjournment.

Meeting was then opened with singing, and prayer by the President.

After Elder S. Phelps addressed the meeting on the restitution and order of the kingdom, Elder Bair followed.

The meeting then adjourned to meet at half past 2 o'clock p. m.

Half past 2 o'clock. Meeting was opened by singing, and prayer by Elder Phelps.

Elder Bair then addressed the assembly with regard to the signs of the times.

Adjourned to meet in the evening.

Evening meeting again opened by singing and prayer by Elder Phelps.

After communion, the Elders and members expressed their feelings and their determination to uphold the Twelve.

Br. Young then arose and addressed the meeting very appropriately and feelingly on the subject of the order of the kingdom of heaven.

Perfect satisfaction having been signified in favor of the conduct and labors of the President and Elders generally, by a unanimous vote.

The meeting adjourned until Monday morning, 7 o'clock.

Met pursuant to adjournment, and the President and Elder Young spent the day in teaching the saints the laws of tithing, the powers of the priesthood, and the necessity of obeying counsel.

Conference then adjourned till the second Saturday in June, at Waynesville, Warren co.

JOHN BAIR, President.

HENRY JENNINGS, Clerk.

Minutes of a Conference of the church of Jesus Christ of Latter-day Saints, held at Jackson, Jackson county, Michigan, on the 1st, 2nd, and 3rd days of February, 1845.

There were present, one high priest, also eight elders, two priests, and one teacher.

The house was called to order by N. W. Bartholomew. Charles Dalton was called to the chair, and Arza Bartholomew and Samuel Graham chosen clerks.

After singing, the throne of grace was addressed by the president. The representation of different branches of the church was called for.

Jackson branch was represented by N. W. Bartholomew, twenty three members, one priest and one teacher; all in good standing.

Albion branch represented by C. Dalton, twenty-four members, four elders, one teacher and one deacon; all in good standing.

Napoleon branch represented by William Quigly, nine members, three elders, and one priest; all in good standing.

Conference dismissed by a benediction, until half past two, P. M.

Conference assembled pursuant to appointment.

After singing and prayer by the president, a large concourse of people listened to an address delivered by C. Dalton, on the fulfillment of prophecy.

Adjourned until six o'clock, Saturday evening, when the same subject was continued by the president; after which some disturbance occurred by Mr. O. Etison, to the gentleman's own shame, and his parents disgrace; being answered by C. Dalton, the gentleman plead ignorance and left the house, in the midst of considerable mirth.

[N. B. This disturber of saints is an E. Methodist.]

The meeting adjourned until Sunday morning, with much good feeling.

Sunday morning, 10 o'clock, a large congregation assembled; after singing and prayer by Elder Win. Son, the conference was ably addressed by Charles Dalton, on the resurrection of the dead, followed by Samuel Graham on the same subject.

Adjourned by a benediction until two o'clock P. M.

Sunday afternoon a large congregation assembled; singing and prayer by N. W. Bartholomew; after which the congregation listened to an address upon the sinfulness and danger of unbelief by Elder S. Graham.

Good attention and much seriousness manifested. Adjourned until 6 o'clock.

Sunday evening; the house became crowded

again with many honestly seeking for truth: after singing, and prayer by Isaac Bartholomew, the order of God's kingdom was clearly shown by Charles Dalton, followed by Samuel Graham and an invitation given to such as wished to become saints of this glorious kingdom; three arose and requested baptism.

The meeting was adjourned until Monday, two o'clock P. M.

The saints together with a few Gentile sectarians, assembled at the house of Brother Isaac Bartholomew. The meeting was opened by singing, and prayer by Elder Samuel Graham; a warm exhortation was given by the president; after which five were baptised; two elders, one priest, and one deacon were ordained—also seven children blessed.

The following resolutions were then adopted.

Resolved, That we will uphold the authorities of the church, by our prayers and abide the teaching of the first presidency, as far in us lies.

Resolved, That the minutes of this conference be sent to Nauvoo, for an insertion in the Times and Seasons.

Resolved, That this conference be adjourned until the first Saturday and Sunday in April next at this place.

Dear Brethren, we rejoice to inform you, that the work of the Lord is prospering in this part of the land, and our prospects are brightening daily. Since our last conference, death has taken from us Samuel Graham, aged 89 years, having been twelve years a strong member of the church. He received the priesthood last May, under the hands of G. A. Smith and W. Woodruff. Long in our memories will last the exhortations which he gave during his last hours. We can say of him, he has gone to reap the reward of the faithful.

We received Brother G. A. Smith's letter on the 14th of January, concerning Brother H. J. Brown; his case was attended to according to his instructions, and Brother Brown was restored to fellowship by the voice of all the saints present, and all things past were settled never more to be called in question.

CHARLES DALTON, Pres't.

Arza Bartholomew, }
Samuel Graham, } Clerks.

Minutes of the first annual Conference held in the district of Alabama, Tuscaloosa county, Feb'y 15th, 1845.

Conference met at the Sypsey branch pursuant to previous appointment and was duly opened.

Elder A. O. Smoot was called to the chair,

and George W. Stewart was appointed secretary.

The president then arose and in a brief manner layed before the meeting the object of the conference, and the business that would come before it, it being the first annual conference of this state.

He then called upon the delegates from the different branches to represent their number and standing.

The Sytsey branch in Tuscaloosa county, was represented by George W. Stewart, consisting of forty-three members, four elders, one priest, one teacher, and one deacon—generally in good standing.

The Bogue Chitta branch of Perry county, represented by President A. O. Smoot, consisting of forty-four members, four elders, one priest, and one teacher; all in good standing.

The Five mile branch of Perry county, was then represented by Elder A. O. Smoot, also, consisting of twenty-two members, three elders and one priest; all in good standing.

The Bear creek branch of Franklin county, was then represented by Joseph L. Griffin, consisting of twenty-two members, two elders, and one teacher; all in good standing.

The Cypress branch of Lauderdale county, was represented by President A. O. Smoot, consisting of from ten to fifteen members, three elders and one teacher; all in good standing.

The president suggested to the conference the propriety of ordaining an high priest in the Sytsey branch of the church, for the better regulation of business affairs therein, and the general welfare of the branches in this state: and on motion of the chairman it was resolved that Brother William Stewart be ordained an high priest by the unanimous voice of the conference. He was then ordained under the hands of the chairman to that office.

The president then layed before the conference the propriety of each officer and member discharging their respective duties and upholding the heads of the church by the prayer of faith.

He then proceeded to delineate and lay before the conference the just claims of the Twelve to lead and preside over the church of Jesus Christ of Latter-day Saints; and then the unlawful claims of Sidney Rigdon, as are advocated by some aspirants and bigots of the age, that have gone out from us, because they were not of us; and then proceeded to contrast their claims, using the Bible for the square, and the Doctrine and Covenants for the compass to circumscribe his merits, which run him out to so small a point, and made the subject so plain, that on motion of the speaker, the

voice of the house was taken, which was unanimous in favor of the Twelve, and their right of presidency.

The chairman then layed before the conference the nature of his mission to the state of Alabama, as a presiding high priest in the district of Alabama, authorised by the Twelve to take the general oversight of all church affairs therein.

On motion of William Stewart it was resolved that Elder A. O. Smoot be received by this conference as the presiding high priest in this state.

Resolved, that this conference be adjourned until to-morrow morning at 10 o'clock.

February 16th. Met pursuant to adjournment. Elder H. W. Church was called on to address the congregation upon the authenticity of the Book of Mormon, and was followed by Elder A. O. Smoot with some general remarks on the same subject; after which he delivered an interesting discourse on the resurrection of the dead and eternal judgment.

On motion of the chairman, it was resolved, that this annual conference be adjourned to the first Friday, Saturday and Sunday of January, 1846.

A. O. SMOOT, Chairman.

William Stewart, Clerk.

Minutes of a Conference of the Quincy Branch of the church of Jesus Christ of Latter-day Saints held at the house of Joseph Pine, in the city of Quincy, Ill., on the 9th of March, 1845.

Resolved, That the presidency of this branch stand as it did for the last three months past—that is, that Enos Curtiss, be president of the branch, and that Moses Jones be first counselor, and John Riley be second counsellor, for the next three months.

Resolved, That Joseph Pine be appointed clerk of the branch.

Resolved, That the fellowship of this branch be withdrawn from Wielew B. Corbett, and that he be reported to the president of the Elder's Quorum, at Nauvoo and that charges of specifications and a statement of his case, as to testimony, &c., be communicated.

Resolved, That the fellowship of the branch be withdrawn from John Thorp, and that charges, &c., be forwarded, likewise, to the president of the same quorum.

Resolved, That the number of the members, including the official members, be reported—The branch numbers about one hundred—of the above there are, including the bishop, nine high priests, one elder of seventies, twelve elders, two priests, one deacon, and one teacher.

Resolved, That the clerk prepare a copy of the

proceedings of the conference, for publication, to be published in the Times and Seasons.

Resolved, That the conference be adjourned to meet on the first Saturday and Sunday in June next.

Some business of a local nature was transacted; viz: five members called for letters of recommendation, being about to move to the Lima branch. One member was dismissed, and some arrangements were made to deal with another.

JOSEPH PINE, *Clerk of the Branch.*

SIGNS OF THE TIMES.

"Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

And kings shall be thy nursing fathers, and their queens, thy nursing mothers.—(Isaiah 49th chap, 22 23 verses.)

From the New York Sun.

RESTORATION OF THE JEWS.

"The Messrs. Harpers have published, in a handsome pamphlet, the discourse of Mr. Noah on the Restoration of the Jews, with a map of the Land of Israel. As much curiosity has been excited to read this discourse, a very large edition will no doubt be circulated. It is interesting to know, while referring to this subject, that a meeting has been recently called in the Hanover Rooms, in London, for the purpose of recommending the foundation of a society to be entitled 'The British and Foreign society for promoting the Restoration of the Jewish nation to Palestine.' It is proposed to accomplish this object by endeavoring to induce the British Government to take the Jews in Palestine under their special protection; to negotiate with the Porte for the independence of that country, under the protection of England, and the great powers who might concur in the object; and to aid, and to call upon all Christendom to aid in the conveyance of poor Jewish families desirous to return to the land of their fathers, to locate them properly on the land under the direction of skillful agricultural agents, and to provide them with seed, implements of husbandry, and provisions until they reap the first harvest. Resolutions approving of such a society were adopted. It is remarkable that this proposition should have been made in England about the same time Mr. Noah was making a similar proposition here.—(Express.)

The Messrs. Harpers have taken more than usual pains in getting up the above pamphlet, which is upwards of fifty pages of large letter on a beautiful paper. The map is peculiarly in-

teresting, as it embodies the Survey made under the Rev. Dr. Keith, and restores several portions of the land, supposed to have been hitherto alienated, and shows that the property rightfully belonging to Israel by a deed which never can be contested, amounts nearly to 600,000 square miles, reaching from the Nile to the Dardanelles, and from the Mediterranean to the Persian Gulf. The plan proposed to Mr. Noah of promoting the restoration of the chosen people by securing to them possessions of land for agricultural, manufacturing, and trading objects, seems, by the above, to have been anticipated by a proposition in London to establish a British Society in aid of the restoration and to induce the British Government to take the Jews of Palestine under its special protection. This proposition independent of its humanity, has much in it of policy. No movement could attach the Jews throughout the world, more firmly to Great Britain than such an one. Successfully carried out—it would place the affections—the religious attachments, and pecuniary and commercial facilities of that enterprising and wealthy people, wholly at the disposition of Great Britain, producing wonderful results from a mere effect of policy, and humanity, equity and good feeling, and is attainable with the greatest ease. However the whole horizon is lighting up with bright and extraordinary events. By the last advices from Europe, it appears that Jerusalem had been besieged by the Mountaineers from Lebanon, and the Governor had informed the Consuls and the various religious associations always residing in that interesting City that he could not insure their safety, so plunder and massacre necessarily must result from the success of the hordes hovering about Mount Libanus. Should they be in sufficient force to carry the place, which is not strong, it follows that the European powers will be compelled to take prompt measures for the protection of the persons and property of the Christians in the Holy City. In the wars between Mehemet Ali and the Sultan of Turkey, Syria was conquered and placed under the control of Ibrahim Pacha. When Mehemet Ali returned to his allegiance to the Sultan, Egypt re-conveyed Syria to Turkey, but it is evident that in the midst of many troubles and surrounded by revolting provinces, Turkey is in a very enfeebled condition and cannot afford that security in Syria, which is at this time required. All Christendom has an interest in Palestine, and will forever feel an abiding attachment to a country from which sprang the doctrines and faith of the Redeemer. The Greeks and Catholics, independent of splendid churches and convents of every description, have also possession

of the Holy Sepulchre which is richly endowed, and the Protestants have their Chapel Prelates and Bishops—the Armenians their place of worship and their missionaries. To have the religious community destroyed and their churches sacked by a hord of mountain robbers, can never be permitted by Christendom. To have even their safety jeopardized, is alone sufficient to justify a prompt movement, not in the nature of a romantic crusade, but something more tangible and pacific.

Jerusalem & a circuit of country of forty miles around, together with Jaffa or any other port in the Mediterranean, should be transferred to Great Britain and placed under her Government; if necessary a pecuniary consideration could be paid to Turkey, and a guarantee for the faithful protection of the Musselman faith and their mosques. Apart from jealousy among the Christian powers at this desirable transfer, it would be a great protection to Jews and Christians—a positive security for persons and property of all denominations residing in Palestine, and would draw towards it emigration, enterprise and wealth, which would revive the former prosperity of that interesting country. England would at the same time have a territorial position of great importance in the neighborhood of her possessions in India and within a few days travel of the Red Sea. In a commercial and political point of view, such a territory would be more valuable to England than half her West India possessions, and should France object to it, that important power can be conciliated by some possessions which she might require.

At all events the movements now in Palestine and the invasion of Jerusalem, which some would think accidental, we consider providential. Christianity must protect itself, and if Palestine passes into the hands of Great Britain it will in due time revert to its original owners, and the predictions of the prophets will be fulfilled. We begin to believe in the oft repeated assertion that the year 1847 will produce greater events in the East.

For the Times and Seasons.

A PARABLE.

There was a day when a certain great king proposed a marriage for his son, prepared a dinner, and proffered to bequeath to his son one of his provinces, on the day of the marriage.—The woman that was to be the bride was very fair and beautiful, her adorning was that of a crown with twelve precious diamonds set there and placed upon her head, holding in her hand a reflecting rod, by which the bright rays of the sun was brought to reflect upon the dia-

monds, giving light both day and night, so that she walked not in the dark, but as in the light of the noon-day sun, to guide her steps. Her features were fair and comely, decked with virtue, innocence, and loving kindness, administering to all who came under her care; she surpassed all women in wisdom, in faith, and other like precious gifts and graces. The surrounding neighborhood, together with the inhabitants of said province, looked upon her with jealousy and waged war against her and her intended espousal, and treated them as their worst enemies and succeeded in banishing the king's son from his province, which caused the woman to mourn with a great and grievous mourning until she was comforted by tidings from the great king, who promised to bring back his son again, and (seeing his dinner was despised) he would prepare a supper, and invite all the inhabitants of the province to come to the marriage supper of his son, and that his son should be made king over the whole province, and that he would cause the rod of iron which was in the bride's hand to reflect light over all the kingdoms in the province, as this son was the legal heir; and the different kingdoms should become the kingdoms of his son.

This glorious news gave encouragement to the intended bride and enabled her to stand firm through many hard battles; at last the emperor of the nation that was waring with the woman, changed his course and proclaimed peace. The emperor by this means hoped to become in possession of the rod of iron, which seemed to be destined to rule all nations: the woman now was overpowered and was embraced in the emperor's arms, and at this critical moment the king himself stepped forward just as the woman was ready to deliver up her authority to the emperor, and took the rod out of her hand and carried it home to his own dominions and rescued the woman out of the emperor's hands, and secreted her in a neighboring woods, that her life might be preserved. This enraged the disappointed emperor with madness and revenge; he renewed the war, declared his greatness, claiming that he had received from the woman all the authority of the king's son, putting to death all who dared to deny his assertion. The woman wandered in the wilderness for many days, lost the diamonds out of her crown and being destitute of the reflecting rod, she lay dormant in the wilderness; or in other words asleep, having nothing but the pale rays of the moon to guide her feet. She mourned, she wept, she lamented her untimely widowhood, longing for the return of her banished husband; in all this she was some comforted,

wai ing with hope and listening with great anxiety to hear the glad news, behold, the bridegroom cometh, go ye out to meet him, put on thy former apparel and prepare thyself for the completion of the marriage; and all those who refuse this my second and last invitation, shall not taste of my supper; this glad news for her was promised to be declared by a messenger from the king who was to bring back the reflecting rod, and all its attending beauties, authorizing the same to be proclaimed to every nation, kindred, tongue, and people, saying, with a loud voice, fear the great king for he is about to execute judgment upon all the rebels.

A.

BOOKS.

The Hebrew term or word for book, is *sapher*; or, as translated, *sephar*. This leads the mind to contemplate Genesis 10: 30, 'And their dwelling was from Mashaw as thou goest towards the Book Mount of the east.' What 'Book' could that refer to? was it not such as Enoch had left upon the earth, and hid there before the flood? Let the learned, the wise and the curious attend to this with all their other searchings.

The Book of Mormon, coming out of the ground; the developement of various fragments of history has put mankind to thinking; and if every spot upon the earth, where people have lived, should afford a little history, would it be out of the order of God? Go read the second chapter of Habakkuk: "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved. And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry."

Has any woman ever made a wiser saying than this: "He will keep the feet of his saints,

and the wicked shall be silent in darkness; for by strength shall no man prevail. The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth; and he shall give strength unto his King, and exalt the horn of his Anointed.' If there are any wise women in Israel, let them speak.

NOTICE.

BY the counsel of the Twelve, Mrs. Hyrum Smith and Mrs. Thompson request all those sisters who have received papers to collect the penny subscription, to forward them as soon as possible that they may be able to ascertain whether all those employed as collectors have been faithful: as it appears that there is suspicion resting upon a certain individual of having kept the money which she had collected.— They would say for the satisfaction of the sisters that about one thousand dollars have been received, and most of the sisters with whom they have conversed, seem inclined to continue paying their cent a week until the temple is finished; and money being wanted to purchase other things besides glass and nails, they invite all those who are able and feel so disposed to pay up for the present year; and as there are some poor sisters who are extremely anxious to throw in their mite who cannot possibly raise money, they would say that any kind of useful articles will be received from such.

MARY SMITH.

MERCY R. THOMPSON.

NOTICE.

THE Saints are hereby cautioned not to purchase any certificates of stock, in the Nauvoo House Association, numbered from one hundred and seventy-six, to three hundred and sixty-six, inclusive, and dated February 10th, 1841, as they were stolen with the trunk of Lyman Wight, in the summer of the year 1843, and have not yet been recovered.

GEORGE MILLER,

Pres. N. H. A.

The Times and Seasons.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI. No. 6] CITY OF NAUVOO, ILL. APRIL 1, 1845 [WHOLE No. 114.

HISTORY OF JOSEPH SMITH.

[Continued.]

On the 2nd instant, the same day of the publication of the mob in the "Monitor," I received the following

Revelation, given, August, 1833.

"Verily I say unto you my friends, I speak unto you with my voice, even the voice of my spirit, that I may show unto you my will concerning your brethren in the land of Zion, many of whom are truly humble, and are seeking diligently to learn wisdom and to find truth: verily, verily, I say unto you, blessed are all such for they shall obtain, for I the Lord showeth mercy unto all the meek, and upon all whomsoever I will, that I may be justified, when I shall bring them into judgment.

Behold I say unto you, concerning the school in Zion, I the Lord am well pleased that there should be a school in Zion: and also with my servant Parley P. Pratt, for he abideth in me: and inasmuch as he continueth to abide in me, he shall continue to preside over the school, in the land of Zion, until I shall give unto him other commandments; and I will bless him with a multiplicity of blessings, in expounding all scriptures and mysteries to the edification of the school, and of the church in Zion: and to the residue of the school, I the Lord am willing to show mercy, nevertheless there are those that must needs be chastened, and their works shall be made known: The axe is laid at the root of the trees, and every tree that bringeth not forth good fruit, shall be hewn down and cast into the fire; I the Lord have spoken it. Verily I say unto you, all among them who know their hearts are honest, and are broken, and their spirits contrite, and are willing to observe their covenants by sacrifice: yea, every sacrifice which I the Lord shall command, they are all accepted of me, for I the Lord will cause them to bring forth as a very fruitful tree which is planted in a goodly land, by a pure stream, that yieldeth much precious fruit.

Verily I say unto you, that it is my will that an house should be built unto me in the land of Zion, like unto the pattern which I have given you; yea, let it be built speedily by the tithing of my people: behold this is the tithing and the sacrifice which I the Lord require at their hands, that there may be an house built unto me for the salvation of Zion: for a place

of thanksgiving, for all saints, and for a place of instruction for all those who are called to the work of the ministry, in all their several callings, and offices: that they may be perfected in the understanding of their ministry: in theory; in principle, and in doctrine, in all things pertaining to the kingdom of God on the earth, the keys of which kingdom have been conferred upon you.

And inasmuch as my people build an house unto me, in the name of the Lord, and do not suffer any unclean thing to come into it, that it be not defiled, my glory shall rest upon it; yea, and my presence shall be there, for I will come into it, and all the pure in heart that shall come into it, shall see God: but if it be defiled I will not come into it, and my glory shall not be there, for I will not come into unholy temples.

And now behold if Zion do these things, she shall prosper and spread herself and become very glorious, very great, and very terrible; and the nations of the earth shall honor her, and shall say, surely Zion is the city of our God: and surely Zion cannot fall, neither be moved out of her place, for God is there, and the hand of the Lord is there, and he hath sworn by the power of his might to be her salvation, and her high tower: therefore verily thus saith the Lord let Zion rejoice, for this is Zion, THE PURE IN HEART: therefore let Zion rejoice, while all the wicked shall mourn: for behold and lo, vengeance cometh speedily upon the ungodly, as the whirlwind, and who shall escape it: the Lord's scourge shall pass over by night and by day; and the report thereof shall vex all people; yet, it shall not be stayed until the Lord come: for the indignation of the Lord is kindled against their abominations, and all their wicked works: nevertheless Zion shall escape if she observe to do all things whatsoever I have commanded her, but if she observe not to do whatsoever I have commanded her, I will visit her according to all her works with sore affliction; with pestilence; with plague; with sword; with vengeance, with devouring fire: nevertheless, let it be read this once in their ears, that I the Lord have accepted of their offering; and if she sin no more, none of these things shall come upon her, and I will bless her with blessings, and multiply a multiplicity of blessings upon her, and upon her generations, forever and ever, saith the Lord your God. Amen."

On the 6th instant, I received the following
Revelation, given, August, 1833.

“Verily I say unto you, my friends, fear not, let your hearts be comforted; yea, rejoice evermore, and in every thing give thanks, waiting patiently on the Lord: for your prayers have entered into the ears of the Lord of Sabaoth, and are recorded with this seal and testament: the Lord hath sworn and decreed that they shall be granted: therefore he giveth this promise unto you, with an immutable covenant, that they shall be fulfilled, and all things wherewith you have been afflicted, shall work together for your good, and to my name’s glory, saith the Lord.

And now verily I say unto you, concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them, and that law of the land, which is constitutional, supporting that principle of freedom, in maintaining rights and privileges belongs to all mankind and is justifiable before me: therefore I the Lord justifieth you, and your brethren of my church, in befriending that law which is the constitutional law of the land: and as pertaining to law of man, whatsoever is more or less than these, cometh of evil. I the Lord God maketh you free: therefore ye are free indeed: and the law also maketh you free: nevertheless when the wicked rule the people mourn: wherefore honest men and wise men should be sought for, diligently, and good men and wise men, ye should observe to uphold; otherwise whatsoever is less than these, cometh of evil.

And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth forth out of the mouth of God: for he will give unto the faithful, line upon line; precept upon precept: and I will try you, and prove you herewith: and whoso layeth down his life in my cause, for my name’s sake, shall find it again; even life eternal: therefore be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy: for if ye will not abide in my covenant, ye are not worthy of me: therefore renounce war and proclaim peace, and seek diligently to turn the hearts of their children to their fathers, and the hearts of the fathers to the children. And again the hearts of the Jews unto the prophets; and the prophets unto the Jews, lest I come and smite the whole earth with a curse, and all flesh be consumed before me. Let not your hearts be troubled, for in my Father’s house are many mansions, and I

have prepared a place for you, and where my Father and I am, there ye shall be also.

Behold I the Lord am not well pleased with many who are in the church at Kirtland, for they do not forsake their sins, and their wicked ways, the pride of their hearts, and their covetousness, and all their detestable things, and observe the words of wisdom and eternal life which I have given unto them. Verily I say unto you, that I the Lord will chasten them and will do whatsoever I list, if they do not repent and observe all things whatsoever I have said unto them. And again I say unto you, if ye observe to do whatsoever I command you, I the Lord will turn away all wrath and indignation from you, and the gates of hell shall not prevail against you.

Now I speak unto you, concerning your families: if men will smite you, or your families, once and ye bear it patiently and revile not against them, neither seek revenge, ye shall be rewarded; but if ye bear it not patiently, it shall be accounted unto you as being meted out a just measure unto you. And again if your enemy shall smite you the second time, and you revile not against your enemy, and bear it patiently, your reward shall be an hundred fold. And again if he shall smite you the third time, and ye bear it patiently, your reward shall be doubled unto you four fold: and these three testimonies shall stand against your enemy, if he repent not, and shall not be blotted out.— And now verily I say unto you if that enemy shall escape my vengeance that he be not brought into judgment before me, then ye shall see to it, that ye warn him in my name that he come no more upon you, neither upon your family, even your children’s children unto the third and fourth generation: and then if he shall come upon you, or your children or your children’s children, unto the third and fourth generation: I have delivered thine enemy into thine hands, and then if thou wilt spare him thou shalt be rewarded for thy righteousness; and also thy children and thy children’s children unto the third and fourth generation: nevertheless thine enemy is in thine hands, and if thou reward him according to his works, thou art justified, if he has sought thy life, and thy life is endangered by him; thine enemy is in thine hands, and thou art justified.

Behold this is the law I gave unto my servant Nephi; and thy father Joseph, and Jacob and Isaac, and Abraham, and all mine ancient prophets and apostles. And again this is the law that I gave unto mine ancients, that they should not go out unto battle against any nation, kindred, tongue, or people, save I the Lord commanded them. And if any nation,

tongue, or people should proclaim war against them, they should first lift a standard of peace unto that people, nation, or tongue, and if that people did not accept the offering of peace, neither the second nor the third time, they should bring these testimonies before the Lord; then "I the Lord would give unto them a commandment, and justify them in going out to battle against that nation, tongue, or people, and I the Lord would fight their battles, and their children's battles and their children's children until they had avenged themselves on all their enemies, to the third and fourth generation, behold this is an ensample unto all people, saith the Lord your God, for justification before me.

And again verily I say unto you, if, after thine enemy has come upon thee the first time, he repent and come unto thee praying thy forgiveness thou shalt forgive him and shall hold it no more as a testimony against thine enemy, and so on unto the second and the third time; and as oft as thine enemy repenteth of the trespass wherewith he has trespassed against thee, thou shalt forgive him, until seventy times seven; and if he trespass against thee and repent not the first time, nevertheless thou shalt forgive him; and if he trespass against thee the second time, and repent not, nevertheless thou shalt forgive him; and if he trespass against thee the third time and repent not, thou shalt also forgive him; but if he trespass against thee the fourth time, thou shalt not forgive him but shall bring these testimonies before the Lord, and they shall not be blotted out until he repent and reward thee four fold in all things wherewith he has trespassed against you; and if he do this thou shalt forgive him with all thine heart, and if he do not this, I the Lord will avenge thee of thine enemy an hundred fold; and upon his children, and upon his children's children, of all them that hate me, unto the third and fourth generation; but if the children shall repent, or the children's children and turn unto the Lord their God with all their hearts, and with all their might, mind, and strength, and restore four fold for all their trespasses, wherewith they have trespassed, or wherewith their fathers have trespassed or their father's fathers then thine indignation shall be turned away and vengeance shall no more come upon them, saith the Lord your God, and their trespasses shall never be brought any more as a testimony before the Lord against them.—Amen."

August 21st. At a council of high priests in Zion, Elder Christian Whitmer was ordained to the high priesthood: and on the 23th, the council resolved, that no high priest, elder or

priest, shall ordain any priest, elder or high priest in the land of Zion, without the consent of a conference of high priests.

Soon after the arrival of Oliver Cowdery at Kirtland arrangements were made to dispatch Elders Orson Hyde and John Gould to Jackson county, Missouri, with advice to the saints in their unfortunate situation through the late outrage of the mob.

On the 11th of September, the following members, residing in Kirtland, viz: F. G. Williams, Sidney Rigdon, N. K. Whitney, with myself, and Oliver Cowdery, delegate to represent the residue of the members in Independence, Missouri, met in council to consider the expediency of establishing a printing press in Kirtland, when it was resolved, unanimously, that a press be established, and conducted under the firm of F. G. Williams & Co.

Resolved, that the above firm publish a paper, as soon as arrangements can be made, entitled the "LATTER-DAY SAINTS MESSENGER AND ADVOCATE."

Resolved, also, that the Star, formerly published in Jackson county, Missouri, by the firm of W. W. Phelps & Co., be printed in this place by the firm of F. G. Williams & Co.; and to be conducted by Oliver Cowdery, one of the members of the firm, until it is transferred to its former location.

The same day, Bishop Partridge was acknowledged by the council in Zion, to be the head of the church, of Zion, at that time; and, by virtue of his office, was acknowledged the moderator or president of the council or conferences.

Ten high priests were appointed to watch over the ten branches of the church in Zion.

A hymn, concerning the travels, toils, troubles, and tribulations of the Nephites, was sung in tongues by Elder W. W. Phelps; interpreted by Elder Lyman Wight.

September 26th. The council again assembled in Zion, and ordained Jesse Hitchcock, Elias Higbee and Isaac Higbee, high priests.

Brother John Tanner sent his two sons to Kirtland to learn the will of the Lord, whether he should remove to Zion or Kirtland, and it was decided by the unanimous voice of the council on the 23th of September, that it was the will of the Lord for all, who were able and willing, to build up and strengthen the stake in Kirtland; and Brother Tanner was counselled accordingly.

About this time, Elders Hyde and Gould arrived at Zion, and the church having made the necessary preparations, Elders W. W. Phelps and Orson Hyde were dispatched to the Gov-

ernor of Missouri, residing at Jefferson City, with the following petition:

"To His Excellency Daniel Dunklin, Governor of the State of Missouri.

We, the undersigned, citizens of the republic of the United States of America, inhabitants of the State of Missouri, and residents of Jackson county, members of the Church of Christ, (vulgarly called Mormons,) believing in God, and worshipping him according to his revealed will contained in the Holy Bible, and the fulness of the gospel contained in the Book of Mormon, and the revelations and commandments of God through Jesus Christ, respectfully show:—

That, we your petitioners, having purchased lands of the United States, and of the State of Missouri, and of the inhabitants of said State, for the purpose of improving the same and peaceably enjoying our rights, privileges, immunities and religion, according to the constitution and laws of the state and national governments, have suffered unjustly and unlawfully in property, in person, and in reputation, as follows:

First, in the spring of 1832, some persons, in the deadly hours of the night, commenced stoning or brick-battling some of our houses and breaking in our windows, disturbing ourselves, our wives and our children, and also, some few days after, they called a county meeting to consult measures to remove us, but after some confusion among themselves, they dispersed with doing no more than threatening, on that day. In the fall of the same year, they or some one, burned a large quantity of hay in the stack; and soon after commenced shooting in, to some of our houses, and at many times insulting with abusive language.

Secondly, about the middle of July last, yea, in fact, previous, they commenced brick-battling our houses again, and breaking in our windows. At this time, July 18th, the following document was in circulation:

'We, the undersigned, citizens of Jackson county, believing that an important crisis is at hand, as regards our civil society, in consequence of a pretended religious sect of people, that have settled and are still settling in our county, styling themselves Mormons, and intending, as we do to rid our society, peaceably if we can, forcibly if we must, and believing as we do, that the arm of the civil law does not afford us a guarantee, or at least a sufficient one against the evils which are now inflicted upon us, and seem to be increasing by the said religious sect, deem it expedient, and of the highest importance to form ourselves into a company for the better and easier accomplish-

ment of our purpose, a purpose which we deem it almost superfluous to say, is justified as well by the law of nature, as by the law of self-preservation,

It is more than two years since the first of these fanatics, or knaves, (for one or the other they undoubtedly are) made their first appearance amongst us, and pretending as they did, and now do, to hold personal communication and converse face to face with the Most High God, to receive communications and revelations direct from heaven; to heal the sick by laying on hands, and in short, to perform all the wonder working miracles wrought by the inspired apostles and prophets of old.

We believed them deluded fanatics or weak and designing knaves, and that they and their pretensions would soon pass away; but in this we were deceived. The arts of a few designing leaders amongst them have thus far succeeded in holding them together as a society, and since the arrival of the first of them they have been daily increasing in numbers, and if they had been respectable citizens in society, and thus deluded, they would have been entitled to our pity rather than to our contempt and hatred; but from their appearance, from their manners, and from their conduct, since their coming among us, we have every reason to fear, that with but very few exceptions, they were of the very dregs of that society from which they came, lazy, idle and vicious.—This we conceive is not idle assertion, but a fact susceptible of proof, for with these few exceptions above named, they brought into our county little or no property with them, and left less behind them, and we infer, that those only yoked themselves to the Mormon car, who had nothing earthly or heavenly, to lose by the change; and we fear that if some of the leaders amongst them, had paid the forfeit due to crime, instead of being chosen ambassadors of the Most High, they would have been inmates of solitary cells. But their conduct here stamps their characters in their true colors. More than a year since, it was ascertained that they had been tampering with our slaves, and endeavoring to sow dissensions and raise seditions amongst them. Of this their Mormon leaders were informed, and they said they would deal with any of their members who should again, in like case offend, but how specious are appearances, in a late number of the Star, published in Independence by the leaders of the sect, there is an article inviting free negroes and mulattoes from other States to become Mormons and remove and settle among us, this exhibits them in still more odious colors. It manifests a desire on the part of their society,

to inflict on our society an injury that they know would be to us entirely insupportable, and one of the surest means of driving us from the county; for it would require none of the supernatural gifts that they pretend to, to see that the introduction of such a cast amongst us, would corrupt our blacks and instigate them to bloodshed.

They openly blaspheme the most high God, and cast contempt on his holy religion, by pretending to receive revelations direct from heaven, by pretending to speak unknown tongues, by direct inspiration, and by diverse pretences derogatory of God and religion, and to the utter subversion of human reason:

They declare openly that their God hath given them this county of land, and that sooner or later they must and will have the possession of our lands for an inheritance, and in fine they have conducted themselves on many other occasions in such a manner, that we believe it a duty we owe ourselves, to our wives and children, to the cause of public morals, to remove them from among us, as we are not prepared to give up our pleasant places, and goodly possessions to them, or to receive into the bosom of our families, as fit companions for our wives and daughters, the degraded and corrupted free negroes and mulattoes, that are now invited to settle among us.

Under such a state of things even our beautiful county would cease to be a desirable residence, and our situation intolerable! We, therefore, agree, that after timely warning, and receiving an adequate compensation for what little property they cannot take with them, they refuse to leave us in peace, as they found us, we agree to use such means as may be sufficient to remove them, and to that end we each pledge to each other our bodily powers, our lives, fortunes, and sacred honors.

We will meet at the court house at the town of Independence, on Saturday, next, 20th inst. to consult ulterior movements.

Among the hundreds of names attached to the above document were:—

Lewis Franklin, jailor; Samuel C. Owens, county clerk; Russel Hicks, deputy clerk; R. W. Cummins, Indian agent; Jones H. Flournoy, Post Master; S. D. Colonel and Judge of the court; Henry Chiles, Attorney at Law; N. K. Olmshead, M. D.; John Smith, J. P.; Samuel Weston, J. P.; William Brown, Constable; Abner F. Staples, Captain; Thomas Pitcher, deputy Constable; Moses G. Wilson, and Thomas Wilson, merchants.

On Saturday the 20th of July last, according to the foregoing document, there assembled suddenly in the town of Independence at the

court house, between four and five hundred persons, who sent Robert Johnson, James Campbell, Moses Wilson, Joel F. Childs, Richard Fristoe, Abner F. Staples, Gan Johnson, Lewis Franklin, Russel Hicks, S. D. Lucas, Thomas Wilson, James M. Hunter, and Richard Simpson, to some of your petitioners, namely, Edward Partridge, A. S. Gilbert, John Correll, Isaac Morley, John Whitmer, and W. W. Phelps, and demanded that we should immediately stop the publication of the Evening and Morning Star, and close printing in Jackson county, and that we, as elders of said church, should agree to remove out of the county forthwith. We asked for three months, for consideration—They would not grant it—We asked for ten days—They would not grant it, but said fifteen minutes was the longest, and refused to hear any reasons: of course the conversation broke up.

The four or five hundred persons, as a Mob, then proceeded to demolish or raze to the ground, the printing office and dwelling house of W. W. Phelps & Co. Mrs. Phelps, with a sick infant child and the rest of her children, together with the furniture in the house, were thrown out doors: the press was broken, the type pied—the book work, furniture, apparatus, property, &c., of the office were principally destroyed and the office thrown down, whereby seven hands were thrown out of employment and three families, left destitute of the means of subsistence.

The loss of the whole office, including the stoppage of the Evening and Morning Star, a monthly paper, and the Upper Missouri Advertiser, a weekly paper, was about six thousand dollars, without the damages, which must result in consequence of their suspension.

The mob then proceeded to demolish the store house and destroy the goods of Gilbert, Whitney & Co.; but Mr. Gilbert assuring them that the goods should be packed by the 23rd inst: they then stopped the destruction of property and proceeded to do personal violence. They took Edward Partridge; the bishop of the church from his dwelling house by force, and a Mr. Allen, and stripping them of their coats, vests and hats, or caused them to do it themselves, tarred and feathered them in the presence of the mob before the court house.—They caught other members of the church to serve them in like manner, but they made their escape. With horrid yells and the most blasphemous epithets, they sought for other leading elders, but found them not. It being late, they adjourned until the 23rd inst.

On the 23rd inst., early in the day, the mob again assembled to the number of about five

hundred, many of them armed with rifles, dirks, pistols, clubs and whips; one or two companies riding into town bearing the red flag, raising again the horrid yell. They proceeded to take some of the leading elders by force, declaring it to be their intention to whip them from fifty to five hundred lashes apiece, to demolish their dwelling houses, and let their negroes loose to go through our plantations and lay open our fields for the destruction of our crops.

Whereupon, John Corrill, John Whitmer, W. W. Phelps, A. S. Gilbert, Edward Partridge, and Isaac Morley, made no resistance, but offered themselves a ransom for the church, willing to be scourged or die, if that would appease their anger toward the church, but being assured by the mob, that every man, woman, and child would be whipped or scourged until they were driven out of the county, as the mob declared that they or the Mormons must leave the county, or they, or the Mormons must die.

The mob then chose a new committee, consisting of Samuel C. Owens, Leonidas Oldham, G. W. Simpson, M. L. Irwin, John Harris, Henry Chiles, Harvey H. Younger, Hugh L. Breazeal, N. K. Olmstead, James C. Sadler, William Bowers, Benjamin Majors, Zachariah Waller, Harman Gregg, Aaron Overton and Samuel Weston, who, with Edward Partridge, Isaac Morley, John Corrill, W. W. Phelps, A. S. Gilbert and John Whitmer, entered into the following stipulation:

“Memorandum of agreement between the undersigned of the Mormon society, in Jackson county, Missouri, and a committee appointed by a public meeting of the citizens of said county, made the 23rd day of July, 1833.

It is understood that the undersigned members of the society, do give their solemn pledge each for himself, as follows, to wit:

That Oliver Cowdery, W. W. Phelps, William E. McLellin, Edward Partridge, Lyman Wight, Simeon Carter, Peter and John Whitmer, and Harvey Whitlock, shall remove with their families out of this county, on or before the first day of January next, and that they as well as the two hereinafter named, use all their influence to induce all the brethren now here, to remove as soon as possible—one half, say, by the first of January next, and all by the first day of April next. To advise and try all means in their power, to stop any more of their sect from moving to this county; and as to those now on the road, they will use their influence to prevent their settling permanently in the county, but that they shall only make arrangements for temporary shelter, till a new

location is agreed on for the society. John Corrill and Algernon S. Gilbert, are allowed to remain as general agents to wind up the business of the society, so long as necessity shall require; and said Gilbert may sell out his merchandise now on hand, but is to make no new importations.

The ‘Star’ is not again to be published, nor a press set up by any of the society in this county.

If the said Edward Partridge and W. W. Phelps move their families by the first day of January, as aforesaid, that they themselves will be allowed to go and come in order to transact and wind up their business.

The committee pledge themselves to use all their influence to prevent any violence being used so long as a compliance with the foregoing terms is observed by the parties concerned.

To which agreement is subscribed the names of the above named committee, as also those of the Mormon brethren named in the report as having been present.

The damages, which your petitioners have sustained in consequence of this outrage and stipulation are, at present, incalculable. A great number of industrious inhabitants who were dependant on their labors for support, have been thrown out of employment and are kept so by the threatnings of those who compose the mob. [See their resolutions as published in the Western Monitor, number 1, 2, 3, 4, and 5.] In estimating the damages which have resulted from the beginning to this time from those illegal and inhuman proceedings against your poor and persecuted petitioners, were they to name many thousand of dollars, it would be short of a remuneration. Most of the mechanic’s shops have been closed, two pair of blacksmith’s bellows have been cut in pieces. Our merchant, as you will see by the foregoing stipulation, has been forbidden to import or bring into the country any more goods, by which his business has been ruined. Soon after the above stipulation was made, some of your petitioners proceeded to make a new location in Van Buren county on the south but the settlers in that country drew up an agreement among themselves to drive us from that country after we had commenced laboring there; they threatened to shoot our cattle and destroy our labor, and in fact, “The foxes have holes and the birds of the air have nests, but we have not where to lay our heads.” We were obliged to return.

Since the stipulation was entered into some of our houses have been broken open and the inmates threatened to be shot if they stirred,

and also some of our houses have been stoned or brick-batted.

Also, that since some publications have appeared in the *Western Monitor* and other papers, censuring the conduct of the mob the leaders have *begun to threaten life*, declaring that if any of the Mormons attempted to seek redress by law or otherwise, for character, person or property, they would die!

Now therefore, for ourselves, as members of the church, we declare, with the exception of poverty, which has not yet become a crime, by the laws of the land, that the crimes charged against us, (so far as we are acquainted,) contained in the documents above written, and those in the proceedings of the mob, as published in the *Western Monitor* of August 2nd, are not true. In relation to inviting free people of color to emigrate to this section of country—and other matters relative to our society, see the 109th, 10th, and 11th pages of the *Evening and Morning Star*, and the *Extra* accompanying the same, dated July 16th—which are annexed to this petition. Our situation is a critical one, we are located upon the western limits of the state, and of the United States—where desperadoes can commit outrages and even murder, and escape, in a few minutes, beyond the reach of process—where the most abandoned of all classes from almost every state may too often pass to the Mexican states, or to the more remote regions of the Rocky Mountains to escape the grasp of justice—where numerous tribes of Indians, located by the general government amid the corrupting influence of mid-day mobs, might massacre our defenceless women and children, with impunity.

Influenced by the precepts of our beloved Savior, when we have been smitten on the one cheek, we have turned the other also, when we have been sued at the law, and our coat been taken, we have given them our cloak also, when they have compelled us to go with them a mile, we have gone with them twain, we have borne the above outrages without murmuring.—But we cannot patiently bear them any longer: according to the laws of God and man, we have borne enough. Believing, with all honorable men, that whenever that fatal hour shall arrive that the poorest citizen's person, property, or rights and privileges, shall be trampled upon by a lawless mob with impunity, that moment a dagger is plunged into the heart of the constitution and the union must tremble! Assuring ourselves that no republican will suffer the liberty of the press; the freedom of speech, and the liberty of conscience, to be silenced by a mob, without raising a helping hand, to save his country from disgrace. We

solicit assistance, to obtain our rights; holding ourselves amenable to the laws of our country whenever we transgress them.

Knowing, as we do, that the threats of this mob, in most cases, have been put into execution, and knowing also, that every officer, civil and military, with a very few exceptions, has pledged his life and honor, to force us from the county, dead or alive; and believing that civil process cannot be served without the aid of the Executive; and not wishing to have the blood of our defenceless women and children to stain the land which has once been stained by the blood of our fathers to purchase our liberty; we appeal to the Governor for aid; asking him by express proclamation, or otherwise, to raise a sufficient number of troops, who, with us, may be empowered to defend our rights, that we may sue for damages in the loss of property—for abuse—for defamation, as to ourselves; and if advisable try for treason against the government;—that the law of the land may not be defied, nor nullified, but peace restored to our country:—And we will ever pray."

From the Christian Reflector.
THE MORMON PROPHET.

It is but a few weeks since the death of Joe Smith was announced. His body now sleeps, and his spirit has gone to its reward. Various are the opinions of men concerning this singular personage; but whatever may be the views of any in reference to his principles, objects, or moral character, all must admit that he was one of the most remarkable men of the age.

Not fifteen years have elapsed since a band composed of six persons, was formed in Palmyra, N. Y., of which Joseph Smith, jr. was the presiding genius. Most of those were connected with the family of Smith, the senior. They were notorious for breach of contracts and the repudiation of their honest debts. All of them were addicted to vice. They obtained their living not by honorable labor, but by deceiving their neighbors with their marvellous tales of money-digging. Notwithstanding the low origin, poverty, and profligacy of the members of that band of mountebanks, they have augmented their members till more than one hundred thousand persons are now numbered among the followers of the Mormon Prophet, and never were increasing so rapidly as at the time of his death. Joe Smith arose from the very lowest grade of society, to the head of this large body, without any of those aids, by which most other men have ascended to their high stations.—He is represented by those acquainted with him, as uneducated, uncouth in his manners, dissipated in his habits, and disgusting in his

personal appearance; and yet unaided by the influence of literature, or the patronage of the great, he induced thousands to obey his mandates, and to rally around his standard. He fought his way through all these adverse circumstances, and left the impress of his depraved genius upon his age, and his name will not be forgotten when that of many a statesman has long been buried in oblivion.

Born in the very lowest walks of life, reared in poverty, educated in vice, having no claims to even common intelligence, coarse and vulgar in deportment, the Prophet Smith succeeded in establishing a religious creed, the tenets of which have been taught throughout the length and breadth of America. The prophet's virtues have been rehearsed and admired in Europe; the ministers of Nauvoo have even found a welcome in Asia, and Africa has listened to the grave sayings of the seer of Palmyra. The standard of the Latter-day Saints has been reared on the banks of the Nile, and even the Holy Land has been entered by the emissaries of this wicked impostor.

He founded a city in one of the most beautiful situations in the world,—in a beautiful curve of the 'father of waters,' of no mean pretension, and in it he has collected a population of twenty-five thousand from every part of the earth. He planned the architecture of a magnificent temple, and reared its walls nearly fifty feet, which if completed, will be the most beautiful, most costly, and the most noble building in America. Its walls are of solid stone, four feet in thickness; supported by thirty stone pillars. That building is a monument pointing the traveler to the genius of its founder.

The acts of his life exhibit a character as incongruous as it is remarkable. If we can credit his own words, and the testimony of eye-witnesses, he was at the same time, the viceregent of God, and a tavern keeper—a prophet of Jehovah, and a base libertine—a minister of the religion of peace, and a lieutenant general—a ruler of tens of thousands, and a slave to all his own base unbridled passions—a preacher of righteousness, and a profane swearer—a worshipper of the God of Israel, and a devotee of Bacchus—mayor of a city, and a miserable bar-room fiddler—a judge upon the judicial bench, and an invader of the civil, social and moral relations of men; and notwithstanding these inconsistencies of character, there are not wanting thousands who are willing to stake their souls eternal salvation upon his veracity. For aught we know, time and distance will embellish his life with some new and rare virtues

which his most intimate friends failed to discover while living with him.

Reasoning from effect to cause, we must conclude that the Mormon prophet was of no common genius; few are able to commence and carry out an imposition like his, so long, and to such an extent. And we see, in the history of his success, most striking proofs of the gullibility of a large portion of the human family.—What may not men be induced to believe?

Remarks.—Amid such a volume of smoke, we look for some fire; and we generally find it. The 'Prophet' of New York, has some capital touches on this subject, but their length precludes us, at present, from copying them.

There is a spirit in man, possessed of so much "divinity," that it will discover truth by its own light; no matter whether it is covered with a 'sectarian cloak,' or thrown among the rubbish of scoffers. For this reason we copy the foregoing eulogy on General Joseph Smith, one of the greatest men that ever lived on the earth; emphatically proved so, by being inspired by God to bring forth the Book of Mormon, which gives the true history of the natives of this continent; their ancient glory and cities:—which cities have been discovered by Mr. Stevens in Central America, exactly where the Book of Mormon left them. Write on, gentlemen, you can do nothing against the truth but for it.

To be short, we will sort out of two paragraphs according to truth, and let them speak for themselves.

JOSEPH SMITH

With his friends.

With his enemies.

"God's viceregent;	"A tavern keeper;
A prophet of Jehovah;	A base libertine;
A minister of religion;	A ruler of tens of thousands and slave to his
A lieutenant general;	own base unbridled passions;
A preacher of righteousness;	A profane swearer;
A worshipper of the God of Israel;	A devotee of Bacchus;
A mayor of a city;	A miserable bar-room fiddler;
A judge upon the judicial bench;	An invader of the civil, social and moral relations of men;"

And upon these inconsistencies of character lie in direct revelation, there are not wanting thousands, who are willing to stake their souls eternal salvation upon his veracity"—and all Dr. J. C. Bennett's this because the spirit of system.

God in their hearts and his works testify to the truth.

But enough: like as the serene sky, after a storm, shows the sun, moon, and stars more beautiful, so does the revelations, truths, and exalted views of Joseph Smith, the martyred prophet, glitter among such fag ends of corruption. Light, love, and liberty will triumph.

TIMES AND SEASONS.

CITY OF NAUVOO,

APRIL 1, 1845.

THE SAINTS MAKE NAUVOO.

Notwithstanding the ebullitions of apostates, and their terrible exits; notwithstanding the awful assassination of our inspired prophet and patriarch; notwithstanding the legis'ature of Illinois have feloniously robbed us of our charter, and notwithstanding a knot of vagabond newspapers, by publishing outrageous falsehoods to inflame the public mind against us; have rolled up the black thunder heads of mobocracy, to scatter "the fire shower of ruin," yet Nauvoo keeps the even tenor of its way. The spring has met us with an early emigration of saints, never before equalled: they come by land and water.

Nor is this all: goods, wares, and articles of necessity, came also: and tithings for the Temple, in money and in meat, have recently cheered the hearts of the Trustees, and building committee, and nerved the arms of the labors with a celestial kind of feeling, that runs from heart to heart, and causes a whisper to mingle with the busy hum of business: *that God means to move on his work with rapidity.*

The rearing of houses; the opening of gardens; the breaking up of the adjacent prairies; the manufacture of articles for foreign exportation, at the mechanic shops, and the preparations to make our own commodities for home consumption, all give the lie to the false insinuation that Nauvoo cannot live without a charter.

The work of the Temple goes on as fast as possible, and, in fact, the anxiety is so great to labor upon this great house of the Lord, that the committee frequently have to set men at other work. A trench is being excavated about six feet wide and six feet deep, around a square of about six or eight acres, which will be filled with stone, and upon which will be placed an iron fence for the security of the Temple, and Tabernacle.

There never was so great union in the city before; with a few exceptions the whole population are saints, and are governed as easy as a "gentle hand would lead an elephant by a hair" The "exceptions" are mainly men who hang on "to keep tavern, stores, or groceries," contrary to the expressed wishes of the majority of the citizens; and why they "hang on" and as it were "beg" for a chance to shave the saints, for a little money, and occasionally corrupt their good feelings with a little of the good creature, called strong drink, or by gambling; or by trying to introduce the custom of debauchery, is really a matter of common notoriety and surprise! The goodly, who *tithe* themselves are really in hopes, that these men will take a modest hint to sell out and go where there business can be prosecuted with more patronage and less offence.

It is almost a miracle to see so large a population reside so happily together, without strife and litigation. Our justices have little to do in the line of suing. There are two men in the Church, here, that still hold on to the skirts of Blackstone, but all the business they have to do among the saints, will hardly afford them an excuse for the title of lawyer. They will find the promulgation of the gospel more lucrative, than peddling law, unless the surrounding country should require there professional services aside from any difficulties in Nauvoo.

Nor are the services of physicians held in so great repute in Nauvoo, that the saints confide in medicine; but rather the commandments of God are look to as being far more safe than trusting in an arm of flesh. There is but one Doctor that does much business in his profession, and that is surgery.

Upon the whole, the union, perseverance, and love which pervades the bosoms of the saints, actually astonishes the world, and causes peace to reign in our midst: for which blessing we praise our Father in heaven, beseeching him to continue these favors until the kingdoms of this world, shall become perfect.

THE MISSION TO SOUTH SEA ISLANDS.

The mission to the Islands of the south Pacific ocean, as will be seen by a reference to the letters published in the last number of the Times and Seasons, &c., has resulted in success and glory, beyond our most sanguine expectations. We therefore feel grateful to our heavenly Father for his favor so signally bestowed for the advancement of his last kingdom.

The success thus far, being so perfect an index to what must eventually be done towards carrying salvation to the remnants of the seed of Abraham, scattered over the face of the earth,

that we have concluded to bring together a few ideas relating to the history of those regions for further reflection.

The region under the name of Oceanica, embracing a vast number of Islands in the north and south Pacific ocean, contains about 4,600,000 square miles of land independent of water; and, at least 18,000,000 of inhabitants, most of whom are heathens; especially so, if we let the injuries to their morals, brought about by the introduction of spirituous liquors, gambling, debauchery, and other sins, by white men and Christendom, have any weight in the scale of calculation.

This region is subdivided into three grand divisions, viz:—Malaysia; Australasia, and Polynesia. Malaysia lies south of China, and comprises the following Islands and groups:—Sumatra, Java, Borneo, (the largest of this division) Philippine Islands, Celebes, Spice Islands, Sooloo Islanda, Timo, Florris, Sumbawa, &c.—They all lie near the equator in north and south latitude.

Australasia, the second division, lies south-east of the former, and south of the equator, as far as 50 degrees of south latitude, and comprises, Australia (the largest) Van Diemen's land, New Zealand, New Guinea, New Britain, New Hebrides and New Caledonia. Australia is the great depot for the transportation of British convicts.

The third and last, Polynesia, lies east of the other two, and east of the continent of Asia, and comprises all the lesser Islands in the Pacific, both in north south latitude, viz: the Sandwich, the Massachusetts, the Archipelago, Drake's, Philadelphia, Magellan's and a few other Islands lie in the north Pacific; and the Ladrones, Caroline, Central Archipella, Washington, Marquesas, Society and Georgian Group, among which are Tahiti and Tooboui, Cook's Austral, Panmotu, Gambia, Navigator's, Vavan, Habaai. Tongta, Feejee, and many other Islands lie in the south Pacific.

Tahiti in the south Pacific, and Owyhee in the north Pacific, are the most important amongst the nations, though Australia and Borneo are by far the largest.

The climate and productions of these Islands are favorable to the great plan of the Almighty—viz.—the gathering of his elect in the last days, for "REST" promised before the foundation of the world.

There is another event just transpired to help on the work. The United States have made arrangements, with the government of New Grenada to carry a mail across the Isthmus of Darien at the city of Panama, whereby we can forward letters to those Islands in less than

half the usual time. Every thing operates for the good and glory of God when he will, and so we congratulate the saints on the near approach of the great day when the whole host of Israel, together with all the righteous, will come home to spend a Jubilee with God.

A SHORT CHAPTER ON A LONG SUBJECT.

After the flood and after Ham had dishonored the holy priesthood, Noah awoke from his wine and knew what his younger son (Ham,) had done unto him. And, as the priesthood descended from father to son, he delivered the following curse and blessing, as translated by King James' wise men and recorded in Genesis:

"And he said, cursed be Canaan; a servant of servants shall he be unto his brethren."

"And he said, blessed be the Lord God of Shem; and Canaan shall be his servant."

"God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."

History and common observation show that these predictions have been fulfilled to the letter. The descendants of Ham, besides a black skin which has ever been a curse that has followed an apostate of the holy priesthood, as well as a black heart, have been servants to both Shem and Japheth, and the abolitionists are trying to make void the curse of God, but it will require more power than man possesses to counteract the decrees of eternal wisdom.

Again Shem or his descendants were blessed with receiving the revelations, prophets, and Savior:—A blessing truly which even the most sagacious infidel has not been able to explain away.

Again, Japheth has dwelt in Shem's tent, both in the land of Canaan and in America; for "tents" is a figurative expression which in Hebrew, would signify the residence or abode.

Now our short chapter will soon end, for the Savior said *Jerusalem should be trodden down till the times of the Gentiles are fulfilled*, and the very movement of every nation shows the eternal truth of the above quoted passage of scripture. It frustrates the designs of sectarians;—it clukes the deists; astonishes the world, and delights the saints—*Amen*.

FROM THE EAST.

From the Prophet and other sources, we receive the most gratifying intelligence from the branches of the church in the eastern section of the Lord's vineyard. In the city of New York the meetings are well attended; union and joy prevails, and twenty were baptised in one evening.

In Philadelphia, the same generous spirit prevails. At Pompton N. J. liberality characterizes the saints, and so far as the knowledge comes to us, there is an earnest desire and a laudable intention, manifested to tithe for the Temple, and support the present authorities.

There never was a better feeling prevailing among the saints, than there is now: so, purging the old dross, and blowing it to the four winds, the gold begins to appear, while confidence, faith, hope and charity—mingled with union, love, and fortitude—make the everlasting gospel what it ever was, *a refiner's fire*.

TROUBLE AMONG THE BAPTISTS.

"Some time ago says the N. Y. Tribune, the Foreign Missionary Board of the Baptist Triennial Convention, which has the seat of its operations in Boston, in answer to an interrogatory put by Rev. Jesse Hartwell of Alabama, made the following declaration:

"If, however, any one should offer himself as a Missionary, having slaves, and should insist on retaining them as his property, we could not appoint him. One thing is certain; we can never be a party to any arrangement which would imply approbation of slavery."

This avowal, as might naturally have been expected, has caused much excitement and dissatisfaction at the South. The Board of the Virginia Baptist Foreign Missionary Society have published an Address, accompanied by a series of resolutions, in which they pronounce the decision of the Parent Board at Boston unconstitutional and a violation of the rights of the Southern members of the Triennial Convention, and declare that all farther connection with that Board, on the part of such members, is inexpedient and improper. They also express the opinion that, in the present exigency, it is important that those brethren who are aggrieved by the recent decision of the board in Boston, should hold a Convention (either at Augusta, Geo. or Richmond, Va.) to confer on the best means of promoting the Foreign Mission cause, and other interests of the Baptist denomination in the South. Such a Convention will probably be held either in May or June next, and there is little doubt that it will work a permanent division between Northern and Southern Baptists. It is thus that one religious sect after another splits on the rock of Slavery, finding it impossible to reconcile the growing anti-slavery sentiment of the North with the slaveholding spirit of the South."

INFERENCE.

☞ The inference we draw from such church jars among the sectarian world, is, that the glory which professing clergymen think to obtain

for themselves by division on slavery, temperance, or any other matter of no consequence to pure religion, is "nothing but vanity and vexation of spirit."

Christ and his apostles taught men repentance, and baptism for remission of sins; faithfulness and integrity to masters and servants; bond and free; black and white, and what was the result? It was that the church in the days of the apostles came unto "Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

Were it possible for God to be ashamed of his creation, the sectarians bluster about foreign missions, preaching to the heathen, the temperance cause, and the light of revelation, would make him blush. The Pharisees and Sadducees among the Jews, never whited more sepulchres, filled with dead bones, than do the popularity seeking sects of the nineteenth century.

Like the fable of the dog and the meat, the christian community are preparing to lose what little religion they may have possessed, by jumping after the dark shade of *abolitionism*.—So passes falling greatness.

COMMUNICATIONS.

THE ANSWER

To the parable in our last number.

To make the subject plain, the explanation is given in questions and answers.

Q.—1. Who is the king and his son?

A.—The king is the father of our Lord Jesus Christ.

Q.—2. Who is the woman?

A.—Christ's Church.

Q.—3. When was the marriage and dinner proposed.

A.—At the time Christ and his apostles offered salvation to the Jews.

Q.—4. Who banished the king's son?

A.—The Jews.

Q.—5. Who put to death the woman's friends?

A.—The Roman Church.

Q.—6. What was the rod?

A.—It was the power and priesthood after the holy order of the son of God, which the church had; and was delivered of it, or rather, it was taken from her in the year 570, and the church fell into the hands of the Pope of Rome.

Q.—7. What were the twelve diamonds?

A.—The twelve apostles.

Q.—8. Will the woman or church come out of the wilderness?

A.—Yes, with the same adornings as Solomon saw her.

Q.—9. When will the king's son return?

A.—As soon as the church gathers together and gets ready.

Q.—10. Where is the woman?

A.—She is on the continent of America.

Q.—11. How is she known from other women or churches?

A.—By the Priesthood; by her twelve apostles at her head; the organization of her officers being the ancient order, a presidency, the Twelve, and Seventies, walking by immediate revelation, the only principle of light that ever guided the people of God in any age.

Q.—12. Do the inhabitants of the world, look upon her now, with any less jealousy, than they did eighteen hundred years ago?

A.—No; she is evilly treated in like manner.

Q.—13. Who despised the king's dinner?

A.—The Jews when they refused the gospel as offered to them by Jesus Christ in person.

Q.—14. Who were invited to the supper?

A.—The Gentiles, when the apostles said to the Jews, seeing you count yourselves unworthy of eternal life, lo! we turn and invite the Gentiles, that they may be ready at Christ's second coming.

Q.—15. What was the dinner?

A.—It was the gospel of eternal life offered in the days of Christ and his apostles; first to the Jew.

Q.—16. What was the supper?

A.—It is the same gospel offered the second time, first to the Gentiles, that the first (which was the Jews) may be last; and the last, (which was the Gentiles) may be first.

Q.—17. Who is that will not partake of the supper?

A.—It will be those who refuse to obey the gospel when God sets his hand the second time to organize his kingdom, and calls forth his hunters, and sends them out to preach the everlasting gospel, to all nations, kindreds, tongues and people, saying with a loud voice, hear O ye inhabitants of the earth, and hearken unto the voice of the Lord your God, for he has sent his angel to man on earth, and committed the everlasting gospel to him; saying: fear God and give glory to him, for the hour of his judgment is come, and worship him who made heaven, and earth, and sea, and the fountains of waters.

Q.—18. Who is the messenger sent from the king?

A.—It is the angel that John saw flying from

heaven, having the everlasting gospel to commit to man on the earth.

A.

EPISTLE.

MANCHESTER, ENGLAND. }
July 9th, 1840. }

Dear Brother Joseph,

I now embrace this opportunity of writing this epistle to you in order to give you a sketch of my travels since I left you, and of the progress of the work of God in this land, together with the signs of the times and of the conflicts which I and my brethren have endured during our journey to this land. You very well remember the time and situation in which we left our homes;—brother Young and I started together. We were both very sick and we likewise left our families very sick. Not being well able to travel brother Bently took us on our way fifteen miles to brother Duels'. This was on the 13th of September, we tarried at brother Duels' house overnight and next day he took us to Lima. Another brother volunteered there, and the same day took us on our way as far as Quincy which is fifty miles from Commerce. When we arrived at Quincy in consequence of the fatigues of the journey I was taken with the chill fever again at the sisters Pitkin's:—after being there one or two days, I then went to Doctor Staley's and remained under the care of Sister Staley and her daughter until the 25th, my pain and afflictions were very severe. I received great kindness from them and also from the Sisters Pitkin; and I pray that the Lord may abundantly bless them, and administer comfort and blessings to them in every time of need; Elder Young's health was very poor indeed; he was not able to sit up but a little while at a time. While we were at Quincy Brothers George A. Smith, Theodore Turley, and Reuben Hedlock overtook us, they being also considerably sick and very feeble. The saints at Quincy were kind and administered to our wants and assisted us on our journey. My sorrow was great on leaving Quincy as well as on leaving Commerce, to see so many of our brethren sick and dying in consequence of being driven and being exposed to hunger and cold.

We all left Quincy on the 25th, Brother Lyman Wight took Elder Young and myself as far as Brother Charles Rich's distance about 9 miles, Brothers Smith, Turley, and Hedlock had a horse and wagon of their own to help them on their way. Brother Wight left us and predicted many things which should come to pass, left his blessing with us and bid us farewell. May God bless him and save him in

his kingdom. Next day Brother Rich took us, and carried us to Brother Wilber's: while on the road the chills came upon me again, and I suffered much pain and fatigue. When we got there we found Brother Turley sick in bed, and the other brethren not much better. Next day Brother Wilber took us on our journey about twenty-five miles; to the place where President Marks resided, at the town of Pittsfield. The other brethren left us at Brother Wilber's and took another road.

Next day Brother Allred carried us about four miles to another town where your Uncle Silas Smith resided, we arrived a few days after his death. Next day Brother Rogers carried us to Morgan county, town of Winchester. to the house of Roswell Murray my father-in-law, where we found two of Elder Young's brothers and one sister; and other brethren of the church who had been scattered into that part from Missouri. These brethren had been stripped of their property and smitten &c. yet we found them in comfortable circumstances, rejoicing in God.

From thence Brother Lorenzo Young carried us to the town of Jacksonville, distance twelve miles; my father-in-law went with us on a visit to his friends in the east. The next day the brethren at Jacksonville carried us to Springfield a distance of about forty miles:—this was on the 5th of October. Here we again met with Brothers Smith, Turley, and Hedlock; at this place Elder Young was taken sick, we remained here until the 11th, then the brethren there gave us a horse and fitted up a wagon, and putting both horses to the wagon we all started together: they also gave us some money to assist us on our journey.—We continued on our journey five or six days until we arrived at Terre Haute on the banks of Wabash river on the 17th, during this time our axle tree broke twice, and we had to suffer hunger in consequence of having to cross large prairies, and the food we got was altogether johnny-cake, and corn dodger, and poor bacon. I was very sick during most part of this journey; sometimes I thought I scarcely could live. We put up at Doctor Modisette's. I was here taken out of the wagon and laid upon the bed; the doctor, his wife, and Elder Young were obliged to watch almost all the night in order to keep a breath of life in me. Next morning the brethren came to us: my feelings were for them to go on their journey and leave me and Brother Young with me. I requested them to lay their hands on me and pray for me, which they did previous to their departure. I was then not able to sit up: they left us in tears, some of them not expecting to behold my face

again. In about an hour after the brethren departed I arose from my bed; and in a few days we started on our journey. The doctor took us in his carriage and carried us twenty miles. Then we were taken by Doctor Knight to Pleasant Garden about four miles further.

After tarrying there a few days Elder Babbit carried us ten miles to a brother's house.—Next day the brother took us on our journey fifteen miles to the town Bellville. A storm arose which obliged us to put up here. Elder Young was taken very sick and was obliged to go to bed: we tarried until the next morning. The landlord and landlady were very kind to us and received our testimony: and I think I never saw better feelings towards us as a people than was manifested in this place, being southern people, and may the Lord bless them and gather out his elect. The next day we took coach leaving some of the people in tears. We continued on our journey mostly night and day until we arrived at Cleaveland on November 3rd, where we again overtook Brothers Smith, Turley, and Hadlock and my father-in-law. This reminded me of a prediction which I delivered on the morning they left us, viz. that we would get to Kirtland before they would: same day we proceeded to Kirtland.

The brethren had taken up Brother Taylor on the road where he had been confined by sickness. When we got to Kirtland being overcome by the fatigues of our journey, we were most of us taken sick again with the chill fever, some of us were confined to our beds.—We remained there until the 22nd: some one of us preached in the house of the Lord every Sabbath during our stay there. We found the saints in a rather dis-organized state and disagreed, dwelling upon things that were past and finding fault. We found some few that were very kind to us and administered to us in our sickness, others felt disposed to cast reflections upon us, saying that our sickness came upon us in consequence of our unrighteousness; and when the brethren were suffering keenly from the effects of fatigue and sickness: these things were heaped upon them in an unfeeling manner, and when we were preparing to start on our journey, they would not administer to our wants nor help us on our journey, saying that they did not believe we were sent of God, and casting many other reflections upon us (that is many of them,) if it were necessary I could mention names. May the Lord bless and preserve those who did minister to our necessities, for the time will come when they shall be rewarded for their deeds of kindness. On the 22nd, we left Kirtland for Fairport. We did not sail from this place until the 26th on ac-

count of a heavy snow storm on the lake. On the 27th we arrived at Buffalo. On the 28th the brethren left me at Byron eight miles east of Batavia and pursued their course to the east, I stayed to visit my friends at Byron,

Next day I took cars for the city of Rochester, and found one of my sisters there. Taking a violent cold I was confined here about a week. During this time I stayed one night with Brother Ezra Thayre, he lives two miles from the city. He was glad to see me, and inquired much about you and the rest of the brethren: he seemed to be firm in the faith of the gospel and has much love for his brethren. Brother Thayre then took me in his wagon and carried me to Victor within twelve or fourteen miles of the place where you obtained the record of the Book of Mormon. I remained there until about the tenth of February, preached in Victor twice, baptised three, one of them was my wife's brother and his wife. The snow continued about three feet deep while I was there, being (very cold and blustering. There is much good feeling towards us as a people in that region.

I took coach at Canandaigua for New York, being short of money to pay my expenses I was confined to one meal a day. When I got to Albany, the North river being froze up, I went part of the way on the ice on runners, and part of the way by land on wheels. When we went to Jersey city, (as we went up on that side,) the coachman not being willing to fulfil his engagement and take us over to New York, and I being destitute of money, I mentioned it to the passengers and a gentleman put his hand in his pocket and gave me a quarter dollar. Then, when we got to the Ferry, the ferryman wanted six-pence more each; not having any, it prompted me to pray to the Lord to blind his eyes so that he might overlook me, it was even so; so we see that God will hear prayer when we call upon him for small things. We went across the river and put up at the Hotel, where I pawned my trunk for my supper and breakfast.

Next morning I went in pursuit of the brethren, being Sabbath day morning. The first one I met with was Elder P. P. Pratt, I then found Elders Young and O. Pratt, and the rest of the brethren; and if I ever felt to praise God it was then, to get in company with my brethren again. I went with the brethren to meeting and my wants were made known, and I received means to redeem my trunk. The rest of the brethren were in similar circumstances with myself, having come into the city in like manner. When we arrived there we found the

saints faithful, but not many adding. We concluded it best to lift up our voices and preach the gospel, and in about two or three weeks, there was upwards of forty added. These together with the other saints administered to our wants and provided for us provisions, bedding and money to go to England.

I never saw greater kindness than was manifested towards us in New York, Philadelphia, and other places: and I feel to bless them in the name of the Lord, that his peace shall rest upon them. On the 9th day of March, six of us went aboard the ship Patriek Henry, viz: B. Young, P. P. Pratt, O. Pratt, G. A. Smith, R. Hedlock and myself; many of the saints went along with us to the ship's side, where we bade them farewell. We set sail the same day and on the 6th day of April, we landed at Liverpool, in tolerable health.

During our passage over we had two very heavy gales; the ship's mate said he had not seen such for fifteen years back: the ship's crew was kind to us. We remained in Liverpool until the 9th in company with Elder Taylor who had been there a short time and raised a small church.

On the 9th we took cars for Preston, where in a short time we found Elders Fielding, Richards, and Clayton well and in good spirits promulgating the gospel through the towns and cities. Their joy was great to see us, yea, beyond measure; they had often longed to see us and prayed that the Lord would send us unto them, the saints universally were rejoiced to see us and the news of our arrival spread far and near in a short time. Our enemies had reproached the saints and boasted, because (they said) we should never return; and in fact it was believed amongst the enemies that we should no more return. The saints had been troubled some on this account, and consequently their joy was greatly increased to see my face again, and still more to see some of my brethren with me.

Many blessings were poured upon us from all quarters, especially from those who were baptized before we left England; we also found that those who had joined the church since that time, joined in the theme of rejoicing, and hailed us with a hearty welcome. As soon as the general bustle was subsided the Twelve met in council and organized themselves, and ordained Elder Richards into the quorum.— Then on the 15th, the churches met in conference in the cock-pit at Preston; the total number of members represented was one thousand six hundred and seventy-one; the churches all in good standing, excepting two. From that conference the brethren separated to different

parts of the country, some going north, some east, some west, and others south. I remained visiting the old churches in order to strengthen and organize, and build them up; I continued in this way until about the first of July.

During this period many were baptised amongst the old churches, and even some who had been cut off from the church, returned and mourned that they had suffered themselves to be overcome. I always was received with the greatest joy, wherever I went, in fact, it has been a general time of rejoicing amongst us. You would be astonished to witness the anxiety which is manifested for the well-being of the saints in America; and for your own welfare and your counsellors; and for the high council, and all the elders, bishops, and officers; and also, to see the interest manifested amongst them for the saints in America, while we have related to them their sufferings, during the late persecution; and notwithstanding we have kept nothing back of the sufferings of the saints in America, yet, it is astonishing to see the universal anxiety there is manifest amongst the saints here to get away to the land of promise and help to build up Zion. As soon as we can possibly get them baptised they immediately begin to want to go to America, for they declare that that is Zion. Many of the saints are realizing the gifts of the spirit, many speak in tongues, others interpret, some prophecy, and others have the gift of healing.

The work is rolling on as you will see by the number that were baptised since the last conference. We held our last conference on the 6th of July, in the Carpenter's Hall, Manchester. The number of members then represented was two thousand five hundred and thirteen. There was also stated to be fifty nine elders, one hundred and twenty-two priests, sixty-one teachers, and thirteen deacons; these all in good standing. Before the conference was closed the president called for volunteers to go and preach the gospel; when the number manifested was ascertained to be about twenty-eight, who are immediately going forth; some are gone and the others will speedily follow.

Brothers G. A. Smith, Wilford Woodruff, and myself expect to start for London in about three weeks. Elder Young is going to assist Elder Pratt in the printing while he goes to New York after his family. Elder Richards will remain in the regions round about here until the next conference and will assist some in the office. Elder John Taylor is laboring in Liverpool. Elder O. Pratt is laboring in Edinburgh, Scotland. Brothers Hedlock and Clark are going to Scotland. Brothers Wright

and Mulliner are already there. Elder Joseph Fielding is going to Bedford, and Elder William Clayton is going to Birmingham.

I would now say that a large company of the saints are preparing to start for America this fall. And Elder Theodore Turley is appointed to go with them. Many of the churches that I have been amongst are preparing to move off next spring: they are selling their property and settling up their affairs and expect to move off in churches early in the spring. I would also say, that the way is opening for the gospel into Ireland: one brother has been ordained and expects to go there directly; many that have been baptised have friends there. One brother has enlisted into the army; Elders Pratt and Young ordained him an elder, and he is gone into the army: we have lately received a letter from him and he is now lifting up his voice in the army.

With regard to the state of the country we may say it is bad indeed: trade appears to be growing worse, in fact, many branches of it is almost at a stand, and not expected much to improve for some months. Thousands are out of employ, and we may safely say that there are thousands famishing for want of bread: we often see in the streets whole families begging for bread; and in many instances some respectable looking characters may be seen singing through the streets to obtain a little bread; it is truly heart rending to see so many small children, nearly naked, going from house to house begging. This scene of things is passing before our eyes daily, and we look upon it with sorrow and regret: at the same time it is that which is spoken of by the mouth of the prophets, and we feel to pray without ceasing that God may roll on his work, and restore that which is lost and establish peace, and that the knowledge of God may cover the earth as the waters cover the sea.

We hear of wars and rumors of wars all around, and we can truly say according to the revelations, that God is about to come out of his hiding place and vex the nations of the earth in consequence of the wicked stewards not being willing to administer justice to the saints of God in America and elsewhere.

I will now give you an extract from the "Northern Star" headed, "Distress of the people of Ireland." "It would be impossible to find words to describe to you the state of the people throughout the provinces for want of food. Potatoes have mounted up to eight pence per fourteen pounds generally; in some places they are ten pence to one shilling, and the contrast of employment is distressing in the extreme. You are long aware from official ta-

bles laid before the house of Commons, that the average price of labor in Ireland, for thirty or forty weeks in the year, is eight pence per day, for an able-bodied man; for the remainder of the season, principally during the summer months, one-fourth of the entire population are blank idle.

Now, observe, a stone (fourteen pounds) of potatoes will hardly give a man, his wife, and four or five children (many of them have ten children) one meal in the day. A stone of potatoes is eight pence to one shilling at present; where then are this vast population to be fed from? Nothing short of the miraculous intercession of heaven can save them. Hunger has driven them already to attack the flour and provision stores in Limerick, Ennis, Galway, Menreagh, Killaloe, and at several other places along the banks of the Shannon. Upon one occasion they attacked a boat taking in oats intended for the English market; this they instantly seized, and distributed its contents, six hundred sacks, in small parcels amongst the vast multitude. In every case there was no appearance of drunkenness, but there was every appearance of hunger. Yet while all this is going on, we perceive your bishops and princes, your lords and ladies squandering away thousands upon thousands in idle luxury in London, that enormous den. Dare we contemplate the end?"—Dublin correspondent of the Manchester Advertiser.

These things are coming upon the inhabitants, yet they are blind and cannot see it: they appear to exult over the saints, and when a few fine days come (which are indeed scarce) they cry out to the saints, "where is your famine, pestilence, and judgments you have predicted?" we tell them to wait a little while and they shall see them, and then they shall know that we have told the truth. And now after all these things which I have seen, together with the toils, fatigues, labors, pains, and sufferings which I have endured; I have never had one discouraging moment, nor felt the least dismayed; but with an unshaken confidence I have pressed my way forward, and am still determin-

ed to pursue the same path, looking forward to the recompense of reward; and these are the feelings of my brethren as far as I have knowledge; they are in good spirits and we have had a season of rejoicing together for the past few days. Since we came into this land there has been six conferences of the church in different parts to do the business of the church; and there has not been hitherto in all our proceedings, the least discordant voice, and we feel as though God was with us indeed, and does bless us and our labors.

A short time ago I went in company with Elder Fielding to Burnley, a large town, to visit a church. Having a desire to go down into a coal-pit; I went to the master and told him that I was from America and had a desire to go down into the pit. He consented and fitted us out in colliers clothes, and then let us down the shaft to the depth of one hundred and seventy-four yards or five hundred and twenty-two feet. We then took a course and went from the shaft something more than nine hundred yards, and in this place there was about one hundred men and boys laboring, and six horses which drew the coal from different parts of the mine to the shaft. Burnley is the place where the Danes assembled, when they conquered England, and took the men captive, and took their women to wife. These women entered into a secret combination with each other and appointing a night they slew the Danes and liberated their own husbands.

I must now close my correspondence for the present, and I desire that you would give my love to President H. Smith, and to your father and mother, and to all your friends: to Bishops Partridge, Whitney, and Knight; and to the high council; and to all the elders and saints in Zion; and especially to yourself and family. The brethren all send their love to you and the saints. Please to remember me to my dear wife and children. Brother Clayton wishes to be remembered to you and all the saints. This from your friend and well wisher in the new and everlasting covenant.

HEBER C. KIMBALL.
To Mr. Joseph Smith, Jr.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI. No. 7.] CITY OF NAUVOO, ILL., APRIL 15, 1845 [WHOLE No. 115.]

HISTORY OF JOSEPH SMITH.

[Continued.]

On the 5th of October, 1833, I started on a journey east and to Canada, in company with Elders Rigdon and Freeman Nickerson, and arrived the same day at Lamb's tavern, in Ash-tabula; and the day following, the Sabbath, we arrived at Springfield, whilst the brethren were in meeting, and Elder Rigdon spoke to the congregation; and a large and attentive congregation assembled at Brother Rudd's in the evening, to whom we bore our testimony.

October 8th. Elders Phelps and Hyde presented the petition of the saints in Jackson county to the Governor of Missouri, who gave them for answer that the Attorney General of the state, was absent, and on his return he would inform them of his conclusions, by mail, addressed at Independence; whither they immediately returned.

We continued at Springfield until this time, when we removed to Brother Roundy's at Elk Creek; and continuing our journey on the evening of the 9th arrived at a tavern; and on the 10th, at Brother Job Lewis' in Westfield, where we met the brethren, according to previous appointment, and spake to them as the spirit gave utterance, greatly to their gratification.

This day October 10th, Elder Williams wrote as follows, from Kirtland to the saints in Missouri:

Dear Brethren:

It is a long time since we have received any intelligence from you, save a letter received by Brother Elliott from Elder John Whitmer, which informed us that he had wrote four letters since Elder Oliver Cowdery left; but we have not received any of them, nor from any other one in Zion, except one from Bishop Partridge of August 13th, and have had no information concerning the riot, and the situation of the brethren in Zion, to be depended upon; and considering that the enemy have commenced intercepting our letters, I direct this to Mrs. Billings, thinking by so doing, that you may get it.

The brethren here are all engaged in the work of the Lord, and are using every exertion in their power for the welfare of Zion, and for the promotion of the great cause of our Redeemer. Immediately after the arrival of Oliver, we sat in council to know what should be

done. The decision of the council was, that measures should be immediately taken to seek redress by the laws of your country, for your grievances; accordingly two messengers were dispatched for that purpose. (Let this suffice, for this may fall into the hands of the enemy.) We have received no revelation for a long time, and none concerning the present situation of Zion, which has been written; but it has been manifested to Joseph, and communicated to me by him, that the brethren in Zion should not sell any of their inheritances, nor move out of the county, save those who signed the agreement to go, and if it becomes necessary for those to move, for their personal safety, let them be directed by wisdom, and seek for homes where the Lord shall open the way.

If Elder Phelps is obliged to move from that place, let him take his family and Elder Cowdery's wife, and come to Kirtland, but not to bring any thing with him, except his bedding and clothing; and let Elder Gilbert furnish him with the means to bear his expenses; but it would not be expedient for Elder Phelps to come, provided the prospect is favorable for a reconciliation, so that the saints are not obliged to leave the county. We can do no more for you than we are doing, but we have this great consolation that God will deliver Zion, and establish you upon the land of your everlasting inheritance. Remember that this is only for the trial of your faith, and he that overcomes and endures to the end, will be rewarded a hundred fold in this world, and in the world to come eternal life; so brethren you have great reason to rejoice, for your redemption draweth nigh.

President Joseph and Sidney are absent on a mission, and we do not expect their return till some time in November. They have gone down the lake to Niagara, from thence they expect to go into Upper Canada as far as Long Point, and preach in all the most noted places on their way.

We held a council this morning on the subject of building, &c. It was decided by the council that we should discontinue the building of the temple during the winter for want of materials; and to prepare and get all things in readiness to recommence it early in the spring. It was also agreed, to set the hands immediately to erect a house for the printing office, which is to be thirty by thirty eight feet on the ground, the first story to be occupied for the school of

the prophets this winter, and the upper story for the printing press.

Oliver started for New York the first instant, for the printing establishment, with eight hundred dollars. There will be as many hands employed upon the house as can work, and every exertion made to get the printing into operation, and publish the *Star*, commencing from the last number printed; and to be conducted by Oliver, (until an opportunity offers to transfer it again to Zion, to be conducted by W. W. Phelps & Co., as usual,) and under the firm of F. G. Williams & Co., entitled the *Latter-day Saint's Messenger and Advocate*. The probability is, that the *Star* will be forwarded to subscribers by the first of December. Oliver has written to you for the names and residence of the subscribers for the *Star*, and if you have not sent them, we wish you to send them immediately, that there may be no delay in the papers going to subscribers as soon as they can be printed.

Bishop Whitney, also, started for New York at the same time, to replenish his store in Kirtland, with money enough to pay all the debts of both establishments, and expects to bring a larger supply of goods than at any former time. Thus you see the goodness and mercy of God in providing for his saints. Not one week before Bishop Whitney started, the way seemed hedged up and ten or twelve hundred dollars was the most that he had, and knew not where to obtain the amount he wanted; but by a remarkable interposition of Divine Providence, he was furnished with all he wanted, for which, let us all raise our hearts in gratitude to God and praise his holy name, that he is a present help in every time of need.

We have seen a letter written to Sister Whitney, in Nelson, that has a great deal to say about the gift of tongues, and the interpretation which was given by way of prophecy, namely: "that Zion would be delivered by judgments," and that certain ones named, would go to such and such places among the Lamanites, and "great things would be done by them"; and also, that two Lamanites were at a meeting, and the following prophecy was delivered to them, "that they were our friends, and that the Lord had sent them there, and the time would soon come when they should embrace the gospel," and also, "that if we will not fight for ourselves, the Indians will fight for us."—Though all this may be true, yet, it is not needful that it should be spoken, for it is of no service to the saints, and has a tendency to stir up the people to anger.

No prophecy spoken in tongues should be made public, for this reason: many who pre-

tend to have the gift of interpretation are liable to be mistaken, and do not give the true interpretation of what is spoken; therefore, great care should be had, as respects this thing; but if any speak in tongues, a word of exhortation, or doctrine, or the principles of the gospel, &c., let it be interpreted for the edification of the church.

When you receive this letter I wish you to write immediately, and direct your letters to David Elliott, Chagrin, Cuyahoga county, Ohio, and put this mark X on the back of it, if you do not wish it broken open, and he will forward it to us; and you will please to name in your letter, where and to whom we shall direct, and thus we may evade interception, &c.

Yours in the bonds of love,

F. G. WILLIAMS.

At this time the evil and designing circulated a report that *Zion* was to be extended as far east as *Ohio*, which in some degree tended to distract the minds of the saints, and produced a momentary indecision about removing thither, according to the commandments; but the report was soon corrected, and the brethren continued to remove to Zion and Kirtland.

On the 11th, we left Westfield, and continuing our journey staid that night with a man named Nash, an infidel, with whom we reasoned, but to no good; and on the 12th, arrived at Father Nickerson's, when I received the following

Revelation, given October, 1833.

Verily, thus saith the Lord unto you my friends, Sidney and Joseph, your families are well: they are in mine hands, and I will do with them as seemeth me good; for in me there is all power; therefore, follow me, and listen to the council which I shall give unto you: Behold, and lo, I have much people in this place, in the regions round about, and an effectual door shall be opened in the regions round about in this eastern land: therefore, I the Lord have suffered you to come unto this place; for thus it was expedient in me for the salvation of souls: therefore, verily I say unto you, lift up your voices unto this people; speak the thoughts that I shall put into your hearts, and ye shall not be confounded before men; for it shall be given you in the very hour, yea, in the very moment, what you shall say.

But a commandment I give unto you, that ye shall declare whatsoever things ye declare in my name, in solemnity of heart, in the spirit of meekness, in all things. And I give unto you this promise, that inasmuch as ye do this, the Holy Ghost shall be shed forth in bearing record unto all things whatsoever ye shall say.

And it is expedient in me that you, my ser-

vant Sidney, should be a spokesman unto this people; yea, verily I will ordain you unto this calling, even to be a spokesman unto my servant Joseph; and I will give unto him power to be mighty in testimony; and I will give unto thee power to be mighty in expounding all scriptures, that thou mayest be a spokesman unto him, and he shall be a revelator unto thee, that thou mayest know the certainty of all things pertaining to the things of my kingdom on the earth. Therefore, continue your journey and let your hearts rejoice; for, behold, and lo, I am with you even unto the end.

And now I give unto you a word concerning Zion: Zion shall be redeemed, although she is chastened for a little season. Thy brethren, my servants, Orson Hyde and John Gould, are in my hands, and inasmuch as they keep my commandments they shall be saved. Therefore, let your hearts be comforted, for all things shall work together for good to them that walk uprightly, and to the sanctification of the church; for I will raise up unto myself a pure people, that will serve me in righteousness; and all that call on the name of the Lord and keep his commandments, shall be saved; even so.—Amen.

On the day following, Elder Rigdon preached to a large congregation, at Freeman Nickerson's, and I bore record while the Lord gave us his spirit in a remarkable manner.

Monday 14th. Continued our journey towards Canada, and arrived at Lodi, where we had an appointment, and preached in the evening to a small assembly, and made an appointment for Tuesday the 13th, at ten o'clock A. M., to be in the Presbyterian meeting house.—When the hour arrived, the keeper of the house refused to open the doors, and the meeting was then prevented. We came immediately away leaving the people in great confusion, and continued our journey till Friday the 17th, when we arrived at the house of Freeman A. Nickerson in Upper Canada; having passed through a fine and well cultivated country after entering the province; and having had many peculiar feelings in relation to both the country and people. We were kindly received at Freeman A. Nickerson's.

Sunday morning the 19th, at ten o'clock, we met an attentive congregation at Brantford and the same evening a large assembly at Mount Pleasant, at Mr. Nickerson's. The people gave good heed to the things spoken.

Tuesday 21st. We went to the village of Colburn, and although it snowed severely, we held a meeting by candle light on Wednesday evening and were publicly opposed by a Wesleyan Methodist. He was very tumultuous,

but exhibited a great lack of reason, knowledge and wisdom; and gave us no opportunity to reply. Twenty third, at the house of Mr. Beman in Colburn, where we left on the 24th for Waterford, where we spoke to a small congregation, occasioned by the rain; thence to Mt. Pleasant, and preached to a large congregation the same evening, when Freeman Nickerson and his wife declared their belief in the work and offered themselves for baptism. Great excitement prevailed in every place we visited.—Twenty fifth, preached at Mount Pleasant; the people were very tender and enquiring.

Sunday 26th. Preached to a large congregation at Mount Pleasant, after which I baptised twelve; and others were deeply impressed and desired another meeting, which I appointed for the day following. Twenty seventh, in the evening, we broke bread, and laid on hands for the gift of the Holy Ghost and for confirmation, having baptised two more. The spirit was given in great power to some, and peace to others. Twenty-eighth; after preaching at 10 o'clock, A. M. I baptised two and confirmed them at the water's side. Last evening we ordained E. F. Nickerson an elder, and one of the sisters received the gift of tongues which made the saints rejoice exceedingly.

Extracts from H. C. Kimball's Journal.

(Continued.)

During our stay in Missouri, Brother Joseph B. Noble was very sick for some time, and was taken care of by Elders Brigham, and Joseph Young, at the house of Joel Sandford, in Liberty, Clay county. It was with great exertion that his life was preserved, and that by the application of cold water being drawn out of the well, and poured upon him, daily and hourly. He was deaf, discharged a large amount of corrupt matter from the ears, and was almost blind—and in fact the most who were saved from the cholera, were saved by throwing cold water upon them, or plunging them in the stream, by which means the cramp and purging were stayed—the sufferers invariably besought us to plunge them in pools, and springs of cold water, while their thirst for the same was very great, while our fears were, it would be an injury to them; yet by the blessing of Heaven, it was the only means of saving them, that were saved from this destroyer, the cholera. Brother Noble's life was yet despaired of, but he was resolute, and nothing would satisfy him, but to return home. June 30, 1834, I started for home, in company with Lyman Sherman, Sylvester Smith, Alexander Badlam, Harrison Burgess, Luke Johnson and Zera

Cole, with Brother Sylvester Smith's team, as I had left mine in Missouri. About this time Brother Brigham Young started in company with about the same number that was with me, with James Foster's team.

After proceeding about three miles, we stopped and made arrangements for travelling. They chose me to be their captain home, and all put their money into my hands, which amounted to forty dollars. From thence we proceeded until we came to Brother Thomas B. Marsh's house; his wife gave us some dinner, and we proceeded on our journey. May the Lord bless her for it. This day we crossed a branch of the Fishing River, in a scow, and when we were pulling our waggon out of it, it was sinking. Here an enemy came and swore he would shoot us. From thence we continued on to one Brother Ball's, where we stayed all night; some slept on the floor, and some in the corn crib. The next morning we pursued our journey, and after travelling about eight miles we came to the Missouri River, which we crossed in a scow, the current was so rapid that it carried us down one mile. After we had got over the river, and had travelled about two miles we came into the village of Lexington. Here we were threatened some by our enemies, but out of their hands the Lord delivered us.—From thence we proceeded daily, and receiving no harm, we travelled until we came within about half a mile of St. Charles. Here we pitched our tents by the side of the road and tarried all night. The next morning we passed through the village which looked very gloomy as the cholera had nearly desolated the place. After travelling about eight miles, we came to Jack's Ferry on the Missouri, where we again crossed the stream. We then proceeded about five miles and stopped to take some refreshment. Here we were again accosted by one of our enemies, who swore he would kill us that night; we travelled about ten miles after sunset and camped in the woods. The Lord again delivered us from the grasp of our enemies. We proceeded on our journey daily, the Lord blessing us with health and strength. The weather was very hot, still we travelled from thirty-five to forty miles a day, until about the 26th of July, when we arrived in Kirtland; having been gone from home about three months, during which time, with the exception of four nights, I found my rest on the ground. We did not travel on the Sabbath during our journey back, but attended to breaking of bread &c. On my arrival at home, I found my family well, enjoying the blessings and comforts of life, and I felt to rejoice in the Lord that he had preserved my life, through many dangers, seen and

unseen, and brought me to behold my family in peace and prosperity. After being at home two weeks and resting myself, I concluded I had finished my mission the Lord called me to, and I went to my old occupation. I established my business as a potter, and continued about three months until cold weather came on, when I was under the necessity of stopping for the time being, calculating on the opening of spring to commence business on a larger scale, thinking as did Peter of old, "I go a fishing." I had got an idea similar to that which the ancient apostles had when the Savior was taken from them, and they went a fishing, so I went to the mechanic's shop. At this time the brethren were laboring night and day building the house of the Lord. Our women were engaged in spinning and knitting in order to clothe those who were laboring at the building, and the Lord only knows the scenes of poverty, tribulation, and distress which we passed through in order to accomplish this thing. My wife toiled all summer in lending her aid towards its accomplishment. She had a hundred pounds of wool, which, with the assistance of a girl, she spun in order to furnish clothing for those engaged in the building of the Temple, and although she had the privilege of keeping half the quantity of wool for herself, as a recompense for her labor, she did not reserve even so much as would make her a pair of stockings; but gave it for those who were laboring at the house of the Lord. She spun and wove and got the cloth dressed, and cut and made up into garments, and gave them to those men who labored on the Temple; almost all the sisters in Kirtland labored in knitting, sewing, spinning, &c., for the purpose of forwarding the work of the Lord, while we went up to Missouri to endeavor to reinstate our brethren on their lands, from which they had been driven. Elder Rigdon when addressing the brethren upon the importance of building this house, spake to this effect, that we should use every effort to accomplish this building by the time appointed, and if we did, the Lord would accept it at our hands, and on it depends the salvation of the church and also of the world.—Looking at the sufferings and poverty of the church, he frequently used to go upon the walls of the building both by night and day and frequently wetting the walls with his tears, crying aloud to the Almighty to send means whereby we might accomplish the building.—After we returned from our journey to the west, the whole church united in this undertaking, and every man lent a helping hand. Those who had no teams went to work in the stone quarry and prepared the stones for drawing to

the house. President Joseph Smith jr. being our foreman in the quarry. The Presidency, High Priests, and Elders all alike assisting.—Those who had teams assisted in drawing the stone to the house. These all laboring one day in the week, brought as many stones to the house as supplied the masons through the whole week. We continued in this manner until the walls of the house were reared. The committee who were appointed by revelation to superintend the building of the house, were Hyrum Smith, Reynolds Cahoon, and Jared Carter.—These men used every exertion in their power to forward the work.

On the 22d of December a Grammar school was opened in Kirtland, under the superintendence of Sidney Rigdon and William E. McLellan teachers,—and nearly all the elders and myself, and many of the sisters commenced going to school. Most of us continued about six weeks, when a meeting was called for the camp of Zion to be assembled, to receive what was called a Zion's blessing. After being assembled, the Presidency having duly organized the meeting, told us there were twelve men to be chosen, to be called the twelve apostles or travelling high council. See Book of Covenants sec 43 paragraphs 5 and 6 as follows: "And now behold there are others who are called to declare my gospel, both unto Gentile and unto Jew; yea even twelve; and the twelve shall be my disciples, and they shall take upon them my name; and the twelve are they who shall desire to take upon them my name with full purpose of heart, they are called to go into all the world, to preach my gospel unto every creature; and they are they who are ordained of me to baptize in my name, according to that which is written before you: wherefore you must perform it according to the words which are written. And now I speak unto the Twelve: Behold my grace is sufficient for you: you must walk uprightly before me and sin not.—And behold you are they who are ordained of me to ordain priests and teachers to declare my gospel according to the power of the Holy Ghost which is in you, and according to the callings and gifts of God unto men: and I Jesus Christ your Lord and your God have spoken it. These words are not of men nor of man but of me; wherefore you shall testify they are of me and not of man; for it is my voice which speaketh them unto you; for they are given by my spirit unto you: and by my power you can read them one to another, and save it were by my power you could not have them: wherefore you can testify that you have heard my voice and know my words."

Sec. 6. And now behold I give unto you

Oliver Cowdery and also unto David Whitmer, that you shall search out the Twelve who shall have the desires of which I have spoken; and by their desires, and their works, you shall know them: and when you have found them, you shall shew these things unto them. And you shall fall down and worship the Father in my name: and you must preach unto the world saying, you must repent and be baptized in the name of Jesus Christ: for all men must repent and be baptized in the name of Jesus Christ: for all men must repent and be baptized, and not only men, but women, and children who have arrived to the years of accountability." Also Book of Covenants sec. 3. par. 12. The Twelve are a travelling presiding high council, to officiate in the name of the Lord, under the direction of the Presidency of the church agreeably to the institutions of heaven, to build up the church, and regulate all the affairs of the same in all nations; first unto the Gentiles and secondly unto the Jews." This was the day appointed for choosing. Accordingly the Presidents mentioned in the revelation above, proceeded to call forth those whom the Lord had manifested by his spirit to them, that they might make known their desires. It was far from my expectation of being one of the number, as heretofore I had known nothing about it, not having had the privilege of seeing the revelations, as they were not printed. I will now mention their names as they were first chosen: Lyman Johnson, Brigham Young, Heber C. Kimball, David W. Patten, Luke Johnson, William E. McLellan, Orson Hyde, William Smith, John F. Boynton, Orson Pratt, Thomas B. Marsh, and Parley P. Pratt. After having expressed our feelings on this occasion, we were severally called into the Stand, and there received our ordinations, under the hands of Oliver Cowdery, David Whitmer, and Martin Harris: These brethren ordained us to the apostleship, and predicted many things which should come to pass, that we should have power to heal the sick, cast out devils, raise the dead, give sight to the blind, have power to remove mountains, and all things should be subject to us through the name of Jesus Christ, and angels should minister unto us, and many more things too numerous to mention. After we had been thus ordained by these brethren, the first presidency laid their hands on us, and confirmed these blessings and ordination, and likewise predicted many things which should come to pass.—After being chosen there being but nine of us present, we assembled from time to time as opportunity would permit, and received such instruction as the Lord would bestow upon us,

and truly he blessed us with his spirit, and inspired his prophet to speak for our edification. One evening when we were assembled to receive instruction, the revelation contained in the third section of the Book of Doctrine and Covenants, on Priesthood was given to Brother Joseph as he was instructing us, and we praised the Lord. Sunday morning April 5, 1835.—The Twelve had not all as yet been together for the last three mentioned were not present at the time of choosing, and as the time drew near that we should travel to the east, we appointed this day to bear our testimony unto our brethren and friends. We were all assembled together with the exception of Brother Orson Pratt who had not yet been with us.—At this time while we were praying, and wishing for his arrival, while opening the meeting he entered the house, we rejoiced at his presence, and thanked the Lord for it. He was then ordained, and we proceeded to speak according to our ages; the eldest speaking first. This day Brother Thomas B. Marsh, B. Young, D. W. Patien, and myself spake. Sunday 12. Brothers O. Hyde, Wm. E. McLellan, Luke Johnson, and P. P. Pratt spake. Sunday 19. Brothers Wm. Smith, O. Pratt, J. F. Boynton, and Lyman Johnson spake—closing the testimony of the Twelve to the people in Kirtland for the present. Sunday 26. We received our charge from President Joseph. May 3. We bid our brethren farewell, and on the morning of the 4th we started leaving Kirtland at 2 o'clock and proceeded to Fairport, where we arrived precisely at 6 o'clock. A boat was there as had been predicted by Brother Joseph on which we embarked for Dunkirk, where we arrived the same day at 4 o'clock in the afternoon, distance 150 miles. We staid over night at Mr. Pemberton's inn.

CONFERENCE MINUTES.

Special Conference of the church of Jesus Christ of Latter-day Saints, at Nauvoo, April 6, 1845; it being the first day of the sixteenth year.

The choir sang "Hark the Jubilee" at quarter past 10 o'clock, while the assembly was collecting.

Present—President Brigham Young, Heber C. Kimball, Orson Hyde, Orson Pratt, George A. Smith, John Taylor, John E. Page, Willard Richards, and Amasa Lyman of the quorum of the Twelve—Father John Smith, president of the stake—Bishops Whitney and Miller—the high council!—and about twenty-two thousand persons.

Elder Kimball called the meeting to order at half past 10, A. M.; and the choir sung the

thirty-first hymn; followed by prayer by Elder Kimball; the choir then sang "Come all ye sons of Zion."

The morning was spent in teaching, on the baptism for the dead, by President Young—which will be hereafter reported in full. Conference adjourned until two o'clock.

Two o'clock P. M. Conference met pursuant to adjournment; the fore part of which was taken up by the blessing of children, but owing to the immense number it was found impossible to complete the whole, when it was accordingly dispensed with, and the remainder of the afternoon was occupied in exhortation from the stand, by Elder Page and President Young; and the conference adjourned until to-morrow at 10 o'clock A. M.

April 7, 1845—Ten o'clock A. M. Conference met pursuant to adjournment; after the conference was seated, in consequence of the high wind, it was thought best to remove into the valley, a little south; and the whole of this immense congregation was removed, and comfortably seated in the short space of about forty minutes. The choir sang "The heavenly vision," and was followed by prayer, by Elder John Taylor, after which the choir sang another hymn. Elder Kimball then arose and stated to the congregation some of the items of business which would be necessary to attend to during the day, viz: the building of the Temple, and the Nauvoo house; also, to take into consideration all old obligations against the church, which are pouring in like a torrent, also to ascertain the feelings of the people, in regard to sustaining the authorities of the church under the present organization.

President Brigham Young then arose, and said he would now present the first item of business, which would be to present the authorities of the church for the approval, or disapproval of the conference; he also, said he wanted to know if the saints are satisfied that Joseph Smith lived and died as a prophet, seer, and revelator to this church. Whereupon,

Elder Phelps moved that we accept the labors of Joseph Smith as a prophet, seer, and revelator to the nineteenth century; and that we are satisfied that he lived according to his profession, and died a martyr to the truth.—Carried unanimously.

Elder Phelps moved that we accept the labors of Hyrum Smith, believing that he lived according to his profession, and died a martyr to the truth. Carried unanimously.

Elder Phelps moved that this conference accept the Twelve as the first presidency and leaders of this church. Carried unanimously.

Elder George A. Smith moved that we ack-

knowledge President Brigham Young as the president of the quorum of the Twelve apostles to this church and generation. Carried unanimously.

Elder George A. Smith moved that Heber C. Kimball be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

Moved and seconded that Orson Hyde be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

Moved and seconded that Parley P. Pratt be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

Moved and seconded that William Smith be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

Moved and seconded that Orson Pratt be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

Moved and seconded that John E. Page be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

Moved and seconded that Willard Richards be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

Moved and seconded that John Taylor be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

Moved and seconded that Wilford Woodruff be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

Moved and seconded that George A. Smith be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

Moved and seconded that Amasa Lyman be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

The chairman then observed, concerning the course of Lyman Wight, his feelings are, that we should let him remain for the present, probably hereafter there may be a time that he will hearken to counsel, and do much good which he is capable of—for he is a noble minded man.

The chairman then stated that the next article of business would be, to present to the conference, the Presidency of the stake; moved and seconded that Patriarch John Smith continue in his office, as President of this stake, and that he be sustained in his office. Carried unanimously.

Moved and seconded that Charles C. Rich be continued and sustained in his office of counsel to Father Smith. Carried unanimously.

Moved and seconded that George Miller be continued and sustained in his office, as Pres-

ident of the High Priests' Quorum. Carried unanimously.

Moved and seconded that William Snow and Noah Packard be continued and sustained in their office as counsellors to President Miller. Carried unanimously.

Moved and seconded that Samuel Bent, be continued and sustained in his office as President of the High Council. Carried unanimously.

Moved and seconded that George W. Harris, Alpheus Cutler, William Huntington Sen., James Allred, Henry G. Sherwood, Thomas Grover, Newel Knight, Lewis D. Wilson, David Fullmer, Ezra T. Benson, and Aaron Johnson, be continued and sustained in their office as members of the High Council. Carried unanimously.

Moved and seconded that Joseph Young be continued and sustained as President of the First Presidency of the Seventies. Carried unanimously.

Moved and seconded that Levi W. Hancock, Henry Herriman, Zerah Pulsipher, Jedediah M. Grant, and Daniel S. Miles be continued and sustained in their office, as assistant presidents to President Joseph Young. Carried unanimously.

Moved and seconded that if Roger Orton will reform and become a good man, he be received and ordained as a member of this presidency. Carried unanimously.

Moved and seconded that Samuel Williams be continued and sustained, in his office, as the President of the Elders' Quorum. Carried unanimously.

Moved and seconded that Jesse Baker, and Joshua Smith be continued, and sustained as counsellors to President Williams. Carried unanimously.

Moved and seconded that Newel K. Whitney and George Miller be continued and sustained in their offices, as Bishops, and Trustees in Trust, to the church of Jesus Christ of Latter-day-Saints. Carried unanimously.

Moved and seconded that Alpheus Cutler and Reynolds Cahoon be continued and sustained as Temple Committee. Carried unanimously.

On the subject of the old Church debts coming, it was moved and seconded that the debts of Kirtland, and Missouri, and the debts that are said to be accrued in consequence of purchasing the Galland tract in Iowa Territory, be dropt, and come up no more, and the Trustees shall be dunned for them no more for ever;—neither shall they be sold into the hands of the Gentiles. Carried unanimously.

Conference then adjourned until 2 o'clock.

Two o'clock P. M., conference met pursuant to adjournment.

The choir sung a hymn, which was followed by prayer from Elder Orson Pratt; after which the choir sung another hymn. By request of President Young, Elder Orson Pratt read the revelation, given January 19th, 1841 concerning the building of the Temple, Nauvoo House, &c. After which he read an extract from the Law of the Lord, page 240.

The chairman then stated that he wanted to lay before the conference, the subject of completing the Nauvoo House, whereupon.

Elder Phelps moved "that we fulfil the revelation, by completing the Nauvoo House, as soon as possible." Carried unanimously.

The chairman called for a show of hands from all those who could, and would, take one share of stock in the Nauvoo House, there were so many hands uplifted that they could not possibly be counted.

He next called for a show of hands from those who could and would, take two shares; quite a large number of hands were shown.

He then called for a show of hands from all, both male and female, who, after they had done all they could to finish the Temple are willing to sacrifice their all, to finish the Nauvoo House, rather than not to have it done.—Every hand was raised in the congregation.

The President then proclaimed to the conference, that on next Monday, the books for the Nauvoo House Association would be opened in the upper part of the brick store on Water street.

The conference then adjourned until to-morrow at 10 o'clock A. M.

Tuesday, April 8th, 1845. Conference met pursuant to adjournment at 10 A. M. and was addressed by Elders Kimball and Young, upon the propriety of the Saints staying in Hancock county, and in the afternoon Elders Young, Page, and Hyde addressed the assembly.

Perfect union and harmony prevailed throughout the conference and there was but one dissenting vote in the entire congregation.

It was motioned by the President, that henceforth and for ever, this city shall be called the "city of Joseph."

Great praise is due to ex-Marshall A. P. Rockwood, and his associates for their unwearied exertion, to arrange and seat the numberless assembly, for the most perfect order was maintained by them throughout the whole city and the conference—and to the saints universally for seconding their movements.

On motion conference adjourned until the 6th of October next.

BRIGHAM YOUNG;

President.

WILLIAM CLAYTON, }
THOMAS BULLOCK, } Clerks of Conference.

Elder George D. Watt, whose valuable services to this church as Professor of Phonography, are highly appreciated; has taken down the speeches delivered on this occasion, and they will appear from time to time as circumstances will allow.

WILLARD RICHARDS,

Recorder.

Never have we seen the time before when the people were more willing to receive and listen to counsel than now. The High Council have only had one case in about seven weeks. Our magistrates have nothing to do. We have little or no use for charter or law. Every man is doing his best to cultivate the ground, and all are anxious to provide things honestly in the sight of all men—to honor our God, our country and its laws. Whenever a dispute or difficulty arises, a word from the proper source puts all to right, and no resort to law. May God ever save us from this snare of men, this drainer of the purse, and this fruitful source of contention and strife.

Kirtland, Lake Co., Ohio, April 5, 1845

Conference convened according to previous appointment at 10 o'clock A. M.

The house was called to order by Priest John Young, and proceeded to organize the meeting by appointing Br. Hiram Winters to preside over the conference. and Luman Heath Clerk. Sung a hymn—introductory prayer by Br. John Young.

The President then addressed the meeting upon the subject of the rise and progress of the church, showing the propriety and necessity of supporting the authorities of the same, and of using our influence and means to assist in the building of the Temple at Nauvoo.

A motion was then made, seconded and carried unanimously; that we sustain the Twelve, as the presiding authority of the church; and that we assist in building the Temple at Nauvoo.

Some remarks were then made by Elder John Young upon the subject of dissensions, which had taken place in the church.—A motion was then made, seconded and carried, also, unanimously; that Elder Hiram Kellogg and wife; Elder Amos Babcock and his wife; also Mrs. Bond, Betsy Markell, and Betsy Farrington, who had united with the Rigdon party, be cut off from the church of Jesus Christ of Latter day Saints.

Voted that Elder John Knapp be cut off from the church, for purloining money, and running away with an abandoned woman, by the name of Maria Mason, and leaving his family in distressed circumstances.

Several of the Saints then expressed their views and feelings—sung a hymn;—benediction by the Clerk;—the meeting was then adjourned until 11 o'clock to-morrow morning.

Met according to adjournment. Opened the meeting by singing. The Pres't. then read the 60th chapter of Isaiah. Prayer by L. Heath. A very interesting sermon was then delivered by the President of the meeting, which was listened to with profound attention by the congregation. Benediction by Elder John Young. The conference adjourned for one hour. The ordinance of baptism was administered during intermission.

Met according to adjournment. Sung a hymn of praise unto the Lord. Prayer by Br. Alanson Pettingall. The communion was then administered by Elders Young and Pettingall, unto about one hundred Saints. Union and harmony prevailed in our midst. The blessing of children and the ordinance of confirmation was then performed. A vote was then taken that Betsy Farrington be received into the church by baptism.

Order and unanimity of feeling characterised the conference, and the Saints in this place appear to be more united than they have been for some time past; and have, in general, a determination to keep the commandments, and gather unto the body of the church.

It was then voted that the minutes of this conference be forwarded to the editor of the "Times and Seasons" for publication.

Voted that the conference be adjourned until the 6th of Oct. next.

HIRAM WINTERS, Pres't.

LEMAN HEATH, Clerk.

Minutes of a regular quarterly Conference of the Church of Jesus Christ of Latter-day Saints held in Greenwood, Stuben Co. N. Y., on the 5th and 6th of April 1845.

Opened by singing and prayer by Wm. D. Pratt, after which, by the motion of J. J. Guinand, Wm. D. Pratt was sanctioned president and Joseph West appointed secretary.

The president then stated the object of the conference, which would come under the late regulations at Nauvoo.

Official members present—high priests two, seventies one, elders ten, teachers one, deacons one.

Representation of the different branches.

Greenwood branch represented by J. Jere-

mer, twenty-five members, including one elder, one teacher, two removed, one died, one baptized, since the last conference.

Portage branch represented by Wm. D. Pratt, twenty members, including two elders, one deacon.

Ossian East branch represented by J. Francee, thirty-nine members, including two elders, three priests, two teachers, one deacon, five baptized since the last conference, and five cut off.

Prattsburgh branch represented by A. Norton, forty-two members, including seven elders, one priest, one teacher, one deacon, two baptized since the last conference, and two cut off.

Ossian West branch represented by Wm. D. Pratt, thirty-eight members, including four elders, one priest, one teacher, two deacons, three scattering members in Monro county.

Hornby branch represented by P. Van Val-kirkburgh, forty-one members, including four elders, one priest, one teacher, three deacons, thirteen scattering members, four taken letters, one baptized, and three cut off since the last conference.

Loon Lake branch represented by Wm. D. Pratt, seven members, including one elder.

Home branch represented by G. W. Fowler, twenty-five members, including three elders, one priest, scattering members represented by the same, four in Little Genesee, Alleghany county; five in Rochester.

The president then arose and gave much good instruction to the elders; followed by Elder Redfield.

Adjourned half an hour.

Met pursuant to adjournment and opened by singing.

The president then made some very appropriate remarks upon the authorities of the church, also, of some who were once Latter-day Saints, but have been cut off from the church by the authorities of the same, and were following a man whom God had not clothed with authority.

Therefore resolved that we uphold by our faith and prayers the Quorum of the Twelve, and all the authorities of the church at Nauvoo—carried unanimously; after which a discourse was delivered by Elder Tappin, upon the resurrection of the dead, followed by Elder Redfield.

Adjourned till early candle-light, to meet on the hill three miles from this place.

Met agreeable to adjournment, prayer by the president.

A discourse was then delivered by Elder Clark on the priesthood.

Followed by the president.

Adjourned till to-morrow at nine o'clock to meet at the former place.

Sunday morning at nine o'clock met according to adjournment.

Opened by singing and prayer by Elder Van Valkingburgh.

After which a discourse was delivered by Elder Fowler, upon the first principles of the gospel.

Followed by Elder Van Valkingburgh.

Adjourned until one o'clock P. M.—met according to adjournment.

Opened by singing, after which a very spirited discourse was delivered by Elder Norton, from Isaiah xxiv. 1: 6., showing that the covenant made with the Jews, had been broken; also, proved from the scriptures, that God had promised to renew it in the last days, and also, showed to every honest hearted person that the work had already commenced.

Followed by Elders France and Redfield, who gave much good instruction relative to the Temple of God at Nauvoo, and also, upon the necessity of the Saints tithing themselves.

Followed by Elder Guinard; also, some very appropriate remarks were made by the president.

Adjourned until seven o'clock in the evening.

Met pursuant to adjournment; prayer by David H. Redfield.

Resolved, that the elders in the different branches that cannot go up to Zion, shall preach as circumstances shall permit.

Resolved, that these minutes be sent to New York, to be published in the Prophet.

N. B. The next regular quarterly conference will be held near Dotico Corners, in the town of Burns, Alleghany county, on the fifth and sixth of July 1845.

WILLIAM D. PRATT, Pres't.

JOSEPH WEST, Secretary.

Minutes of a Conference of the Church of Jesus Christ of Latter-day Saints, held at Franklin, Oakland co. Mich., on the 22d and 23d of March 1845.

The meeting was called to order by Elder Wm. Burton at half past ten o'clock P. M.—Elder David Evans was chosen to preside, and Wm. Burton was chosen clerk. A hymn was sung, and prayer by Elder O. Jeffers.

The president then arose and addressed the conference upon the business to be transacted, relative to the building of the Temple, and for the further spread of the gospel in all the world.

The representation of the different branches was then called for.

Franklin branch, by Elder J. M. Wai,

twenty-eight members, five elders, two priests and one teacher.

Southfield branch, Oakland co., by Elder J. Savage, five members, one elder and one priest.

Waterford branch, Oakland co., by Priest Green, ten members, one elder, one priest and one teacher.

Avon branch, Oakland co., by Elder G. Mercer, eighteen members, one elder, and two priests.

Washington branch, Macomb co., by Elder Manoris M. Goff, twelve members, three elders, and one priest.

St. Clair branch, town of Otterville, St. Clair co., by Z. J. Warren, fourteen members, one teacher and one deacon.

Lapeer branch, Lapeer co., by Elder H. N. Lathrop, fifteen members and two elders.

Pine-Run branch, Vienna Town, Genesee co., by Elder A. C. Chapel, seventeen members, two elders, two priests and one teacher.

Pleasant Valley branch, Livingston co., by Elder B. B. Searle, thirty-eight members, four elders, one priest, one teacher and one deacon.

Cedar branch, Livingston co., by J. M. Wait, fourteen members, one elder and one teacher.

Leroy branch, Ingham co., by J. M. Wait, nine members, one elder and one teacher.

Brown Town branch, Wayne co., by L. Bronson, Priest, seventeen members, one priest and teacher.

Livonia and Bedford branches, Wayne co., by Elder L. N. Kendall, twenty-four members, one elder, one teacher and two deacons.

Scattering members in different counties in this part of the State—Oakland co. fifteen; Wayne co. seven; Washtenaw co. twenty; Monroe co. fourteen; Livingston co. thirteen; St. Clair co. six members.

Moved that Elder William Van Every be appointed to preside over those branches represented at this conference.

The president made some remarks upon the subject of the gathering, and the necessity of finishing the Lord's house as soon as possible. Conference adjourned to meet again at half past six o'clock P. M. Benediction by Elder Burton.

Conference met agreeable to adjournment—opened by singing, and prayer by Elder W. Burton. The president then preached upon the subject of prophecy. Adjourned until to-morrow at seven o'clock A. M. Benediction by Elder J. Savage.

Conference met according to adjournment: opened by singing, and prayer by Elder J. Savage. The president then spoke upon tithing, &c. Adjourned for one hour. Met agreeable to adjournment. After the usual

lemnities, a discourse was delivered by the president relative to changing the ordinances, &c. Adjourned to meet again at seven o'clock P. M. Benediction by Elder W. Burton. During the intermission six were added to the church by baptism.

Met agreeable to adjournment: opened by singing, and prayer by Elder Wm. Burton.—Those that were baptized were confirmed by Elders Hickey and Burton. Some remarks were made by Elder D. Hickey, and many others of the elders spoke, and also the brothers and sisters: truly the spirit of the Lord was manifest.

Moved that the conference adjourn until the last Saturday and Sunday in June next, to meet in Oakland Town, Oakland co., Mich., four miles north of Rochester. Benediction by the president.

DAVID EVANS, Pres't.

WILLIAM BURTON, Clerk.

TIMES AND SEASONS.

CITY OF NAUVOO,

APRIL 15, 1845.

CRIME AND CALAMITY.

Since the church of Jesus Christ of Latter-day Saints, has revived for the gathering of Israel, there has not a season ushered in the tokens of the "time of the end" so visibly to the eyes of a wondering world, as this. The crimes of every description, almost go beyond the bounds of belief; the papers are filled with affrays, duels, murders, thefts, and many other outrages upon liberty, law, life and property: "blood toucheth blood."

And as our paper is delayed a little beyond the day of publication, we are enabled to say that calamity has visited many parts of the country, thus far in this month, with a vengeance that seems to whisper: "shall there be evil in a city, and the Lord hath not done it?" Our last mails have brought us the account of a great fire in Pittsburgh, which has destroyed some ten or twelve hundred houses, with nearly as many millions worth of property. Also a fire in Milwaukee which consumed near one hundred thousand dollars worth of property. In fact we might add to the list some fifteen or twenty others, which have characterised April as a month of vexation, as well as a season to bud the glories of summer.

None of the visitations, however, which have fallen suddenly upon this generation, have touched the sympathies with a keener sensibility

than the wreck of the steamer Swallow, in the Hudson river, near Athens, N. Y., on the 8th inst. Out of some two hundred and fifty or three hundred passengers, about fifty or sixty were landed in eternity under circumstances which ought to warn the living to beware how they trust their lives in the hands of men!

It is too evident to be concealed, that God is vexing this nation. As testimony on this head read the following:—

THE CROSS OF OUR SAVIOR.

Philadelphia at the present moment, says the Philadelphia Citizen Soldier, is like a powder barrel with alighted candle stuck in the centre. Every moment the candle burns nearer to the powder, inch by inch, and fragment by fragment is consumed. Every instant an awful explosion is threatened, and as spark after spark falls on the edges of the barrel, considerable anxiety is manifested in the question, "will not the next spark fall into the powder itself?" NATIVISM is the lighted candle, burning in the powder keg of the Quaker city. It has been placed there by hands red with blood; it has been fanned by the breath of traitors and demagogues; and now the sparks begin to fall around the edge of the keg. Beware of the moment when the sparks fall into the powder! Beware the hour when intolerance and bigotry, foul-mouthed and red-handed, shall have done their work of treason! Beware the day when License is let loose again in the streets of Philadelphia; when Riot applies the torch in the Church of God; when Murder shoots the officers of the law, and buries its own dead in the American flag!

As an instance of the peculiar state of feeling which prevails in Philadelphia at the present time, we will relate an incident. On Tuesday, the 18th ult., when the Native procession was passing, an idle lad about our office made a rude cross (†) with a printer's roller on a sheet of printing paper, and hung it out the window.

It had not hung there five minutes; when a scene was enacted which would have done honor to the Turks of Constantinople, the Rioters of Kensington, or the Assassins of Southwark. A mob surrounded our office, hooting like incarnate fiends as they pointed to the cross, and clamoring madly for the destruction of the building in front of which it hung! And this, because an Emblem of the Death and Redemption of the LORD JESUS was hung from the window!

The Cross, which symbols universal love, became the object of the hatred of a mob, who are ripe for any deed of blood, any act of out-

rage! And this in Christian Protestant Philadelphia! This is the city founded by William Penn on the principles of universal toleration! The Cross of Jesus is the signal for mob violence, for arson and for murder.

While the clamor was at its highest pitch, a sudden gust of wind tore the paper on which the cross was pasted, from the bricks of the building, and it fell into the hands of the mob.

They tore it to fragments, with curses and yells. Ere an instant a hundred hands grasped the symbol of Salvation, and shook its fragments in the air with brutal hurrahs and frenzied yells. They then passed round the corner, brandishing the tokens of their triumph in front of certain offices where are published the SUN and the AMERICAN ADVOCATE.

This little incident speaks for itself.

ANCIENT.

We present a page, preceding Genesis, from an old Bible printed in 1582, which is 263 years old. We have no fac simile of the border or type, but follow the arrangement and spelling.—

Of the incomparable treasure of the holy Scriptures,
with a prayer for the true vse of
the same.

Esai. 12. 3. & 49	Here is the spring where waters flowe,
10. reue. 21. 16	to quenche our heate of sinne:
& 22. 17.	Here is the tree where trueth doth grow,
Ierem. 33. 15	to leade our liues therein:
psal. 119. 160.	Here is the iudge that stintes the strife,
reu. 2. 7. & 22. 2	when mens deuices faile:
psal. 119. 142.	Here is the bread that feedes the life,
144. Iob. 6. 35.	that death cannot assaile,
Luk. 2. 10.	The tidings of salu ation deare,
	comes to our eares from hence:
Ephes 6. 16.	The fortress of our faith is here,
	and shield of our defence.
Matth. 7. 6.	Then be not like the hogge that hath
	a pearle at his desire,
2. Peter. 2. 22.	And takes more pleasure of the trough
	and wallowing in the mire.
Matth. 6. 22.	Reade not this booke in any case,
	but with a single eye:
Psal. 119. 27,	Reade not but first desire Gods grace,
73.	to vnderstand thereby.
Iude 20.	Pray etid in faith with this respect,
	to fructifie therein,
Peat. 119. 11.	That knowledge may bring this effect,
	to mortifie thy sinne.
Ioshua. 1. 3.	Then happie thou in all thy life,
Psal. 1. 1. 2.	what so to thee befall'es:
Psal. 94. 12, 13.	Yea, double happie shalt thou be,
	when God by death thee calles.

○ Gracious God and most mercifull Father, which hast vouchsafed vs the rich and precious Iewel of thy holy word, assist vs with thy Spirit, that it may be written in our hearts to our euerlasting comfort, to reforme vs, to renew vs according to thine owne Image, to build vs up, and edifie vs into the perfect building of thy Christ, sanctifying and encreasing in vs all heavenly vertues. Graunt this O heauenly Father, for Iesus Christs sake. Amen.

EARTHQUAKE IN MEXICO.

The following dreadful earthquake occurred in the city of Mexico on the 12th of March last.

At the moment we write, says the *Siglo* of the 13th, the inhabitants of the capitol of the Republic are still under the influence of the horrors excited by the earthquake of yesterday, the disastrous effects of which we are still imperfectly acquainted with.

Yesterday at 52 minutes past 3 o'clock, *v. m.* the oscillations began, slight at first and then stronger. The direction of the motion appeared to be north and south. It lasted about two minutes. The shocks were terrible, nothing like them was ever experienced before, and the condition of the buildings too surely proves the absence of all exaggeration.

We were by chance upon the great square at the time, and we witnessed a spectacle not easily forgotten. In an instant the multitude, but a moment previous tranquil and listless, were upon their knees praying to the Almighty and counting with anxiety the shocks which threatened to convert the most beautiful city in the New World into a vast theatre of ruins. The chains surrounding the portico were violently agitated; the flags of the pavement yawned open; the trees bent frightfully; the buildings and lofty edifices oscillated to and fro; the immense arrow which crowns the summit of the cathedral vibrated with astonishing rapidity; at 56 minutes past three the movement had ceased.

It is impossible yet to ascertain the extent of destruction. Not a house or a door but bears the marks of this terrible calamity. Many of them are cracked and greatly injured, others are tottering, and others entirely fallen. San Lorenzo, La Misericordia, Tompate, Zapote and Victoria streets and the Grand street have particularly suffered. The aqueducts were broken in several places. The bridge of Tezontale is demolished. The Hospital of St. Lazaro is in ruins, and the churches of San Lorenzo and San Ferdinand greatly injured. The magnificent chapel of Saint Teresa no longer exists. At the first shock the capitol, a building of astonishing strength and great beauty fell, and was soon followed by the vault beneath the tabernacle and the tabernacle itself.

Fortunately, all those in a church so much frequented, succeeded in escaping. At eight o'clock last evening, seventeen persons had been taken from the ruins of other buildings and carried to the Hospital.

At three-quarters past six, and a quarter past seven, two more shocks were felt. They were, however, slight, and occasioned nothing but a temporary renewal of terror.]

The authorities did every thing that zeal and humanity could suggest, to carry help to the victims, and restore the aqueducts which furnish water to the city.

BIOGRAPHY.

It may not be amiss to occasionally give brief sketches of the biography of distinguished men in the church of Jesus Christ of Latter-day-Saints. For this reason we will give an outline of the history of Elder Elias Hutchings who departed this life on the 13th of January 1845, aged nearly 61 years. He was the oldest man in the first Seventy, and a President of (we believe) the third quorum.

Elder Hutchings was born in the town of Windsor, county of Chester, and State of New Hampshire, on the 20th of February 1784, where he resided with Thomas Hutchings his father, till December 1816.

He then removed to the town of Avery, Huron county, Ohio, where he married Sally Smith, nothing particular occurred till the 17th of November, 1830, when he and his wife were both baptised by Caleb Baldwin into the church of Jesus Christ of Latter-day-Saints. This was done in the town of Orange and county of Cuyahoga, (Ohio,) he continued to reside in this place as an exemplary member of the church till September 1839, during which time he many times manifested his faith by his works. In 1834, he was one of the ever memorable sons of Zion, who took his life in his hand and went up with the camp to the aid and assistance of the saints who had been driven out of Jackson county, Mo. His offering with the rest of his companions in the gospel, was accepted.

In the fall of 1839, he removed to Naples, Scott county, Illinois. Here he lived in all the enjoyments which could naturally attend a good man, away from the heads of the church, till the next May, when he again removed into the territory of Iowa.

On the 10th of November, 1844, however;—having a great anxiety to share the trials and glories of his brethren, he removed to the city of Nauvoo.

After enjoying this goodly society only about two months, regaling in the bliss, satisfaction, harmony and united thanksgiving, which crowned the dedication of the Seventies' Hall, he gave up the Ghost and was gathered to the fathers, like a shock of corn fully ripe. "Blessed are the dead that die in the Lord from henceforth, for they shall rest from their labors, and their works shall follow them," saith the Lord.

ANOTHER BEAST.

The European journals report a recent move-

ment, of some importance, originated, it would seem, by Dr. D'Aubigne. At a conference of one hundred and sixty clergymen and literary and theological professors, lately held at St. Gall Switzerland, he submitted a proposition for uniting all the Protestant churches in the world in a common confession of faith, thereby manifesting, "in contrast with the apparent unity of the Roman Catholic Church, their true and spiritual unity." The proposition contemplated the appointment of a committee to prepare a confession of faith, embracing all the fundamental truths embodied in all confessions of the Protestant faith, and to correspond with all Protestant churches. The movement met with universal approbation, and a committee was accordingly appointed.—*Gazette*.

☞ We have seen nothing that appears so emphatically according to our notions of the second beast as the above move to unite the Protestant powers of Christendom. If such a combination of the powers of man cannot do wonders, what can?

It is enough to rejoice the soul of a saint to think what an auspicious day he lives in!—Men's hearts are beginning to fail them. And the *fig trees* are leaving amidst all the trees of the forest: Behold summer is nigh; even at the doors.

MORAL TREASON.

The article below, may be taken as a fair specimen of the disunion of all the denominations of the old sectarian churches in the United States, upon the subject of slavery. If there be any that have not split (the North against the South) upon negro slavery in the church, they are ready to do it, and will the first fair opportunity. The best part of the holy farce is, that each becomes the original; in a split; and each accuses the other of Treason, or moral Treason: Now which is which?

Paul the apostle must have had his eye upon just such a time as this when he spoke to Timothy as follows:

"This know also, that in the last days perilous times shall come.

For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

Without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good,

Traitors, heady, high-minded, lovers of pleasures more than lovers of God."

Now read the extract.

From the Louisville Journal.

METHODIST CONVENTION.

1845.

The convention met pursuant to adjourn-

ment, Bishop Andrews in the chair. Religious services by the Rev. G. W. D. Harris, of the Memphis conference.

Dr. Smith, of Virginia, rose in his place, and called up the resolution which he, in conjunction with Dr. Pierce, yesterday offered, instructing the committee on organization to bring in a report in favor of separation. Dr. Smith spoke for over two hours in a very plain, but eloquent style, in support of the resolution which they had offered. The audience was very large, and the attention sustained, during the whole address.

We should, said Dr. Smith, be equally unfaithful to the country as to the church. The decision of this high court of appeals, as he had already shown, declared it to be the law and long settled policy of the Methodist Episcopal Church to extirpate slavery from the States of our National confederation—unchecked by the policy and laws of the more immediately concerned.

Here Dr. Smith showed it to be a treasonable movement upon the part of the church, which, however, was not that form of treason known to the *statute books*, and which implied the taking up of arms against the State, but was nevertheless *moral treason*; a form of treason more disastrous in its practical operation and final results than that attempted by Aaron Burr and the unfortunate Blauertassett, because, in its ultimate results, it involved the taking up of arms under a maddened religious fanaticism more ungovernable than the waves that lash the ocean shore, or the tempest that laves waste the mountain forest. The only safe basis of compromise on which our union could operate conservatively, he felt assured the Northern majority would never consent to. Compromise, therefore, was at an end. He cited the fable of the kite and the cat, which, whilst it exhibited the only ground of compromising the existing difficulties in the church, produced a most thrilling effect.

He commented upon the epithets, "seceders," "disunionists," &c., which had been applied to the South by the editors of the principal church papers. He showed this to be a mere trick of those editors to involve us in the guilt of schism. It was sought to prove us schismatics, to divest us of our legal title to our houses of worship. He examined the property question, and showed that all attempts to deprive us of our houses of worship would prove abortive. He demonstrated that the general conference was but the *creature* of the Methodist Episcopal Church, and not the Church itself; that, therefore, to separate from the

general conference was not a schism or separation from the Church itself.

"**HELP FROM HEATHENS.**—The last report of the London Missionary Society, which expends about \$400,000, annually, acknowledges the receipt, during the year, of \$78,804 from contributors at its various missionary stations."

Upon reading the above in one of our exchanges, we could not help exclaiming:—How unlike the Lord's are the ways of the Gentiles!

After Jesus had chosen his Twelve, and gave them power, he said "go and preach saying: the kingdom of heaven is at hand.

Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

Provide neither gold, nor silver, nor brass in your purses,

Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat."

The United States and Great Britain, if they could, would frame a tariff so as to claim duties on the exits and entrances into heaven.—Surely they cross sea and land to make proselytes, and make them twofold more the children of hell, than they were before.

The Infidels have advertised for a convention at New York on the 4th of May next.—All in order: men ought to prove contrarities and bring out the truth thereby. There is a shaking among the "dry bones," and among the christendom sects, the Infidel ranks first because he uses reason instead of fire and brimstone: He only lacks revelation to come into all truth.

THE POWER OF TRUTH.

Among all the great signs and wonders of the world, from the beginning till now, not one has left so lasting and incontrovertible a witness as truth. The wisdom of ages, the inventions of thousands, and the majesty of authority, combined with the pomp, circumstance, and rhapsody of eozening millions, have passed in their time, like the shining meteor or trackless wind, into the region of forgetfulness, or into space, where there is no clerk to minute their greatness—and all is vacant.

Not so with truth; she possesses a power to persevere and continue—*ad infinitum*. Nor are her votaries less vigilant to keep the faith, the pledge, and never failing assurance, than herself.

An Abel though dead, yet speaketh. The

prophets one after another, would die for the sake of the truth; and the evidences of their constancy, like the sun in his inimitable career, came in with the year, and went out with it, and no man, no mob, no king or potentate has been able to blot it out.

So Mormonism, which, emphatically, is eternal truth, cannot be conquered. Drive her peaceable subjects at the point of the bayonet, from Missouri; murder her innocent men, women and children; murder her prophet and patriarch in cold blood; taint the mind of the populace, and fire the hearts of wicked men, with the stench of false brethren, and the torch of apostates; rob the church of the benefits of legislative enactments; and blow the fury of wild imagination into a blaze of "utter extermination," as tried the Egyptians, the Philistines, the Babylonians, &c, and the Americans, or Missourians, and Illinoisians—and still the true Mormon spirit moves forward, as if God was at the helm. And so he is; and he is the power of truth that cannot be conquered. Who fights against the Lord? He that fights against the Church of Jesus Christ of Latter-day Saints. As to the apostates, they have their reward.

"Who would be a traitor knave?

Who's so base as be a slave?

Who would fill a coward's grave?

Let him turn and flee!"

NOTICE TO THE CHURCHES ABROAD:

This may certify that Elder George J. Adams has been disfellowshipped and cut off from the church of Jesus Christ of Latter-day Saints.—His conduct has been such as to disgrace him in the eyes of justice and virtue, and we cannot and will not sanction a man who is guilty of such things, as we have every reason to believe that he has been from the most indubitable testimony; we have for some time been unwilling to believe the foul statements made concerning him; but the nature of the testimony now adduced, compels us to believe that the statements are but too true, and that under the sacred garb of religion, he has been practising the most disgraceful and diabolical conduct.

We think it just to the saints at large to make this statement. And let this be a warning to other elders, if there are any guilty of like conduct.

Done by order of the council,

JOSEPH BRIGHAM YOUNG, Pres.

WILLARD RICHARDS, Clerk.

Why is the term *eternity* used so often by men? The bible, as translated, useth it but once.

NOTICE.

Some few weeks ago an article appeared in the "Neighbor," wherein it was stated that Elder Samuel Brannan was cut off from the church. From representations made by Elder William Smith, who has since returned home and is personally acquainted with him, the order is reversed, and Elder Brannan restored to his former standing.

NOTICE.

James Jonston was cut off from the church of Jesus Christ of Latter-day Saints, in Warren co., Indiana, on the 18th day of March last. He is not to be restored to the church again, till he makes satisfaction to the authorities at Nauvoo.

JOHN MURDOCK,
Bishop in Nauvoo.

April 15, 1845.

POETRY.

O ADAM:

BY W. W. PHELPS.

Eve.—O Adam, will you come with me?
For God has said that we are free
To all of Eden's joys and powers,
To pluck and eat her fruits and flowers,
So we may cull the garden through
For flowers for me and fruit for you.

Adam.—All save the tree of knowledge there,
You may, my fairest of the fair.

Eve.—O Adam, now 'tis you and I;
For Satan said we should not die;
God never made a woman mute,
And I have eat forbidden fruit—
So now come eat with Eve your bride,
And feast your passions and your pride.

Adam.—Yes, on the tree of knowledge there,
I will, my fairest of the fair.

God.—O Adam, Adam,—where art thou?

For paradise is blooming now;
Through endless realms the angels fly,
To bring forth joys for you and I:
O have you hid yourself from me,
For tasting that forbidden tree.

Adam.—O yes, the tree of knowledge there,
And O! my fairest of the fair.

Eve.—O Adam, Adam,—must we go
Where "thorns and thistles" ever grow—
Where joys celestial never come,
Where sorrow will despoil our home—
Or can we live and be forgiven,
And gain our place once more in heaven?

Adam.—Yes, for the tree of life is there,
So come, my fairest of the fair.

Chorus.—And multiply with joy and mirth,
And beautify our mother earth.

The Times and Seasons,

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JOHN TAYLOR,

EDITOR AND PROPRIETOR.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI. No. 3; CITY OF NAUVOO, ILL., MAY 1, 1845 [WHOLE No 116.]

HISTORY OF JOSEPH SMITH.

[Continued.]

About this date the brethren in Zion received the following communication from Governor Dunklin, in reply to their petition of September 28th.

City of Jefferson, Executive Department, Oct. 19, 1833.

To Edward Partridge, W. W. Phelps, Isaac Morley, John Correll, A. S. Gilbert, John Whitmer, and others:—

Your memorial soliciting my interposition against violence threatened you, and redress for injuries received by a portion of the citizens of Jackson county, has been received, and its contents duly considered. I should think myself unworthy the confidence with which I have been honored by my fellow citizens, did I not promptly employ all the means which the Constitution and laws have placed at my disposal, to avert the calamities with which you are threatened.

Ours is a Government of laws, to them we all owe obedience, and their faithful administration is the best guarantee for the enjoyment of our rights.

No citizen, nor number of citizens, have a right to take the redress of their grievances, whether real or imaginary, into their own hands. Such conduct strikes at the very existence of society, and subverts the foundation on which it is based. Not being willing to persuade myself that any portion of the citizens of the State of Missouri are so lost to a sense of these truths as to require the exercise of force, in order to ensure a respect for them.

After advising with the Attorney General, and exercising my best judgment, I would advise you to make a trial of the efficacy of the laws; the Judge of your circuit is a conservator of the peace. If an affidavit is made before him by any of you, that your lives are threatened and you believe them in danger, it would be his duty to have the offenders apprehended and bind them to keep the peace. Justices of the peace in their respective counties have the same authority, and it is made their duty to exercise it. Take, then, this course: obtain a warrant, let it be placed in the hands of the proper officer, and the experiment will be tested whether the laws can be peaceably executed or not. In the event they cannot be, and that fact is officially notified to me, my duty

will require me to take such steps as will enforce a faithful execution of them.

With regard to the injuries you have sustained by destruction of property, &c., the law is open to redress, I cannot permit myself to doubt that the courts will be open to you, nor that you will find difficulty in procuring legal advocates to sue for damages therein.]

Respectfully,

Your obt^s servant,

DANIEL DUNKLIN.

W. W. PHELPS, Esq., Independence, Mo.?"

Immediately on receipt of the Governor's letter, the members of the church generally, (though they had lain idle since the outrage in July,) began to labor as usual and build and set in order their houses, gardens, &c.

Tuesday the 29th of October, we took our departure from Mount Pleasant, on our return to Kirtland and arrived at Buffalo, New York, on the 31st.

While we were thus pursuing our journey the brethren in Zion were busily engaged in devising means of redress for their grievances, and having consulted with four lawyers from Clay county, then attending court in Independence, they received from them the following letter on the day written; which I will copy entire, that the principle by which the lawyers of this generation are actuated may be recorded, as well as the difficulties the Saints had to encounter, in executing the Governor's letter.

"Independence, Oct. 30, 1833.

Gentlemen:—The first thing necessary to be done, under circumstances like ours, is to ascertain and fix upon the amount of fee to be paid, and to secure the payment thereof by the necessary papers; and then the responsibility of advising rests upon us. We are now laboring under all the disadvantages of an engagement, without any of its advantages; it therefore becomes us to know whether we can agree as to the fee, or not; and that we should be paid, too, according to the situation in which we place ourselves. We have been doing a practice here, among these people, to a considerable extent, and by the engagement, we must expect to lose the greatest part of it, which will be to all of us a considerable loss; besides that the amount involved must be very considerable, and the amount involved must be generally the criterion of the fee. Taking all these matters into consideration, we propose

to you to bring all the suits you may want brought, and attend to them jointly throughout, for the sum of two hundred and fifty dollars each, making for all four of us the sum of one thousand dollars.

This may seem to be a large sum for a fee for lawyers in this country, but the circumstances here involved make it necessary. This matter must be attended to in the first place, and then such advice, for the present, as may seem to be dictated by wisdom, and be necessary, we will give you; and in the proper time we will bring the suits. If this proposal suits, you will please execute notes, and send them to us; and if not agreed to apprise us by letter immediately, for we can be engaged on the opposite side in all probability. We prefer to bring your suits, as we have been threatened by the mob, we wish to show them we disregard their empty bravadoes.

(Signed) WOOD,
REESE.

DONIPHAN, & ATCHISON.

As a *dernier* resort, the brethren accepted the foregoing proposition, and Brothers Phelps and Partridge gave their note, of one thousand dollars, endorsed by Gilbert and Whitney. No sooner had the news spread among the mob, than they began to congregate and prepare for battle.

Friday November 1st 1833, left Buffalo, New York, at eight o'clock A. M., and arrived at my house in Kirtland on Monday the 4th ten A. M., and found my family well according to the promise of the Lord in the revelation of Oct. 12th, for which I felt to thank my heavenly Father.

Thursday night the 31st of October gave the Saints in Zion abundant proof, that no pledge, written or verbal, was longer to be regarded; for on that night, between forty and fifty in number, many of whom were armed with guns, proceeded against a branch of the church west of Big-Blue, and unroofed, and partly demolished, *ten dwelling houses*; and in the midst of the shrieks and screams of women and children, whipped and beat in a savage and brutal manner, several of the men; and with their horrid threats, frightened women and children into the wilderness. Such of the men as could escape, fled for their lives; for very few of them had arms, neither were they embodied; and they were threatened with death if they made any resistance; such therefore as could not escape by flight, received a pelting by rocks, and a beating with guns, sticks, &c.

On Friday the 1st of November, women and children sallied forth from their gloomy retreat, to contemplate with heart rending anguish, the ravages of a ruthless mob, in the mangled bod-

ies of their husbands, and in the destruction of their houses, and some of their furniture.—Houseless and unprotected by the arm of the civil law in Jackson County, the dreary month of November staring them in the face, and loudly proclaiming an inclement season, at hand; the continual threats of the mob, that they would drive out every Mormon from the county; and the inability of many to remove, because of their poverty, caused an anguish of heart indescribable.

On Friday night, the 1st of November, a party of the mob, proceeded to attack a branch of the church at the prairie, about twelve or fourteen miles from the village. Two of their numbers were sent in advance, as spies, viz. Robert Johnson, and one Harris, armed with two guns, and three pistols. They were discovered by some of the Saints, and without the least injury being done to them, said (mob) Johnson, struck Parley P. Pratt with the breech of his gun, over the head; after which they were taken and detained till morning; which, it was believed, prevented a general attack of the mob that night. In the morning, they were liberated without receiving the least injury.

The same night (Friday,) another party in Independence, commenced stoning houses, breaking down doors and windows, destroying furniture, &c. This night, the brick part, attached to the dwelling house of A. S. Gilbert, was partly pulled down, and the windows of his dwelling broken in with brick-bats, and rocks; while a gentleman stranger lay sick with a fever in his house.

The same night, three doors of the store of Messrs. Gilbert and Whitney, were split open; and after midnight, the goods lay scattered in the streets, such as calicoes, handkerchiefs, shawls, cambricks, &c. An express came from the village after midnight to a party of their men, who had embodied about half a mile from the village, for the safety of their lives; stating that the mob were tearing down houses and scattering the goods of the store in the streets. The main body of the mob fled, at the approach of this company. One Richard McCarty was caught in the act of throwing rocks and brick-bats into the doors, while the goods lay strung around him in the streets and was immediately taken before Samuel Weston Esq.; and a complaint was then made to said Weston, and a warrant requested, that said McCarty might be secured; but said Weston refused to do any thing in the case at that time. Said McCarty was then liberated.

The same night, some of their houses in the village, had long poles thrust through the shutters and dash into the rooms of defenceless wo-

men and children, from whence their husbands and fathers had been driven by the dastardly attacks of the mob, which were made by ten, fifteen or twenty men upon a house at a time.

Saturday, the second of November, all the families of the Saints, in the village, moved about half a mile out, with most of their goods; and embodied to the number of thirty, for the preservation of life and personal effects. This night, a party from the village, met a party from the west of the Blue, and made an attack upon a branch of the church, located at the Blue, about six miles from the village; here they tore the roof from one dwelling, and broke open another house, found the owner David Benner, sick in bed, whom they beat most inhumanly, swearing they would blow out his brains, and discharged a pistol, the ball of which cut a deep gash across the top of his head. In this skirmish, a young man of the mob, was shot in the thigh; but, by which party remains yet to be determined.

The next day, Sunday Nov. 3d, four of the church, viz: Joshua Lewis, Hiram Page, and two others, were despatched for Lexington, to see the circuit judge, and obtain a peace warrant. Two called on Esq. Silvers, who refused to issue one, on account, as he has declared, of his fears of the mob. This day many of the citizens, professing friendship, advised the Saints to clear from the county, as speedily as possible; for the Saturday night affray had enraged the whole county, and they were determined to come out on Monday, and massacre indiscriminately; and in short it was proverbial among the mob, that "Monday would be a bloody day."

Monday came, and a large party of the mob gathered at the Blue, took the ferry boat, belonging to the church, threatened lives, &c. But they soon abandoned the ferry, and went to Wilson's store, about one mile west of the Blue. Word had previously gone to a branch of the church, several miles west of the Blue, that the mob were destroying property, on the east side of the Blue, and the sufferers there wanted help, to preserve their lives and property. Nineteen men volunteered, and started for their assistance; but discovering, that fifty or sixty of the mob, had gathered at said Wilson's, they turned back.

At this time two small boys passed on their way to Wilson's, who gave information to the mob, that the Mormons were on the road west of them. Between forty and fifty of the mob immediately started with guns in pursuit; after riding about two or two and a half miles, they discovered them, when the said company of nineteen, immediately dispersed,

and fled in different directions. The mob hunted them, turning their horses into a corn field, belonging to the Saints, searching their corn fields and houses, threatening women and children that they would pull down their houses and kill them if they did not tell where the men had fled.

Thus, they were employed hunting the men, and threatening the women, until a company of thirty of the Saints, from the prairie, armed with seventeen guns, made their appearance.

The former company of nineteen had dispersed, and fled, and but one or two of them had returned to take part in the subsequent battle. On the approach of the latter company of thirty men, some of the mob cried, "fire, God damn ye, fire." Two or three guns were then fired by the mob, which were returned by the other party without loss of time. This company is the same, that is represented by the mob, as having gone forth in the evening of the battle bearing the olive branch of peace. The mob retreated early after the first fire, leaving some of their horses in Whitmer's corn field; and two of their number, Hugh L. Brazeale and Thomas Linvill, dead on the ground. Thus fell H. L. Brazeale, one who had been heard to say, "with ten fellows, I will wade to my knees in blood, but that I will drive the Mormons from Jackson County." The next morning the corpse of said Brazeale was discovered on the battle ground with a gun by his side. Several were wounded on both sides, but none mortally, except one Barber, on the part of the Saints, who expired the next day.— This battle was fought about sun-set, Monday Nov. the 4th; and the same night, runners were despatched in every direction under pretence of calling out the militia; spreading as they went, every rumor calculated to alarm and excite the unwary; such as, that the Mormons had taken Independence, and the Indians had surrounded it, being colleague together, &c.

EXTRACT OF A LETTER FROM THE ISLAND OF 'TOOBOUL, SOCIETY GROUP, DATED,

September 17th, 1844.

My Dear Wife:

I doubt not but you will say, "now my husband has got the desire of his heart," when I tell you the six first persons I have adopted into the kingdom by baptism are sailors, and perhaps you will ask, did you hammer the rust off them any? I will answer, could you see them on their knees, and hear their humble petitions, and the sincerity with which they thank the Lord for so ordering even's, that I have been so casually thrown on

this Island, and have been instrumental in his hands of showing them the way of life and salvation, I doubt not but you would say, "there has been a great change wrought some how."

I told you in my last, dated July 6th, I had baptized one; on the 22nd July I baptized nine more, four Americans, one Scotchman, four Natives; two of them are the man and wife with whom I live. On the 29th July, I proceeded to organize a branch of the church, which we call the Tooboui branch of the church of Jesus Christ of Latter-day-Saints; (take particular notice) consisting of eleven members, all in good standing.

On the 5th of August, I administered the sacrament: for wine I substituted cocoa nut milk, that was a pure beverage, which never had come to the open air, till we broke the nut for that purpose. On the 8th of August, I baptized another. The inhabitants have recently held a meeting to regulate Government affairs, among other things, they resolved to build me a house; they seem determined on my staying here, notwithstanding I say much about the gathering.

Were I to take up my residence any where out of the body of the church, I could not find I believe, a more delightful spot than this;—the climate is beautiful: never so cold as to have frost though in July and August it is as cold as it can be, and not treeze—January and February are the warmest months, though the heat is never so scorching as some days we have at home.

There are only two objections to the Island; in summer the musquitos are innumerable;—in winter the fleas are equally plenty: but we have means to guard against them.

Before I came here King Tommatooh, buried his wife; on the 14th July I married him, to Toopah, his Queen; he has been very friendly with me ever since I came here. Perhaps you will ask, how do you enjoy yourself so far from former friends and home? I answer, sometimes when I get to thinking about home I feel that I could leave all and return as quick as possible: a few evenings since I fell into such a train of thoughts, and told my brethren. I went to bed, fell asleep and dreamed, I had deserted my post and got to Nauvoo; the people all knew I had left without counsel, and they treated me with coolness and neglect;—this mortified my feelings so much that I never thought of my family; I saw Br. Young, he was busily employed in sending a company of elders to Europe; I felt an anxiety to go with them; but I had deserted one station, and they never intended to send me to another. I then

thought I would go back to the one I had left, but I had no means to get back, or to help myself with; I thought my shame was greater than I could bear, and with these reflections I awoke.

It was sometime before I could make out where I was; at length I found myself in bed on Tooboui, and felt quite happy, I have been perfectly contented since. I have lived at Mattaooa since I came here, till the 23d of August. I then removed to this place called Mahoo; this is the place where we first landed.

The second Sabbath after I came, the church came over to visit me, and I baptized seven more, all natives and heads of families. I administered the sacrament and me felt that we were greatly blest.

Last Saturday a vessel came on the other side of the Island, and Br. Hill sent me word she was from Tahiti. I started to see her, in hopes to get letters from my two brethren there; but when I found they had none, I was sorely disappointed, and vexed; I have never received but two letters from them since they left me here; there has been no less than eight vessels here going to Tahiti, and I have sent letters by them all, and Br. Hill near a half dozen; and we get no answers; why it is we do not know, if they are not in the fault, we wish them to clear themselves.

It is now a year, since I have heard a syllable from home, and three months since I have heard from the brethren at Tahiti. The last mentioned vessel brought word that there were missionaries coming here from Tahiti and would "play hell" with me for breaking into their sheepfold. I returned to my place, told Br. Hill if any thing of importance transpired, to send me word.

There came a runner before my morning discourse was ended, informing me that the missionaries had arrived. In the evening came a letter that they had been on shore and given the poor Mormons a tremendous thrashing;—christened some infants, told all the lies they knew about Br. Joseph and the church, and had gone on board again; that they were to be on shore the next day, and I must meet them.

The next morning I went over, and found them in the house I had kept school in learning the natives to sing. Br. Bowen was acquainted with them. I went in with my church, and was introduced to them, I reached out my hand they said, no; we do not give you the hand till we are better acquainted. I sat down where I could look them full in the face, which I did, as if they had been the first specta-

mens of the human family I had ever seen. I had heard so much of their iniquity, I wanted to see how they looked: to me they looked guilty indeed! The fourth, by the name of More, is a hot headed fellow against the Mormons; he got so enraged the day before, he fairly danced about it. Howe at length turned to me and very sanctimoniously remarked, I understand you have come among these Islands in the capacity of a preacher. I answered in the affirmative; and what do you preach? The sacred truths of the Bible, I replied. Said he I suppose you are aware that so many years ago the London Missionary Society established a mission here at a very vast expense; the whole stress was on the *east expense*; the cost of translating the bible, &c. Well said I, and now are you opposed to having the bible preached after you have accomplished the translation? He said no; he had no objections to my preaching the bible; but he understood I had another book I preached from. I told him it was a mistake, and went on to tell him what it was; a long dialogue ensued in which they all questioned me on the fundamental principles of the gospel, and they had to drop several points they introduced for fear of trapping themselves; at length they told me they found no fault with me as far as the bible was concerned, but the Book of Mormon they had read, and said it was a bad book. I told them to show me some specimens of bad doctrine in it; they turned to the place where it says, "Adam fell that man might be," they flounced greatly at that; I soon succeeded in proving it was not contrary to bible doctrine. Well, they said they could find a worse place than that; so they turned to where it says, "Adam had to know misery before he knew happiness." This they spouted upon me in a great rage.—I referred them to the temptations of the Savior, his sufferings that he might be perfected; what, said they, do you suppose all the angels in heaven, knew sin before they knew happiness? as for all of them I could not say, but if the bible is true we know some of them did; for John tells of one he saw who would not let him worship him because he was of his fellow servants the prophets. They did not know what to make of me; but I suppose they thought I was a *dry bone* to pick a dinner off any how.

I then began to question them about their belief in the bible, and the coming of the Son of God the second time: contrasted this with the dispensation of Noah, told them the world was now being warned, and the consequences that would ensue, if men did not give heed.—I then raised my right hand towards heaven and called on, all the heavenly hosts to wit-

ness the testimony I bore; that I knew Br. Joseph Smith to be a good man and a prophet of the Lord: and I roared on them like a lion —I believe my eyes flashed, for I felt as if I could swallow them all at one mouthful. The spirit of the Lord rested upon me; it threw them into confusion, they knew not what to say. They finally told me as long as I preached the truth they would pray that I might be upheld, but if I preached error they should pray it might fall to the ground. Then I said, our prayers will be united.

I let them have a Book of Mormon, a Voice of Warning, and O. Pratt's pamphlet on finding the plates. I told them I was happy to see them manifest a better spirit; and reminded them how they had abused me and my cause the day before. This they attempted to deny but I was able to prove it. They said Brother Joseph was in jail for adultery. Br. Hill knew too many of their tricks to be fooled; he replied, if imprisonment was the penalty for adultery here, there are not many of you who would be at liberty to-day to my certain knowledge. They did not deny it, but one said there were many things they had cause to regret.

We separated—they shook me by the hand with the cordiality of old friends. The natives felt hurt for me when they saw them at first refuse to shake hands with me. King Tommatoah told me not to lay it to heart, for they were going home to England, and would not return; and now is our time to supply them with missionaries.

The natives took my part, and defended the cause with great boldness when I was no present. Br. Hill I have adopted in Br. Hanks' stead: he is one of the honorable men of the earth—intelligent and kind. I have great reason to esteem him:—my American brethren are all extremely kind and willing to divide to the last with me.

The native family with whom I live are much attached to me; where I go, they go, and where I stay, they stay; they consider all they have is mine.

The woman was once married to a Boston ship carpenter; he died, and this native man is her second husband; they are good people:—while she lived with her first husband, she learned to make and mend shirts, wash, starch and iron. She is naturally ingenious. They all talk much of coming to America, and often ask where is the ship to go in? It is a spiritual feast to me to meet them in prayer meetings, and hear them pray for Br. Joseph and the church, and with all simplicity thank the Lord for sending me among them.

When the brethren get their vessel done,

which will be a year from this time, if we should not hear from you, we think of going to Columbia river, and so cross the Rocky Mountains to Nauvoo. If you wish to know when I am coming home, you must ask Br. Young.—

I see nothing in the way of sending a host of elders—the islands all want teachers.

Our long imprisonment on the Timmoleon, (for I can never call it any thing else,) served to form attachments among the passengers, which will be long remembered. Dr. Winslow and his wife treated me with great respect; made me several presents—likewise the captain made me some presents—and told the young king if he did not use me well, he would come back there and take me away.— Dr. Winslow told me if I wished to leave the island, and had not means, I might draw on him at Tahiti, for any amount I wanted, and he would meet the demand: and if I could never conveniently refund it, he would give it to me. Mrs. Winslow is a superior woman— We parted with much friendship, and from Tahiti they sent me a long letter; that the wars there had thwarted their plans, that their goods were reshipped for the Sandwich Islands, and urged me to visit them there before I returned to America.

Mr. Lincoln, I understand, is baptized at Tahiti; he was one of our passengers, and a fine man too.

And now, my dear family, I must bid you adieu: could I get a letter from you, it would do me more good than all the letters I ever had in my life. Often at the dusk of evening when all is still and silent, but the distant roar of the breakers upon the coral reef, do I take a long and lonely walk upon the beautiful sand beach that skirts the island; and as I gaze upon the broad ocean that separates us, my mind is wafted to Nauvoo, to my home and fireside; and as I gaze upon the happy circle, I ask—has grim death made any inroads there? I am led to say there are none gone; for I committed you to the care of my heavenly Father when I left you, and when I have done so, I have never been disappointed.

Give my love to all the Saints, and enlist their prayers, that when I have faithfully discharged the trust committed to me, I may return with the laurels of an approving conscience. That we may be preserved till we all meet again to praise the name of the Lord together, is the prayer of your affectionate husband and father,

ADDISON PRATT,

To MRS. LOUISA PRATT, NAUVOO.

CONFERENCE MINUTES.

Princes Grove, Peoria county, Illinois, April 26, 1845.

A conference of the church of Jesus Christ of Latter-day-Saints was held at the house of P. Brunson, pursuant to previous appointment. Elder John Sigler was called to the chair and John T. Guthrie was appointed clerk. Conference was opened by singing;—prayer by Elder Hitchcock. Elder Sigler then arose and returned his sincere thanks to the conference for the confidence reposed in him, and was aware of the responsibility attending his situation as presiding officer of the conference, and also of every member composing the same, Elder Sigler preached upon the subject of the kingdom of God and was followed by Elder P. Brunson who made some very appropriate remarks upon the subject of the gospel. On motion conference adjourned until to-morrow morning 11 o'clock.

Conference convened agreeable to adjournment, and was called to order by singing and prayer. After which Elder Sigler arose and preached upon the subject of the kingdom again, in continuation of his subject the day before and was followed by Augustus Richards, who very highly approbated the course which Elder Sigler had taken in explaining to the auditory the consequences which must follow unbelief. A representation of the several branches composing said conference was then called for.

The Toulon branch Stark county, returned eighteen members all in good standing, three elders, two priests, and one teacher. John Sigler their presiding elder.

Princes Grove branch, Peoria county, returned twelve members. Three elders all in good standing represented by P. Brunson their presiding elder.

On motion resolved that the editor of the Times and Seasons be requested to publish the minutes of this conference.

On motion conference adjourned.

JOHN SIGLER, Pres.

JOHN T. GUTHRIE, Clerk.

THE JEWS.

Among the many societies, who have recently met in various parts of our country, to celebrate anniversaries, and carry out means for future operations, was the "American Society" which seek to he'p the Jews. From a New York paper, we select the following:—

AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS.

The Anniversary was held last evening in

the Broome-street Church. The meeting was opened by prayer, after which the President, Rev. Mr. Milledoller, proceeded to give an interesting account of the history of the Jewish nation, their claims upon the Christian world, and their prospects in the future. From the time of the destruction of the temple in the year 70, they have been without a country, without a ruler, and constantly visited by retributive justice—the fulfilled promises of God. It was stated that the Jews have however suffered more from the merciless treatment of man, than they have deserved from any acts they have committed. The prophecies of Scripture were alluded to in stating that the Jews cannot consistently account for rejecting those portions which relate to the coming of the Messiah, and which have been so plainly fulfilled.

It is difficult from the scattered state of the Jews to ascertain their actual number, but it is believed to exceed 3,000,000, most of whom still retain and observe the customs and many of the laws of their forefathers. The present condition of the nation is believed to be improving, although their long political subservency has not greatly changed. In England and on the Continent of Europe many of the disabilities are being gradually removed, and in this country they have never existed. In all their persecutions the Jews have ever been comforted with the hope of a restoration to their ancient and promised heritage. Various stated periods have been fixed for this important event. Dr. Priestly of England, fixes it for the year 1850, and 1866 has been calculated on by many as the "appointed time."—These calculations are of course founded on certain explanations of the prophecies. The claims of the Jew to sympathy and aid, were strongly adverted to. They are the descendants of the "Father of the Faithful." From them have sprung many of the most illustrious men of the world. They have preserved the Old Testament in its purity, and have always revered its precepts—to them we are indebted for its faithful preservation, which has been ever kept as the most sacred treasure. The Jews were alluded to as living witnesses of the truth of Scripture, and as a constant miracle of the providence of God. The signs of the times show a greatly increased interest in the cause of the Jews. The Christians have in many ways exhibited a desire for their conversion, and the Jew himself has shown a ready appreciation of the efforts in his behalf. The actual success of the Society in making converts does not appear to be very great. The receipts of the Society for the past year were \$3716, of

which \$477 were received by legacies. The receipts show an increase of nearly double from those of the previous year. The Society publication, the Jewish Chronicle, has increased in circulation from 800 to 1300. The number of Auxiliary Societies formed during the year has been very encouraging, and much benefit is expected from their efforts.

Several distinguished scholars were present, and addresses were made by Rev. Dr. De Witt, Rev. Mr. Johns of Baltimore, and Rev. Dr. Herschell of England, who has just arrived in this country to prosecute his labors. The plan proposed by the Society to accomplish this object, is in the words of inspiration, "to preach Christ crucified;" and it is believed that the shewing the simple history of the claims and evidences of its truth, and the zealous efforts of the various Christian churches, will accomplish the object of the Society—the conviction, and consequent melioration of the present Jewish nation."

THE CHURCH OF ENGLAND.

As all men are not equally learned, we take a small extract from the "Book of Denominations," to show how the now prevailing church of England, first came into existence. We live in a day of investigation and trouble, and, to be right, needs investigation, care, and even revelation. The extract reads thus.

"Perhaps there is no church upon earth whose doctrines and constitution are so little understood by the majority of its members as the united church of England and Ireland.—The leading facts in its history are indeed generally known, but what it really believes and teaches, how far it is ecclesiastical and how far secular, and how the one interferes with the other, and how strangely they are frequently amalgamated, to the deterioration of religion and the best interests of the community, very few indeed are competent to determine. The antiquity claimed for the church by a few of its more zealous advocates, on account of some fancied and mysterious connexion which they pretend to discover subsisting between it and a church more ancient than that of Rome, and purely apostolic in its character, is perfectly ludicrous. Every vestige of such a church vanished before the missionaries of the pope at a very early period of our ecclesiastical history, and at the Reformation there was no church in Christendom that was more entirely popish, tyrannical, and corrupt, than the church of England.

It is said there is no royal road to geometry—but Henry VII. soon convinced the pope and the nation, that he had discovered a truly roy-

al method of effecting the reformation of religion. It was not by a slow process of instruction, not even by writing a treatise in its favor, as he had once done in opposition to its mightiest champion; his own sovereign dictum achieved in an hour what Wickliffe, and Ridley, and Cranmer might have attempted in vain for a century. Not that there was any thing resembling a true and scriptural reformation, effecting by the violent and arbitrary changes which Henry introduced into the Anglican church. Those changes were favorable to the diffusion of evangelical light, and the reformers availed themselves of the opportunity thus afforded them, to imbue the mind of the nation with protestant principles; but Henry was as much a papist as a protestant, persecuted both with equal severity, and had nothing at heart in the zeal which he affected for religion, but humbling the pontiff, and gratifying his own avarice and ambition by seizing the ecclesiastical revenues, and constituting himself instead of his Holiness the Supreme Head of the Church. The clergy was alarmed, and whispered the curses they did not dare to fulminate. Henry laughed at their terrors;—despised their combinations, and with an atrocious gaiety, perfectly harmonizing with the general brutality of his character coolly said, "I will betake me to their temporalities." He was as good as his word; and it would have been well had he confined himself to the spoilation of monastic and other ecclesiastical revenues. What she lost in wealth, the church might have gained in virtue; and if her mitres and her thrones had been trampled in the dust, her bishops would probably have been wiser and better men, and the successors of the fishermen of Galilee, in emulating the poverty, might have attained to the spirituality of apostolic times. But Henry was resolved to continue the hierarchy in all the wealth and splendour which was compatible with its subserviency to his own authority; but to prove to the whole world that, as "Defender of the Faith," he could construct a creed as well as depose the pope, he proceeded to fabricate with all his royal diligence and skill, a summary of Christian doctrine, the most essential article of which, however, seems to have been his own supremacy; for whoever denied this, whether protestant or papist, was sure to suffer in its most appalling form. History may record Henry as the first layman, who took to himself in the ecclesiastical sense of the expression, the title of "Supreme Head of the Church," and which he was not long in realizing; for he forthwith enjoined all preachers to instruct the people to believe the *whole Bi-*

ble, the *three creeds*, the Apostle's the Nicene and Athanasian, and to interpret all things according to them!"

We shall endeavor to continue these extracts, as far the way of truth may need to show the "old paths," and when and where "the ordinances were changed."

TIMES AND SEASONS.

CITY OF NAUVOO,

MAY 1, 1845.

✂ This number of the Times and Seasons has been unavoidably delayed beyond the time of publication, and perhaps one or two numbers more may have to be, but we crave the indulgence of friends and patrons. We are not perfect, and unforeseen difficulties frequently hinder us from performing our intended duties. But grace, patience, and honest intentions, mingled with a little charity, make out what the world calls "popularity"—and so in the end "every man receives his penny."

THE SIGNS FOR MAY.

The world shows evident signs of war.—Fires, murders, storms, earthquakes, and many other distressing calamities, have become but common or every day occurrences. Millions of dollars worth of property have been consumed in the last few weeks, and what renders these distressing events more terrific to the watchful mind is, that, in most cases, the fires have commenced accidentally.

We feel truly thankful to our heavenly Father for the "appearances" of his kingdom and coming, and for the "tokens" of the dawning of that happy day, when his will, will be done on earth as it is in heaven.

We are not prepared in this number, to give a brief summary of the "mighty acts of God" among the nations of the earth, as they are enacting before the eyes of man, but, hereafter we shall do so, in order that the Times and Seasons may contain a faithful history of the last days. The poet said,

"Coming events cast their shadows before," and a discerning man has only to look, to tell!—and so "he that runs may read."

WHO ARE THE CHRISTIAN ISRAELITES?

Joseph H. Moss, one of the Sect thus answers the question in the Boston Transcript:

They are not the unbelieving, or unconverted Israelites, or Jews; neither are they all de-

ascendants of Judah and Benjamin, which *two tribes* constitute the visible, or *known* Jews.—

But they are descendants of the twelve tribes of Israel which have been lost in the race of the Gentiles for more than 1800 years, and thus have become amalgamated with them.

The Christian Israelites differ from the Jews, by a full and hearty reception of the New Testament, and a firm belief in the divinity of the *Mission and Person of the Lord Jesus Christ*.—They differ from the Gentiles or Christian, by their observance of the ancient laws, with the exception of those parts which stood typical of the offering of the body of Jesus (which were bloody sacrifices.) These all having been fulfilled in the antitype, they have nothing to do with them. But, the law of circumcision, as given to Abraham 400 years before that given on Sinai, they do most sacredly hold and observe, as well as almost other parts of the law, such as wearing the beard, and refrain from meats, &c.—not that they believe the observance of these necessary to the “common salvation,” or the salvation of the soul; but as a distinguishing proof between the seed of Israel, and the descendants of the Gentile nations.—And also as a mark or proof of their obedience, that they may be found worthy to come into a full realization of the great promises made to their ancestors, the time for which they believe to be very near.

The church of Christian Israelites has been organized about 25 years. The greatest portion of its members are in different parts of Europe, though there are branches of it in Asia and America. New additions are constantly being made to the church, though as yet it can only be said to be in its infancy.

They have a beautiful sanctuary at Aston, in England, the interior of which is built of polished mahogany. Their singing at the sanctuary is accompanied with a fine band of instrumental music, including a fine organ.—They have a Public Service at the above place every Sunday afternoon, as well as at all other places where there is a branch of the church established.

Who can read the above without bringing to mind that scripture which says—“they that lead my people cause them to err,” “Christian Israelites!” we may as well have religious heathens; and what is the use of multiplying divisions, and creating distinctions? There is but one God and Father of our Lord Jesus Christ, there is but one Savior, leaving for practice one gospel, one faith, one baptism, and one church, and so if ye are not “one” ye are not his.

As to “Israel” we think the prophet Isaiah

told the truth, when he said,—“for Jacob my servant’s sake, and *Israel mine elect*”—I will make thee the head and not the tail. And Ezekiel and John told the truth too, for “*Israel*” as its true meaning is, *will prevail*.

For once let us say, that Cain, who went to Nod and taught the doctrine of a “plurality of wives;” and the giants who practiced the same iniquity; and Nimrod, who practiced the common stock system, and the Jews, who commenced crossing sea and land to make proselytes without revelation; and the christian sects, who have went all lengths in building up churches and multiplying systems, without authority from God,—are all co-workers on the same plan:—when the reward for every man’s work is given—this will be the everlasting answer to all sects, sorts, and conditions, from Cain down to Christian Israelites, I NEVER KNEW YOU! 894

PROPHECY.—The very name of such a thing is a surrender of all pretence to evidence; it is the language of insanity! The fetor of the charnel-house is not more charged with its admonition to our bodily health, to withdraw from the proximities of death, than the crackly sound of the thing is, with warning to our reason, that we are out of the regions of sobriety, wherever it is so much as seriously spoken of: no rational man ever pretended to it.—[Taylor.

The Boston Investigator treated his readers to the above, probably to lessen the idea of revealed religion. But what a lean, lonely touch at the God of revelation! The bare voice of the Jews against themselves,—when Jesus was crucified, was enough; “*HIS BLOOD BE ON US!*” The destruction of Jerusalem, which followed, their dispersion, and mourning among the nations ever since, carries a proof with it, that he that runs may read.—Next the ruins recently discovered, open the mouths of witnesses that cannot lie. Pompeii, Nineveh and Egypt, hold remains that speak like thunder—the *prophts are true*.

Why, my dear sir, the beasts and birds can foretell, and they *know* future events. The hog before a storm will squeal and prepare himself a nest. The wild geese and birds of passage always leave the north and go to the south before winter: the squirrels provide food for the days to come, when their labor must cease; and the “little people,” the bees, prophetically lay up treasure for a future day:—And the worm, knoweth more of God than the infidel; he, like a man, takes all he can get, comes out with his caterpillar coat, and then assumes his chrysalis,—which finally bursts into that beautiful state of his resurrection,

called a *tut-tut*. O foolish man, that is afraid to venture as much faith and foretelling as a worm!

Without prophecy the world is a wilderness and mankind like wild beasts. Without revelation the world is a "charnel house," and men and women only subject to the "crackly sound" of death. O vain man! the snake, that crawls into his den in September, possesses more wisdom for the future than thou! Learn from animals what thou lackest from God. Thou canst not be too wise, nor too good. A wise roan keeps his heart, but the fool hath said in his heart there is no God. The infidels might be the "salt of the earth," while the sects of the day, are preparing to devour one another, if they would: suppose they read the 1 Kings, xix: 11, 12 and 13 and then reflect that eating is better than talking, to strengthen the body, temporally and spiritually.

"THE PLAGUE IN INDIA.—A letter to a gentleman in Baltimore, dated Hoogly, Dec. 22, 1844, states that the plague was making fearful ravages at Caubool, where it had never appeared before, and fears were entertained of its spreading through Bengal."

It will be recollected that the great plague of fifteen or twenty years ago, which destroyed so many millions of human beings, commenced at Jessore, in the same quarter of the globe.

American Board of Commissioners for Foreign Missions.—The Anniversary was held yesterday morning at the Tabernacle. The audience was not so numerous as at the other meetings during the week. Rev. Dr. Beecher opened the meeting with a prayer. The annual report states the operations of the board during the past year to have been generally successful, particularly at the stations in Western Africa. The mission to the Nestorians has been discontinued on account of the unsettled condition of that people. The situation at Jerusalem has also been discontinued and the mission is now concentrated at Beyrout, in the region of Lebanon. The work of spiritual reform has been steadily advancing among the Armenians in Turkey and encouraging accounts have lately come from the missionaries at Gabroon, in Africa. It was stated that accounts received during the year from the mission among the Mahratta people of Southern India, are of the most favorable character, and Hindooism is fast losing its ascendancy over them. The Board are desirous to extend their influence in that section and propose sending twenty additional laborers into Ceylon and Southern India generally. The

success in China has exceeded the most sanguine expectations, and ready access has been had to the inhabitants of that vast empire and with the best results.—N. Y. Sun.

Several important questions present themselves upon reading the foregoing summary of missionary labors. 1. Have the common propensities of the heathen to do evil been lessened by the labors of the clergy, in as great a proportion as drunkenness and debauchery have increased by civilized intercourse under the board of foreign mission? 2. Do the heathen, as they are called exhibit any more prominent signs of barbarity among themselves than the Americans do in a land of liberty and gospel light? 3. As the evangelizing the nations costs money now-a-days what is the use of that prophecy and scripture, that forbids it?

But we may as well stop asking questions, for should we go on, we might inquire where they get the authority to go as God has said he that scattered Israel, will gather him. The idea we have in making these remarks upon the missionary labors, is this: and our humble opinions, as Christ said by the hypocrite, *the beam is in their own eye*. Look at the mobs and riots throughout the length and breadth of our land. Pennsylvania riots, Missouri mobbers, Illinois assassins, and ten thousand other crimes, call louder for the voice of humanity to say, *peace be still*, in the United States, than the ignorance of simple nature, abroad can ever plead for spiritual guides.

Should God speak from the heaven of heavens, now, to ameliorate the condition of men, throughout the world, the first sentence to the sectarian portion would be:—*puck out the beam out of thine own eye*, and then thou canst see clearly to *pull the mote out of thy brother's eye*.

Religion, rightly understood, is the charter of the soul;—and if that contains the only rules by which we can be saved, we shall have to follow the rules, or else lose the reward. Then if God commands his servants, clothed with the priesthood, to go and preach without "*purse or scrip*," and the sectarian missionaries, go well supplied with cash and coats, where will their reward come from, and of what use is the revelations? The old prophet said:—"*Behold to obey is better than sacrifice, and to hearken than the fat of rams!*" The present missionary array of men and means to better the heathen would be better applied to better matras at home. There is a lion in the path.

SLAVERY AMONG THE PRESBYTERIANS.

As the Methodists and Baptists are about to

divide the North against the South on the subject of slavery, we have thought it advisable to give the following proceedings of the General Assembly of the Presbyterians in the United States upon the subject, viz:—

The unfinished business of the morning was taken up, viz: a motion to appoint a committee to draw up a minute expressive of the views of the house in deciding against the validity of baptism of Catholic Priests.

The motion prevailed.

The marriage question was postponed, and made the third order of the day for to-morrow afternoon.

The committee to whom was referred the memorials on the subject of slavery, beg leave to submit the following report:

The memorials may be divided into three classes, viz:

1. Those which represent the system of slavery as it exists in these United States as a great evil, and pray this General Assembly to adopt measures for the amelioration of the condition of the slaves.

2. Those which ask the Assembly to receive memorials on the subject of slavery, to allow a full discussion of it, and to enjoin upon members of our church, residing in States, whose laws forbid the slaves being taught to read, to seek by all lawful means the repeal of those laws.

3. Those which represent slavery as a moral evil, a heinous sin in the sight of God, calculated to bring upon the church the curse of God, and calling for the exercise of discipline in the case of those who persist in maintaining or justifying the relation of master to slaves.

The question which is now unhappily agitating and dividing other branches of the church, and which is pressed upon the attention of the Assembly by the three classes of memorialists just named, is, whether the holding of slaves, is under all circumstances a heinous sin, entailing for the discipline of the church.

The church of Christ is a spiritual body, whose jurisdiction extends only to the religious faith, and moral conduct of her members. She cannot legislate where Christ has not legislated, nor make terms of membership which he has not made. The question, therefore, which this Assembly is called upon to decide, is this: Do the Scriptures teach that the holding of slaves, without regard to circumstances, is a sin, the renunciation of which should be made a condition of membership in the church of Christ.

It is impossible to answer this question in the affirmative, without contradicting some of the plainest declarations of the word of God.—

That slavery existed in the days of Christ and his apostles is an admitted fact. That they did not denounce the relation itself as sinful, as inconsistent with Christianity; that slaveholders were admitted to membership in the churches organized by the apostles; that while they were required to treat their slaves with kindness, and as rational, accountable, immortal beings, and if Christians, as brethren in the Lord, they were not commanded to emancipate them; that slaves were required to be "obedient to their masters according to the flesh, with fear and trembling, with singleness of heart as unto Christ," are facts which meet the eye of every reader of the New Testament. This Assembly cannot, therefore, denounce the holding of slaves as necessarily a heinous and scandalous sin, calculated to bring upon the church the curse of God, without charging the apostles of Christ with conniving at such sin, introducing into the church such sinners, and thus bringing upon them the curse of the Almighty.

In so saying, however, the Assembly are not to be understood as denying that there is evil connected with slavery. Much less do they approve those defective and oppressive laws, by which, in some States, it is regulated.—Nor would they, by any means, countenance the traffic of slaves for the sake of gain: the separation of husbands and wives, parents and children, for the sake of "filthy lucre," or for the convenience of the master, or cruel treatment of slaves in any respect. Every Christian and philanthropist certainly should seek, by all peaceable and lawful means, the repeal of unjust and oppressive laws, and the amendment of such as are defective, so as to protect the slaves from cruel treatment by wicked men, and secure to them the right to receive religious instruction.

Nor is this Assembly to be understood as countenancing the idea that masters may regard their servants as *mere property*, not as human beings, rational, accountable, immortal. The scriptures prescribe not only the duties of servants, but of masters also, warning the latter to discharge those duties, "knowing that their master is in heaven, neither is there respect of persons with him."

The Assembly intend simply to say, that since Christ and his inspired apostles did not make the holding of slaves a bar to communion, we, as a court of Christ, have no authority to do so; since they did not attempt to remove it from the church by legislation, we have no authority to legislate on the subject. We feel constrained further to say that however desira-

ble it may be to ameliorate the condition of the slaves in the southern and south-western States, or to remove slavery from our country, these objects we are fully persuaded can never be secured by ecclesiastical legislation. Much less can they be attained by those indiscriminate denunciations against slaveholders, without regard to their character or circumstances which have, to so great an extent, characterized the movements of modern abolitionists, which, so far from removing the evils complained of, tend only to perpetuate and aggravate them.

The Apostles of Christ sought to ameliorate the condition of slaves, not by denouncing and excommunicating their masters, but by teaching both masters and slaves, the glorious doctrines of the Gospel, and enjoining upon such the discharge of their relative duties. Thus only can the church of Christ, as such, now improve the condition of the slaves in our country.

As to the extent of the evils involved in slavery and the best methods of removing them, various opinions prevail, and neither the scriptures nor our constitution authorize this body to present any particular course to be pursued by the churches under our care. The Assembly cannot but rejoice, however, to learn that the ministers and churches in the slaveholding States are awakening to a deeper sense of their obligation, to extend to the slave population generally, the means of grace and many slaveholders not professedly religious favor this object. We earnestly exhort them to abound more and more in this good work. We would exhort every believing master to remember that his master is also in heaven, and in view of all the circumstances in which he is placed, to act in the spirit of the golden rule. "What soever ye would that men should do to you, do ye even the same to them."

In view of the above stated principles and facts,

Resolved, That the General Assembly of the Presbyterian church in the United States was originally organized, and has since continued the bond of union in the church, upon the conceded principle that the existence of domestic slavery under the circumstances in which it is found in the southern portion of the country is no bar to Christian communion.

Resolved, That the petitions that ask the Assembly to make the holding of slaves in itself a matter of discipline, do virtually require this judicatory to dissolve itself and abandon the organization under which, by the Divine blessing, it has so long prospered. The tendency is evidently to separate the northern from

the southern portion of the church; a result which every good citizen must deplore as leading to the dissolution of the union of our beloved country, and which every enlightened Christian will oppose as bringing about a ruinous and unnecessary schism between brethren who maintain a common faith.

The resolutions were passed by an almost unanimous vote. The report and resolutions were then adopted—yeas 164, nays 12. The Assembly then adjourned.

COMMUNICATIONS.

PARACLETES.

MR. EDITOR—If you think the following sketch of the "Paracletes" worthy of a place, in the Times and Seasons, use it.

Once upon a time, the most honorable men of the creations or universes, met together to promote the best interest of the great whole.—The "head" said to his oldest son, you are the rightful heir to all, but you know I have many kingdoms and many mansions, and of course it will need many kings and many priests, to govern them, come you with me in solemn council, and let us send some of the "best" men we have had born in the regions of light, to rule in those kingdoms and set them in order by exhibiting good that evil may be manifest.

It was said and done, for every thing there, was adopted from the "head" by common consent. As free agency gave the sons of the "head" a fair chance to choose for themselves, the most noble of the hosts, came forward and selected a world or kingdom, and a time or a season, when he would take his chance, at winning the hearts of the multitude, a kingdom, crown, and never ending glory.

The innumerable multiplicity of kingdoms, or spheres for action, with beings and animals in proportion, and time, times, eternity and eternities, for a full development of the qualities and powers of each, would so far exceed the common comprehension of mortals, that I can only say eye hath not seen, ear hath not heard, nor hath a natural heart yet been able to calculate either. I then shall content myself for this time to sketch but one. Idumia is the one as interesting as any, and being situated at an immense distance from the centre or "head's" residence, and many eternities from the birth of the "Son of the morning;" or even the great holy day when the "morning stars sang together," because so many worlds had been wrought out and left "empty and desolate," as places for "all the sons" of God to multiply and replenish the earth, I select that.

Time being divided into seven parts, the fel-

lowing men agreed to leave the mansions of bliss, and spiritually help *organize* every thing necessary to fill a kingdom for the space of many of the Lord's days, viz: Milauleph, Milbeth, Milgimal, Mildauleth, Milbah, Milvah and Milzah. Now after they had organized the kingdom of Idumia spiritually, then one at a time, was to come temporally and open the door of communication with the spiritual kingdom; that all that would, might return to their former estate; for, for this reason, all the regions created and to be created, were filled with a variety of beings: agents to themselves but accountable to the "head" for promises, made, when they agreed "to go" and he born of the flesh as they had been of the spirit; that they might know the evil, and choose the good: and then be born *again* of the spirit and the water," and enter into the mansions prepared for them before the foundations of the worlds.

Milauleph being the eldest and first chosen for Idumia, came on when "there was not a man to till the ground," that is, there was not a "man of flesh" to labor temporally; and his elder brethren who had wrought out their salvation, upon worlds or realms, or kingdoms, ages, yea even eternities before, formed him a temporal body like unto their spiritual bodies, and put the life of his spiritual body into it, and gave him the power of endless lives.

Now the acts of his spiritual body, while he was a child with his father and mother in heaven; and his acts while he was in the spiritual councils of the Gods for millions of years;—and his acts upon Idumia, while he named, arranged and prepared every thing upon it to fulfil the end and aim of their creation, behold they are written in 'the books' of the 'head,'—which are to be opened when the judgment comes for just men to enter into the joys of a 'third existence' which is spiritual.

Milauleph had one thousand years to account for, as well as to be 'arch angel' of Idumia, after he laid down his temporal body. Behold here is wisdom, he that hath ears to hear let him hear, for Milauleph, as yet had not been tempted with evil that he might *know* the good. He had not exercised the power of endless lives, that he might *do* the works that his father had done: and he had not 'felt that man might be.' Although he had seen his elder brother create worlds, and people them; and had witnessed the course and conduct of that world and people, as free agents, 'sinning and being sinned against,' while 'death' who held a commission from the 'Son of the morning,' to end the first partnership between the spirit and the body, yet, with all this knowledge, and a liberal education in the great college of the nobles of hea-

ven, wherein all perfection was taught, all science explained from first to last, and all that was, is, or will be, was exhibited on the great map of perpetual systems, and eternal lives, Milauleph had to take his wife or one of the 'Queens of heaven,' and come upon Idumia, and be tempted, overcome, and driven from the presence of his Father, because it had been agreed by the Gods and grand council of heaven, that all the family of the 'head' that would do as he or his eldest son did, should be exalted to the same glory.

This was to be accomplished by the power of 'perpetual succession' in eternal lives, wherein there was no 'remission of sin without the shedding of blood;' no forgiveness without repentance; and no glory without perfect submission to the 'head.' The foundation was *truth*: and the continuation, perpetual succession by revelation. Milauleph, then, knew that he and his wife would sin, and he troubled; but as the eternal spirit in him was the candle of the Lord, he knew also that the light thereof upon the eyes of his understanding, would show some of the way marks to the original 'truth,' whereby he might work out his salvation with fear and trembling. That none of the work of the hands of the 'Son' might be lost or any souls which his father had given him, might be left in prison, angels were commissioned to watch over Idumia, and act as *spiritual guides to every soul*, lest they should fall and dash their feet against a stone.' They were denominated 'the angels of our presence.'

But I must stop, Mr. Editor: my story of the whole *seven* who managed the seven dispensations of Idumia, will be too long for one communication. And let me say that I have began this story of the 'Paracletes,' or Holy Ones to counterbalance the foolish novel reading of the present generation. My story is not revelation, but the innuendoes relate to holy transactions, which may lead good people to search after truth and find it. If this meets the approbation of virtuous minds, I shall write more.

JOSEPH'S SPECKLED BIRD.

Nauvoo, May — 1845

MR. EDITOR: Having returned from a short mission to the east, and having rested myself, I thought I would give a sketch of what I saw and heard, which, if worthy, you may publish.

I left Nauvoo on the 28th of last January, in company with Elder Willard Snow, for the southeast part of Indiana. When we arrived we found great trouble in the branches which we had built up three years before. There were men among them of another spirit—

the doctrine of Rigdon, and it was marvelous to witness the "wicked spirit" of those who had turned away from the faith. I never realized before the abomination and wickedness of dissenters. They drew after them a multitude of the baser sort, who stood and delighted to hear them ridicule and slander the prophet and people of God; by which "*the way of truth was evil spoken of.*"

The place was strewed with Rigdon's papers and pamphlets, which, however, had a good effect upon many, for they could see the spirit by which they were written, and shun the contagion.

I had but little understanding of the wickedness, rotten heartedness, and baseness of Sidney Rigdon, till I went to that region of country, and found some of his elders, sent out to seek whom they might devour.

I am constrained to believe, that the statement made upon the stand was true:—"that Rigdon did write letters to the mob in Missouri;" (as stated by Mrs. Rockwell.) and that he sought opportunity—or laid plans to destroy Br. Joseph. The wicked spirit in Rigdon's elders, and those that receive their spirit, are plain manifestations of their situation. The honest in heart need not, and cannot be deceived.

After reading the minutes of the Pittsburgh conference, to hear them talk of "righteousness," and how they will stand by each other in *all righteousness*, gives me peculiar feelings, and solemn sensations; especially when I reflect on the scenes past, and the experience I have had in the last thirteen years. The many that have risen up against: the man of God, the servant to prune the vineyard for the last time, or more properly, the "seer that the Lord said he would bless," whom he upheld until the time appointed to finish his work: He that never turned aside after the flatteries of hypocrites, nor rejected the commands of God when the heathen raged; or when mobs assembled, whined; or when Hinkle and McLellin or others betrayed him into the hands of others for slaughter,—and he with his lips: no: he was true always. I was there and saw the works of those two men at Far West:—and now to hear them talk of righteousness—that McLellin will stand by Rigdon in *all righteousness*—it's marvellous!

It brings to mind what I witnessed in Jackson county, in 1833, a few months before we were driven from that place. The power of God was manifest on that land in our meetings, held by the elders. I remember in one of those meetings it was made known by prophecy and revelation, through T. B. Marsh, as the

spirit gave utterance, "that McLellin would carry the things the Lord was revealing to his people, to the world, and would use his influence against the church to destroy it."

McLellin wondered why T. B. Marsh uttered words against him:—Then another arose and bore testimony to what Marsh had foretold, by the same spirit; and a third arose and testified also, and we marveled! we sorrowed! we wondered! I shall never forget that scene. It was true, and when I read the Pittsburgh papers, and saw McLellin in with Rigdon, it brought the prophetic language of 1833, to my mind, and confirmed it. *McLellin goes against the church to destroy it!*

The scenes I have passed through since 1832, for my candid belief in sacred things, are wonderful. I and my family, and brethren, are exiles in our own nation because we believe that God, according to the predictions of the holy scriptures by sundry prophets, has raised up a prophet and seer: that through him we have received the Book of Mormon, containing the history of a fallen people who inhabited this land before our progenitors discovered it; and a savior, containing the fulness of the everlasting gospel for the salvation of the whole world.

For this *let'sief*, I have been robbed, plundered and driven from houses, goods, possessions and all, and have lost one son whose bones are now "bleaching on the plains 'of Quincy," together with other Saints who fell victims to the iron hand of Missouri vengeance.

We have importuned, according to the commandment, at the feet of the judge, at the feet of the governor, and at the feet of the president, yet no helping hand has been raised in our behalf to save us from such fury, but rather the rulers take counsel together to destroy us. As in the days of the Savior, we find false brethren seek to betray us unto death. But our thanks are due to God who hath so far preserved us to carry on his work, so devoutly begun by that great servant of God and man, Joseph Smith.

In the hope of the bliss that cometh after much tribulation, and through patience, I remain in the bonds of the new and everlasting covenant,
Your brother and friend,

DAVID PETTEGREW.

From the Kalamazoo (Mich.) Gazette.
MORMONISM UNVEILED.

Dear Sir:—To condemn unheard, any man or set of men or their principles, on the strength of popular rumor, or the testimony of enemies, would be gross injustice. An impartial investigation should always precede condemnation

The Latter-day Saints are charged by their enemies, with the blackest crimes. Treason, murder, theft, polygamy, and adultery, are among the many crimes laid to their charge.—The press reiterates and gives publicity to these charges. Under these circumstances, it is but right, that they should be heard in their defence. I shall, therefore, in this communication, briefly examine and refute a few of the charges, for it would need a legion of writers to answer all the lies told about us.

Most of the stories against the Mormons have been propagated by apostates and traitors, (who have generally been cut off from the church for their crimes.) They publish their lies, and straightway they are believed, and hawked about as awful disclosures, and received by community with trembling and holy horror. Sidney Rigdon, I see by the papers, has made an exposition of Mormonism, charging Joseph Smith and the Mormons with polygamy, &c. It does not require a very sagacious mind to fathom Mr. Rigdon's motive for so doing. Soon after the murder of the Smiths, he declared in a public address in Nauvoo that Joseph Smith died approved of God—that the Latter-day Saints were a blessed people, &c. His tone is now changed, and why? Because he sought to be presiding elder, and on account of his corruption, was rejected. On the 10th of September, last, he was tried before the church and excommunicated as a schismatic. If he knew such enormities to exist among the Mormons, why did he call them a blessed people, and endeavor to place himself at the head of their church? [Mr. Rigdon's spiritual wife system was never known till it was hatched by John C. Bennett who was cut off from the church for seduction.

As to the charge of polygamy, I will quote from the Book of Doctrine and Covenants, which is the subscribed faith of the church and is strictly enforced. Article Marriage, sec. 91, par. 4, says, "Inasmuch as this church of Christ has been reproached with the crime of fornication and polygamy, we declare that we believe that one man should have BUT ONE WIFE and one woman but one husband except in case of death when either is at liberty to marry again." Sec. 13, par. 7. Thou shalt love thy wife with all thy heart and shall cleave unto her and NONE ELSE." In ancient days the church was troubled with traitors, and always will be till God cleanses the earth, and restores the government of his Son. Paul says he was in perils among false brethren; again he says, "know this that, in the last days perilous times shall come, for men shall be traitors, false accusers, incontinent, fierce despiser

of those that are good." No wonder then that apostates rage, or that the fulness of truth revealed again should bring a storm of persecution.

The charge that the Mormons have disregarded the laws of Illinois, in electing officers under their charter, when the same had been repealed, is thus explained in the Nauvoo Neighbor: "The time for our election as pointed out by law, occurred just about or before the time that the report of the repeal reached us. It was not thought advisable, however, to omit our election upon a mere rumor, but to proceed and elect our officers, and in the event that the rumor proved true, to yield, whatever might be our opinion as to the legal right to repeal an act with perpetual succession."

There is nothing in Mormonism that teaches vice and immorality; but it requires man to have faith in God, to repent of and forsake sin, to be baptised for the remission of the same, then receive the laying on of hands for the reception of the Holy Spirit, according to the ancient pattern, to live virtuous and holy lives, to believe in and seek to enjoy all the gifts and blessings enjoyed by the children of the Most High in days of old. It forbids every species of crime, and its influence is to make men better. Yet its followers have been persecuted, murdered and driven from their possessions; and its slanderers are unceasing in endeavoring to bring down still greater calamities upon them. Defenceless prisoners have been massacred in cold blood while under the plighted faith of their country, while our murderers and those who have plundered, robbed and driven us, still go unpunished and can boast of their heroic deeds through the length and breadth of the land. For instance, Thomas C. Sharp, editor of the Warsaw Signal, is now indicted for the murder of the Smiths, yet he stands at the head of a weekly paper from whence issues most of the vile trash about Mormon outrages, &c. Jacob C. Davis, also, a Senator, stands indicted for the same murder, and is only kept from the demands of justice, by mob violence: yet, when a requisition was made for him by the Sheriff of Hancock county, the Senate refused to give him up for fear they would not have strength enough to repeal the Nauvoo charter. *O tempora! O mores!* a MURDERER making laws for a free and enlightened people. Is it just that the Mormons should receive such treatment? O ye Americans, the glory of freedom has departed—the rich boon transmitted to us by our fathers has gone from us, if such things are to be tolerated with impunity. Our fathers fought for the liberties of which we are deprived. But says one, how are you de-

prived of them? We have paid hundreds of thousands of dollars into the treasury of the United States for lands which we are not allowed to possess; our chartered rights have been taken from us; fifteen thousand of our people are now exiles in Illinois and dare not return to their lands in Missouri, for the penalty is death. O, ye Americans you boast of liberty! of religious freedom! of protection of life and property! Gracefully your proud flag floats in the breeze of every clime saying, to the menials of other lands, "I overshadow a land which is an asylum for the oppressed of all nations." yet your own citizens, (the poor Mormons,) are robbed, mobbed, and plundered with impunity. Your prairies have drank our blood: your dungeons have heard our groans—your gloomy prisons have witnessed the cold blooded assassination of their leaders. O tell it not to the tyrants of oriental lands: let not the crown-

ed heads of Europe know of the oppression which has been wrought in a free republic; lest they scoff at you in derision and say you boast of liberty, yet you cannot protect your own citizens.

Mr. Editor, it does seem to me that the press and all lovers of their country, should speak in tones of thunder in condemnation of the oppression, persecution and abuse the Mormons have received, instead of giving publicity to the statements of such renegadoes, and such a lawless banditti, as all acquainted with the facts, must know our traducers to be; for if such things are suffered now, and do not receive their merited rebuke, and punishment, because the sufferers are unpopular, perhaps, ere long another sect may become unpopular, and be marked out to receive the vengeance of their traducers and then farewell to American freedom.

Yours, &c.,

[E. M. WEBB.

POETRY.

For the Times and Seasons.

THE SKY,

BY W. W. PHELPS.

"The sky—the sky—the clear blue sky"—

O how I love to gaze upon it!

The upper deep of realms on high—

I wonder when the Lord begun it?

There systems roll in endless light,

(Aphelion or a perihelion;)

A noiseless round of day and night,

Jehovah's beautified pavilion.

The trackless way, where spirits go,

From this cold world of *stinging* pleasure;

To where they see, and taste and know,

Eternal life, the "heavenly treasure."

The roomy space where clouds appear,

And terrify with awful thunder;

And then to give our hearts good cheer,

We see the rain-bow arch'd up yonder.

The universe of worlds, *en masse*,

So charmingly spread out, all over,

The everlasting looking-glass,

The molten mirror of Jehovah!

The sky—the sky—so bland and fair,—

O how I love to stand and view it!

And when it "falls," may I be there,

To see the "King of Kings" renew it.

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JOHN TAYLOR,

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI. No. 9.]

CITY OF NAUVOO, ILL. MAY 15, 1845

[WHOLE No. 117.]

HISTORY OF JOSEPH SMITH.

(Continued.)

The same evening, November 4th, not being satisfied with breaking open the store of Gilbert & Whitney; and demolishing a part of the dwelling house of said Gilbert, the Friday night previous; they permitted the said McCarty, who was detected on Friday night, as one of the breakers of the store doors, to take out a warrant, and arrest the said Gilbert and others of the church, for a pretended assault, and false imprisonment of the said McCarty.—Late in the evening, while the court was proceeding with their trial, in the court house, a gentleman unconnected with the court, as was believed, perceiving the prisoners to be without counsel, and in imminent danger, advised said Gilbert and his brethren, to go to jail, as the only alternative to save life; for the north door was already barred, and an infuriated mob thronged the house, with a determination to beat and kill; but through the interposition of this gentleman, (Samuel C. Owens, Clerk of the County Court, whose name will appear more fully hereafter,) said Gilbert and four of his brethren were committed to the county jail of Jackson county, the dungeon of which, must have been a palace, compared to a court room, where dignity and mercy were strangers; and naught but the wrath of man, in horrid threats stifled the ears of the prisoners.

The same night the prisoners, Gilbert, Morley and Corril, were liberated from jail, that they might have an interview with their brethren, and try to negotiate some measures for peace; and on their return to jail about two o'clock, Tuesday morning, in custody of the deputy Sheriff, an armed force, of six or seven men, stood near the jail and hailed them; they were answered by the Sheriff, who gave his name, and the names of his prisoners, crying, "don't fire, don't fire, the prisoners are in my charge. &c." They however fired one or two guns, when Morley and Corril retreated; but Gilbert stood, with several guns presented at him, firmly held by the sheriff. Two, more desperate than the rest, attempted to shoot, but one of their guns flashed, and the other missed fire. Gilbert was then knocked down by Thomas Wilson, a grocer in the village. About this time a few of the inhabitants arrived, and Gilbert again entered jail, from which, he, with three of his brethren, were liberated about sun

rise, without further prosecution of the trial.—Wm E. McLellan was one of the prisoners.

On the morning of the 5th of November, the village began to be crowded with individuals from different parts of the county, with guns, &c., and report said the militia had been called out, under the sanction, or instigation of Lieut. Gov. Boggs; and that one Col. Pitcher had the command. Among this militia, (so called,) were embodied the most conspicuous characters of the mob; and it may truly be said that the appearance of the ranks of this body, was well calculated to excite suspicions of their horrible designs. Very early on the same morning, several branches of the church received intelligence that a number of their brethren were in prison, and the determination of the mob was to kill them; and, that the branch of the church near the village of Independence, was in imminent danger, as the main body of the mob were gathered at that place.

In this critical situation about one hundred of the saints, from different branches, volunteered for the protection of their brethren near Independence, and proceeded on the road towards Independence and halted about one mile west of the village, where they awaited further information concerning the movements of the mob. They soon learned that the prisoners were not massacred; and that the mob had not fallen upon the branch of the church near Independence, as was expected. They were also informed, that the militia had been called out for their protection; but in this they placed but little confidence, for the body congregated had every appearance of a county mob; which subsequent events fully verified, in a majority of said body.

On application to Col. Pitcher, it was found, that there was no alternative, but for the church to leave the county forthwith; and deliver into his hands, certain men, to be tried for murder, said to have been committed by them in the battle the evening before. The arms of the saints were also demanded by Col. Pitcher.—Among the committee appointed to receive the arms of the church, were several of the most unrelenting of the old July mob committee; who had directed in the demolishing of the printing office, and the personal injuries of that day, viz: Henry Chiles, Abner Staples, and Lewis Franklin, who have not ceased to pursue the saints, from the first to the last, with feelings of the most hostile kind. These un-

expected requisitions of the Colonel, made him appear like one standing at the head of civil and military law, taking a stretch beyond the constitutional limits of our Republic,

Rather than have submitted to these unreasonable requirements, the saints would have cheerfully shed their blood in defence of their rights; the liberties of their country, and of their wives and children; but the fear of violating law, in resisting this pretended militia; and the flattering assurances of protection, and honorable usage, promised by Lieut. Governor Boggs, in whom they had reposed confidence up to this period, induced them to submit, believing that he did not tolerate so gross a violation of all law, as has been practised in Jackson county. But the great change that may appear to some, in the views, designs, and craft of this man, to rob an innocent people of their arms by stratagem, and leave more than one thousand defenceless men, women, and children, to be driven from their homes, among strangers in a strange land of, to appearances, barbarians, to seek a shelter from the stormy blast of winter's cold embrace, is so glaringly exposed in the sequel, that all earth and hell cannot deny, that a baser knave, a greater traitor, and a more wholesale butcher, or murderer of mankind never went untried, unpunished and unhung; as hanging is the popular method of execution among the Gentiles, in all countries professing christianity; instead of blood for blood, according to the law of heaven.

The conduct of Colonels Lucas and Pitcher, had long proven them to be open and avowed enemies. Both of these men had their names attached to the mob circular, as early as July last, the object of which was to drive the saints from Jackson county. With assurances from the Lieutenant Governor and others, that the object was to disarm the combatants on both sides, and that peace would be the result, the brethren surrendered their arms, to the number of fifty or upwards; and the men present, who were accused of being in the battle the evening before, gave themselves up for trial. After detaining them one day and a night on a pretended trial for murder; in which time they were threatened, brickbatted, &c., Col. Pitcher, after receiving a watch of one of the prisoners to satisfy costs &c., took them into a corn-field and said to them, "clear."

After the surrender of their arms, which were used only in self-defence, the neighboring tribes of Indians in time of war let loose upon the women and children, could not have appeared more hideous and terrific, than did the companies of ruffians, who went in various directions, well armed, on foot and on horse-

back; bursting into houses without fear, knowing the arms were secured, frightening distracted women with what they would do to their husbands if they could catch them; warning women and children to flee immediately, or they would tear their houses down over their heads, and massacre them before night. At the head of one of these companies, appeared the Reverend ISAAC Mc COY, with a gun upon his shoulder, ordering the saints to leave the county forthwith, and surrender what arms they had. Other pretended preachers of the gospel took a conspicuous part in the persecution, calling the "Mormons" the "common enemy of mankind," and exulting in their afflictions.

On Tuesday and Wednesday nights, the 5th and 6th of November, women and children fled in every direction before the merciless mob.—One party of about one hundred and fifty women and children fled to the prairie, where they wandered for several days, under the broad canopy of heaven, with about six men to protect them. Other parties fled to the Missouri river and took lodgings for the night where they could find it. One Mr. Bennett opened his house, for a night's shelter, to a wandering company of distressed women and children, who were fleeing to the river. During this dispersion of the women and children, parties of the mob were hunting the men, firing upon some, tying up and whipping others, and some they pursued upon horses for several miles.

On the 5th, Elders Phelps, Gilbert and McLellan went to Clay county and made an affidavit, similar to the foregoing sketch, and forwarded the same to the Governor, by express; and the Governor immediately upon the reception thereof, ordered a court of enquiry to be held in Clay county, for the purpose of investigating the whole affair, and meteing out justice to all; but alas! corruption, wickedness, and power have

Left the wretches unwhipt of justice,
And innocence mourns in tears unwiped.

Thursday Nov. 7th. The shore began to be lined on both sides of the ferry, with men, women, and children, goods, waggons, boxes, chests, provisions, &c.; while the ferry-men were busily employed in crossing them over; and when night again closed upon the saints, the wilderness had much the appearance of a camp meeting. Hundreds of people were seen in every direction; some in tents, and some in the open air, around their fires, while the rain descended in torrents. Husbands were enquiring for their wives, and women for their husbands; parents for children, and children for parents. Some had the good fortune to escape

with their family, household goods, and some provisions; while others knew not the fate of their friends and had lost all their goods. The scene was indescribable, and would have melted the hearts of any people upon earth, except the blind oppressor, and prejudiced and ignorant bigot. Next day the company increased, and they were chiefly engaged in felling small cotton wood trees, and erecting them into temporary cabins, so that when night came on they had the appearance of a village of wigwams, and the night being clear, the occupants began to enjoy some degree of comfort.

Lieut. Gov. Boggs presented a curious external appearance; yet, he was evidently the head and front of the mob: for, as may easily be seen by what follows, no important move was made without his sanction. He certainly was the *secret spring* of the 20th and 23rd of July; and, as will appear in the sequel, by his authority the mob was moulded into militia, to effect by stratagem what he knew, as well as his bellish host, could not be done by legal force. As Lieutenant Governor, he had only to wink, and the mob went from mal-treatment to murder. The horrid calculations of this second Nero were often developed in a way that could not be mistaken. Early on the morning of the 5th, say at 1 o'clock, A. M. he came to Phelps, Gilbert and Partridge, and told them to flee for their lives. Now, unless he had given the order so to do, no one would have attempted to murder, after the church had agreed to go away. His conscience vacillated on its rocky moorings, and gave the secret alarm to these men.

The saints who fled, took refuge in the neighboring counties, mostly in Clay county, which received them with some degree of kindness. Those who fled to the county of Van Buren were again driven, and compelled to flee, and those who fled to Lafayette county, were soon expelled, or the most of them, and had to move wherever they could find protection.

November 13th. About 4 o'clock A. M. I was awakened by Brother Davis knocking at my door, and calling on me to arise and behold the signs in the heavens. I arose, and to my great joy, beheld the stars fall from heaven like a shower of hail stones; a literal fulfilment of the word of God as recorded in the holy scriptures as a sure sign that the coming of Christ is close at hand. In the midst of this shower of fire, I was led to exclaim, how marvellous are thy works O Lord! I thank thee for thy mercy unto thy servant, save me in thy kingdom for Christ's sake. *Amen.*

The appearance of these signs varied in different sections of the country: in Zion, all

heaven seemed enwrapped in splendid fire-works, as if every star in the broad expanse, had been suddenly hurled from its course, and sent lawless through the wilds of ether: some at times, appeared like bright shooting meteors with long trains of light following in their course, and in numbers resembled large drops of rain in sunshine. Some of the long trains of light following the meteoric stars, were visible for some seconds; those streaks would cut and twist up like serpents writhing. The appearance was beautiful, grand and sublime beyond description; as though all the artillery and fire-works of eternity were set in motion to enchant and entertain the saints, and terrify and awe the sinners on the earth. Beautiful and terrific as was the scenery, which might be compared to the falling figs or fruit when the tree is shaken by a mighty wind; yet, it will not fully compare with the time when the sun shall become black like sack cloth of hair, the moon like blood; Rev. 6:13; and the stars fall to the earth—as these appeared to vanish when they fell behind the trees, or came near the ground.

November 19th, 1833. I wrote as follows, from Kirtland, to Moses C. Nickerson, Mount Pleasant, Upper Canada:

Brother Moses:

We arrived at this place on the fourth ultimo, after a fatiguing journey, during which, we were blessed with usual health.—We parted with father and mother Nickerson at Buffalo, in good health, and they expressed a degree of satisfaction for the prosperity and blessings of their journey. Since our arrival here, Brother Sidney has been afflicted with sore eyes, which is probably the reason why you have not previously heard from us, as he was calculating to write you immediately.—But though I expect he will undoubtedly write you soon, as his eyes are evidently better, yet, lest you should be impatient to learn something concerning us, I have thought that perhaps a few lines from me, though there may be a lack of fluency according to the *literati* of the age, might be received with a degree of satisfaction on your part, at least, when you call to mind the relation with which we are united by the everlasting ties of the gospel of our Lord Jesus Christ,

We found our families and the church in this place, well generally. Nothing of consequence transpired while we were absent, except the death of one of our brethren; a young man of great worth as a private citizen among us, the loss of whom we justly mourn. We are favored with frequent intelligence from different sections of our country respecting the progress

of the gospel, and our prayers are daily to our Father, that it may be greatly spread, even till all nations shall hear the glorious news and come to a knowledge of the truth.

We have received letters from our brethren in Missouri of late, but we cannot tell from their contents, the probable extent that those persons, who are desirous to expel them from that country, will carry their unlawful and unrighteous purposes. Our brethren have applied to the executive of that state, who has promised them all the assistance that the civil law can give; and in all probability with us, a suit has been commenced ere this.

We are informed, however, that those persons, are very violent, and threaten immediate excision upon all those who profess this doctrine. How far they will be suffered to execute their threats, we know not, but we trust in the Lord, and leave the event with him, to govern in his own wise providence.

I shall expect a communication from you on receipt of this, and hope you will give me information concerning the brethren, their health, faith, &c.; also, inform me concerning our friends with whom we formed acquaintance.

You are aware, no doubt, dear brother, that anxieties inexpressible crowd themselves continually upon my mind for the saints, when I consider the many temptations to which we are subject, from the cunning and flattery of the great adversary of our souls: and I can truly say with much fervency I have called upon the Lord for our brethren in Canada. And when I call to mind with what readiness they received the word of truth by the ministry of Brother Sidney and myself, I am truly under great obligations to humble myself before him.

When I contemplate the rapidity with which the great and glorious day of the coming of the Son of Man advances, when he shall come to receive his saints unto himself, where they shall dwell in his presence and be crowned with glory and immortality: when I consider that soon the heavens are to be shaken, and the earth tremble and reel to and fro; and that the heavens are to be unfolded as a scroll when it is rolled up; and that every mountain and island are to flee away, I cry out in my heart, what manner of persons ought we to be in all holy conversation and godliness.

You remember the testimony which I bore in the name of the Lord Jesus, concerning the great work which he has brought forth in the last days. You know my manner of communication, how that in weakness and simplicity, I declared to you what the Lord had brought forth, by the ministering of his holy angels to me, for this generation. I pray that the Lord

may enable you to treasure up these things in your mind, for I know that his spirit will bear testimony to all who seek diligently after knowledge from him. I hope you will search the scriptures to see whether these things are not also consistent with those things the ancient prophets and apostles have written.

I remember Brother Freeman and wife, Ranson also, and Sister Lydia and little Charles, with all the brethren and sisters. I intreat for an interest in all your prayers before the throne of mercy, in the name of Jesus. I hope that the Lord will grant that I may see you all again and above all that we may overcome, and sit down together in the kingdom of our Father.

Your brother, &c,

JOSEPH SMITH.

Nothing of note transpired from the falling of the stars on the 13th, to this date, November 19th, when my heart is somewhat sorrowful, but I feel to trust in the Lord, the God of Jacob, I have learned in my travels that man is treacherous and selfish, but few excepted.

Brother Sidney is a man whom I love, but is not capable of that pure and steadfast love for those who are his benefactors, as should possess the breast of a president of the Church of Christ. This with some other little things such as a selfishness and independence of mind, which, too often manifested, destroys the confidence of those who would lay down their lives for him—but, notwithstanding these things he is a very great and good man; a man of great power of words, and can gain the friendship of his hearers very quick. He is a man whom God will uphold, if he will continue faithful to his calling. O God, grant that he may for the Lord's sake: Amen.

The man who willeth to do well, we should extol his virtues and speak not of his faults behind his back. A man who wilfully turneth away from his friend without a cause, is not easily forgiven. The kindness of a man should never be forgotten. That person who never forsaketh his trust, should ever have the highest place for regard in our hearts, and our love should never fail, but increase more and more, and this is my disposition and sentiment.

Brother Frederick G. Williams is one of those men in whom I place the greatest confidence and trust, for I have found him ever full of love and brotherly kindness. He is not a man of many words, but is ever winning, because of his constant mind. He shall ever have place in my heart, and is ever entitled to my confidence. He is perfectly honest and upright and seeks with all his heart to magnify his presidency in the Church of Christ, but fails in many instances, in consequence of a want of

confidence in himself; God grant that he may overcome all evil. Blessed be Brother Frederick, for he shall never want a friend, and his generation after him shall flourish. The Lord hath appointed him an inheritance upon the land of Zion: yea, and his head shall blossom, and he shall be as an olive branch that is bowed down with fruit; even so: Amen.

And again, blessed be Brother Sidney, also, notwithstanding he shall be high and lifted up, yet he shall bow down under the yoke like unto an ass that croucheth beneath his burthen; that learneth his master's will by the stroke of the rod; thus saith the Lord: yet, the Lord will have mercy on him, and he shall bring forth much fruit; even as the vine of the choice grape, when her clusters are ripe, before the time of the gleanings of the vintage; and the Lord shall make his heart merry as with sweet wine, because of him who putteth forth his hand, and lifteth him up out of deep mire, and pointeth him out the way, and guideth his feet when he stumbles, and humbleth him in his pride. Blessed are his generations: nevertheless one shall hunt after them as a man hunteth after an ass that has strayed in the wilderness, and straitway findeth him and bringeth him into the fold. Thus shall the Lord watch over his generation, that they may be saved; even so: Amen.

From the N. Y. Prophet.

MORMON PROVERBS.

The globe lamp, suspended in the heavens is the best and cheapest light in the world.

A wise man will prefer it to any other; but a fool will sleep while the morning sun shines, and light a lamp when it goes down.

This is like cutting cloth from one end of a piece, and sewing it on to the other to make it longer.

He that sleeps when the sun shines, and lights his lamp when it does not, despises the lamp of the Lord, and taxes his eyes and purse for nought.

Industry goes hand in hand with godliness.—It is an honor to be an agriculturist, for such was our Father in heaven. He performed the first planting on this earth.

It is good also to be a tailor, for our Father in heaven was the first tailor on this planet.—He made coats for Adam and Eve, when they were young and inexperienced, and thus clothed them.

It is good also, to write, for our Father in heaven was a writer. He wrote with his own finger on the tables of stone.

To build ships, temples and houses, is also godliness, for God was a master workman in

all these branches of industry. He gave the pattern of the first ship to Noah; and he was the architect of the tabernacle of Moses, and of the temple of Solomon.

A wise man will pattern after his order; but fools will erect synagogues after the imagination of their own heart.

Great is the mystery of iniquity, and error; but all truth is simple, and easy to be understood.

“Truth is a knowledge of things as they are and were, and are to come.”

All truth is independent in its own sphere.—Its laws are omnipotent, eternal, and unchangeable.

“Intelligence, or the light of truth never was created, neither indeed can be.”

Truth is light—light is spirit—spirit is life. Truth, light, spirit, is the law of life and motion, by which all things are governed, and by which they move and have a being.

Truth will justify.

Truth will sanctify.

Truth will purify.

Truth will exalt man to the throne of heaven and crown him with eternal life and dominion in the presence of Jehovah.

The truth comes to man by means of higher intelligences; by the voice of God—by the ministering of angels, and by the Holy Spirit of prophecy and revelation.

In all your gettings, get truth, for this will give you everlasting life, and crown you with riches and honors, which shall never fade away.

THE PLAGUE.

The last arrival brings intelligence that the Plague had broke out at Jerusalem, and was carrying off forty persons daily. As many of our citizens are preparing for a trip to the Mediterranean, and may extend their voyage this summer to the Holy Land, it may be well, unless they are more anxious to lay their bones in the sacred soil than to return home and relate their adventures, to keep clear of it for the present.

It is a singular fact, that while the triumphs of the healing art and of surgery, have been great and varied, while improvements in medical treatment have almost mastered every disease, little or no progress has been made in accounting for the origin of the Plague, in deciding beyond doubt, whether the disease was positively epidemic or contagious, or ascertaining beyond question and by practical illustration, a preventive and cure. We have mastered in a measure, the terrors of Yellow Fever, by having ascertained that it is an epidemic and an imported disease, and not *per se* a con-

tagious one. We have even simplified the treatment with evident success. Cholera, a disease yet more frightful by the suddenness of its results, practical experience has demonstrated that it is an epidemic, and confined to no locality, and by prompt measures can easily be mastered. Not so however with the Plague, a disease which at intervals has ravaged all parts of the world, with the most sweeping results, for the last 3000 years, without any visible improvement having been made in detecting causes and applying the remedy. Dr. Culen considers Plague "a typhus fever in the highest degree contagious, and accompanied with extreme debility." Dr. Mackenzie, who practised thirty years in Constantinople, considered the annual fever called the Plague nothing more than the ordinary hospital or jail fever, when attended with inflammatory swellings of the glands, with carbuncles, blotches on the skin, gangreen and other impurities of the blood, all of which prove rapidly fatal.

No two physicians are agreed as to the character and treatment of the disease, but it is evident that the Plague universally appears in low, confined, crowded, and filthy parts of a city, and hence we infer that it is of the same class of pestilential and contagious diseases, as small pox, jail fevers, &c., arising from an impure, close, and morbid atmosphere, and consequently may be prevented by cleanliness, and good living. And in this way we may ourselves take a wholesome lesson, in preventing numerous families crowding tenements; introducing pure air, and the free use of pure water, and keeping the streets clean.

The first appearance of the Plague was in Egypt in 1491, B. C., and so sudden and alarming was its progress, that the Israelites owed their deliverance to it, and were permitted to depart from apprehension that their numbers and confined mode of living would increase the pestilence. (Exodus xii.) It also prevailed in the wilderness under the name of the fire of the Lord, (Fever: see Numbers xi.) From that year until the sixty-eighth year of the Christian Era, it prevailed among the Philistines in Canaan; in the Grecian camp at Troy; it prevailed at Rome, Athens, Carthage, and Numidia; and in A. D. 407 it raged over Europe, Asia, and Africa, and so on every few years in various parts until it reached the French army in Egypt in 1799. The contagious character of this disease was clearly manifested in the Plague which prevailed in Marseilles in the year 1720, introduced by three ships from the East. The first person, a woman, attacked with it was taken to the hospital, and all the nurses, doctors, and apotheca-

ries; confessors, attendants, and servants, besides 300 orphans and 230 galley slaves, died within a few days, when the pestilence spread in every direction. Animal effluvia alone in a confined space, and among so many prostrated, was sufficient to spread the disease; yet, on the other hand, it is maintained, that in a pure atmosphere, Plague cannot be communicated, and that cordons and lazarettoes are not available. Odessa in the Black Sea, has an admirably arranged lazaretto, and strict quarantine laws, and yet not long ago, the Plague broke out in that place. In 1835, Mehemet Ali of Egypt, placed a cordon of five hundred persons around the Harem, to keep out the Plague, yet it obtained admittance. The Persians, from air, room, and exercise, seldom catch the Plague, and Clot Bey, who was in this country, and at one time had charge of the Plague hospitals in Egypt, twice inoculated himself with pus, without taking the Plague, and maintained that whenever it broke out in close and confined districts, the preventive was to clear out the residents to a purer atmosphere and close up the infected districts, precisely as successfully as we do in Yellow Fever. Whenever an undoubted case of Yellow Fever appears, abandon the position and retreat before it. If there are no inhabitants to feed upon, and the disease is epidemic, it makes slow progress and soon disappears. In 1819 the subject of the Plague was brought before the British Parliament for the purpose of examining into the character and value of the quarantine regulations, and a very searching inquiry was instituted. It was decided to the satisfaction of all that Plague only appeared in crowded, ill-ventilated, and filthy localities; or from the miasm of pestiferous souls. It is not the air of Turkey, Syria, or Egypt, that generates it. It forms in the swamps of Egypt and revels in the filth of Constantinople. Dr. Hancock says, the preventive consists in the cleanliness of towns, protecting the poor against famine, and encouraging industry and activity.—N. Y. Prophet.

CONFERENCE MINUTES.

From the N. Y. Prophet.

Minutes of a Conference held in Batavia, Geneva Co., N. Y., on the 3rd and 4th of May, 1845.

The house was called to order by Elder Stephen Taylor, and on motion by him, it was resolved that Winslow Farr act as President, and C. K. Clark as Clerk.

The President then arose and stated the object of the conference, which was then opened by singing and prayer by the president.

Batavia branch, represented by Brother S. Taylor, consisted of six elders, one priest and thirteen members, all in good standing.

Alexander branch, represented by Brother Hiram Thompson, consisted of seven elders, and thirteen members, all in good standing except one.

Attica branch, represented by Brother Hiram Thompson, consisted of two elders and twelve members, all in good standing.

Bennington branch, represented by Brother Hiram Thompson, consisted of two elders and four members, all in good standing.

As there were some members in Orangeville who had conducted themselves unwisely, and not according to the order of the church, it was resolved that they be excommunicated from the church, unless they repent.

Resolved, That a committee of three be appointed and sent to labor with them.

Resolved, That Hiram Thompson, George Thompson, and Harvey Demary, compose the said committee.

Brother Farr then arose and read a paragraph from Parly P. Pratt's proclamation, and then called for an expression of the conference, if they would uphold and sustain the Twelve and authorities at Nauvoo, which was unanimous in the affirmative. He then made a few remarks from the proclamation.

Brother Redfield then arose and made some remarks upon the necessity of the Saints tithing themselves in connection with their instruction.

Conference then adjourned until to-morrow at 1 o'clock, A. M.

Conference met according to adjournment, and sung a hymn and opened by prayer by the president.

An address was then delivered by Brother Redfield on the subject of the resurrection. He very eloquently set forth the order that God had devised for the redemption of man, his progression in knowledge in eternity, and the glorious relationship he would be in with the Almighty. He beautifully set forth the nature and standing of the former-day saints, comparing them with the dwarfish bodies, and narrow contracted minds of the modern sectarians, whose capacities might be enclosed in a nutshell.

Adjourned for one hour.

Met as appointed, and was addressed very appropriately and instructively by Brother Farr, followed by Brother Redfield, who continued the subject on the resurrection.

Conference then adjourned, *sine die*.

WINSLOW FARR, Pres.

C. R. CLARK, Clerk.

FULFILLMENT OF A PROPHECY.

In one of the very interesting letters, says a Southern paper, which the senior editor of the Savannah Republican is writing to his paper, descriptive of scenes and events on his tour to Europe, Egypt, Syria, and Palestine, we find the following extract giving an account of his visit to Tyre, and showing the literal fulfilment of one of God's prophecies:—

We arrived at Tyre early in the afternoon, and surely no place can better correspond to the description of it. Formerly insular, it has been connected with the main land since the conquest of Alexander the Great, and the isthmus is still narrower than the site of the town, notwithstanding the accumulation of centuries.—Of the ancient town not a vestige remains. All is buried beneath the sand, and several excavations in progress expose to view the substructions of ancient buildings, the piers and arches of an aqueduct, &c., but even these remains are doubtless long posterior to the era of the first Tyre. The present town is a miserable place, full of filth and wretchedness. The only thing of interest within the walls is the remains of a very fine church, which has been identified as the one in which Eusebius used to preach in the third century. Several fishing nets, spread out to dry, called to mind the prophecy—"And I will cause the noise of thy songs to cease, and the sound of thy harps shall be no more heard. And I will make thee like the top of a rock, thou shalt be a place to spread nets upon; thou shalt be built no more."

Such items of news are glorious,—it puts a veto on the "infidel's theory," and gives vain men a chance to prepare for the like events as the destruction of Tyre. By the mouth of Ezekiel a prophecy was given against this ancient city thus:

"Son of man, because that Tyrus hath said against Jerusalem, 'Aha, she is broken that was the gates of the people: she is turned unto me: I shall be replenished, now she is laid waste:

Therefore thus saith the Lord God, Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up.

And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock.

It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord God: and it shall become a spoil to the nations.

And her daughters which are in the field shall be slain by the sword: and they shall know that I am the Lord."

Here then we have a prophecy some two thousand five hundred years old with living witnesses of its fulfilment.

The twenty third chapter of Isaiah contains a little history on this noted place. The bible, ahead of the theories, imaginations, and calculations of designing men, has an Almighty God to unfold a world of testimony to prove his work, and establish its own *truths*, beyond refutation or successful contradiction.

TIMES AND SEASONS.

CITY OF NAUVOO,

MAY 15, 1845.

LOVE AND UNION.

We feel thankful to our Father in heaven, for the good degree of his spirit, constantly blessing the saints of Nauvoo and elsewhere.—Our advices from the islands of the sea; especially in the South Pacific; from Great Britain and Scotland, show an increase of love and union.

Here, while the Temple is daily advancing, and the city improving like a garden, the love and union, are truly praiseworthy. We have actually learned from the things which we have suffered, that fires within should be put out as soon as discovered, lest by smothering a while, they become so hot as to fly off and set on fire the mountains.

Every thing for the speedy completion of the Temple and Nauvoo House is going forward.—Our hearts are one; our exertions are one; our interests are one; our God is one; our hope is one; our salvation is one; our heaven is one; and our glory is one; so the saints abroad can see, that being *united*, the Lord is with us to bless and sanctify our works.

Perhaps we ought to explain our figure of "putting out fires as soon as discovered." By this we mean, bad members at home or abroad; those that keep rot the commandments of the Lord; grumblers—whiners—adulterers—*transgressors*: cutting them off is our salvation. Jesus said:

"And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

And if thy right hand offend thee, cut it off and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

Since the church began to purify itself, the power of God has been manifest. The saints, abide counsel and prosper. The city is blest; they are blest; their works are blest, and blessed be the name of the Lord.

PROSPERITY OF NAUVOO.

We take pleasure in saying that the prosperity of Nauvoo was never more apparent.

The Temple progresses rapidly, and the saints being united, (as we have heretofore said,) are industrious, frugal, and determined. From experience, from suffering, and from the promises made in the revelations, they have learned to wait patiently for the consummation of Israel.

It may be said, that they hearken to counsel diligently. Even the poet's great command is heeded with as much reliance as the sectarian world place in the proverbs of Solomon:

"Bide your time—one false step taken

Perils all you yet have done.

Undismayed—erect—unshaken—

Watch and wait—all, all is won,

'Tis not by a rash endeavor

Men or states to greatness climb.

Would you win your rights for ever,

Calm and thoughtful—bide your time."

Yea, truly and manfully, will they *abide their time*, and carry out the vast measures of Joseph Smith, till this world is purified of wickedness, and made to blossom as the rose. Their reliance in the word of the Lord, is unabated; they read the assurance in the Book of Doctrine and Covenants thus:

"Behold, this is mine authority, and the authority of my servants, and my preface unto the Book of my Commandments, which I have given them to publish unto you O inhabitants of the earth: wherefore fear and tremble, O ye people, for what I the Lord have decreed, in them, shall be fulfilled. And verily, I say unto you, that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given to seal both on earth and in heaven, the unbelieving and rebellious; yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure; unto the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man."

And then rejoice that they are counted worthy to be numbered in the house of Israel; that they, after many days, will have the unspeakable satisfaction to reign with the just when peace like light will gladden and blessify the whole earth.

We cannot give our ideas better than to quote the words of Jesus:—

"Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peace-makers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you."

May grace and peace from God the Father, and the prayers of the righteous attend the Latter-day Saints, wherever they abide the counsel of the wise, and do works meet for salvation.

DELAY.

The delay of the Times and Seasons still continues, for several reasons. First, we are getting out the "third edition" of the "Doctrine and Covenants;" second, we expect to enlarge our establishment, by which we can accommodate the circumstances and the times, much better than we have done. Other reasons are unnecessary, as we shall do all in our power to serve the the Saints with the best, as soon as we can.

PATRIARCHAL.

Only fifteen years have passed away since the organization of the church of God in the last days: but, those years have been as ages (in suffering) to the hapless family, who were its founders. Forced to flee from their homes, they settled in Ohio; driven from thence, they founded a city in Missouri; and, banished from that land of freedom, they have, at last, built up a beautiful city, upon the banks of the majestic Mississippi, under the banners of Illinois; but, again have they been deceived, in this boasted land of liberty; and they have now paid the last penalty of their adherence to the commands of God. Through all these scenes the great object of their lives has continued to

roll onward; cities have been built up; countries have been settled; the wilderness has been converted into a fruitful field; the desert has been made to blossom as the rose; the church has increased from six, till it now numbers two hundred thousand members; and, though all but one have sealed their testimony with their blood, yet, their works remain as a monument of their indomitable perseverance, their faith, their wisdom and their greatness.

After having myself passed through all these scenes of affliction, and seen my father and brothers laid beneath the cold sod, in consequence of the unhallowed persecutions of an inhuman mob; after having been beaten, driven, and persecuted for a long series of years; after having been compelled, so many times, by mobs, to sacrifice all this world's goods—though fifteen years of my life have been spent in the service of my fellow-men, and in the building up of the kingdom of God; though reduced to poverty and distress; and though I have suffered the loss of all I hold dear, yet, I do not complain; my trust is in the God of Israel, who will make all things work together for the good of his Saints.

Brethren, I have now settled among you—the last of the family. "Shall I be sustained by this community? My health, my strength, my time and my talents have been freely spent in your service; and I am ready to do the same again, if required. Having passed the last two or three years among the eastern churches, in setting them in order, and organizing them according to the pattern laid down; and after having labored diligently in teaching them the true principles of virtue and morality, and building them up in the most holy faith, I have now returned to this city, and intend to take up my abode in your midst. As to my presidency over the eastern churches, I am confident that my precept and example have been unexceptionable in the eyes of all good Saints; my counsel both to elders and members, will, if followed out, lead them to the most exalted glory in the kingdom of God, and no individual, whether he be prophet, priest, or Pharisee, can in truth say aught to the contrary. My advice to all, without respect of persons, is the same now that it was then. Support and uphold the proper authorities of the church—when I say authorities, I mean the whole, and not a part; the Twelve, and not one, two, six, eight, ten, or eleven, but the whole Twelve;—follow me as I follow Christ, God being our judge. It was in accordance with the counsel and advice of my brethren, and in obedience to the calls of my old friends, that I have now settled among you. It is for you to say, wheth-

er base intriguers and vile slanderers shall deprive me of my home, my friends, and my city; it is to you I look for protection, and it is by you that I expect to be sustained. The cause of Zion, for which my brethren died, lies near my heart; its prosperity is my glory and my theme; and would to God I could see Zion arise, put on her beautiful garments, and become the glory of the earth.

My residence is on Water street, in the house formerly occupied by Mr. William Marks, where I am ready to receive the calls of the Saints, and bestow upon them their patriarchal blessings according to the order of the priesthood.

WM. SMITH.

☞ The office of Patriarch over the whole church is to be a father to the church, and to confer blessings on its members, according to the order handed down from the first of Patriarchs to the present. By some of these, great and most marvellous events have been predicted, which have received their fulfilment after many generations have passed away: for instance: Jacob blessing his son Joseph. Moses blessing the tribes of Israel, &c., &c

Father Smith, the first Patriarch and Hyrum his successor conferred many blessings upon the Saints that made their hearts glad. But they, in the wisdom of God, have been called away, and William the son and brother succeeds them. How many, now will say, I wish I had my patriarchal blessing? This has been the lamentation of many since the death of Joseph and Hyrum. William is the last of the family, and truly inherits the blood and spirit of his father's house, as well as the priesthood and patriarchal office from his father and brother, legally, and by hereditary descent.

It may not be amiss to give the readers of the Times and Seasons, a few ideas relative to the office of a patriarch. The sectarian world without a priesthood, are, of course, with a patriarch just as they are without the power to administer in spiritual blessing; but in all churches holding the keys of the everlasting priesthood, a patriarch is set apart to bless the people; and his descent, according to right of lineage, by blood and birthright, is from father to son. Every well regulated family of the chosen seed, according to the scriptures which says:—

“Now the sons of Reuben the first-born of Israel, (for he was the first-born; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright,

For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's”),—

Acknowledges the father of that family the head, prince, or patriarch; and if that father keeps the commandments of God, and is humble, he will be governed by the spirit of the living God and possess the power to bless his own offspring.

But in order to carry out the pattern of scripture, one of the chosen seed, and he the eldest, is set apart to bless all and such as have not a father living to do it. He is called the patriarch of the whole church: such was our father Adam; such was Abraham; such was Jacob; such was Joseph Smith, sen.; such was Hyrum Smith, and such is William Smith now—inheriting the right by lineage.

This power and authority appears in the scriptures as follows:

“And Israel said unto Joseph, I had not thought to see thy face; and, lo, God hath showed me also thy seed.

And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand, toward Israel's right hand, and brought them near unto him.

And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head guiding his hands wittingly; for Manasseh was the first-born.

And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

The angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

And Joseph said unto his father, not so, my father: for this is the first-born; put thy right hand upon his head.

And his father refused, and said, I know it, my son I know it; he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

And he blessed them that day, saying, in thee shall Israel bless, saying, God make thee

as Ephraim, and as Manasseh: and he set Ephraim before Manasseh."

In the forty-ninth chapter of Genesis, it will be seen that Jacob blessed all of his own children, and told them what should befall them in the last days.

The practice of blessing the heirs of the chosen seed, can be seen from the earliest ages.—When Seth was born, his name appears to have been called so, because God had appointed another "seed" in the place of Abel, whom Cain slew. Let the world say what it may, as to this piece of intelligence, it must have been copied from his patriarchal blessing. We copy another sketch from a patriarchal blessing, and leave the people to judge for themselves:

"And Lamech begat a son, and he called his name Noah, saying, this same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed."

When Rebecca was about to be sent to Isaac for a wife, her parents must have done something and kept a record of it, for it is thus written:

"And they blessed Rebecca, and said unto her, thou art our sister; be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them."

The Book of Doctrine and Covenants makes the subject plain; and the revelations by Joseph Smith in that book, renewed the order for the first time since the apostles fell asleep.—Evangelical ministers, or patriarchs, as designated by revelation, are to be set apart in all the various branches of the church, if the saints desire it.

Who can read the account of good old Simon, in Luke, and not feel his heart burn with gratitude—that God, whenever he had a church that he acknowledged to be his, had patriarchs to bless? Of Simon it is said,

"And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

Then took he him up in his arms, and blessed God, and said,

Lord, now lettest thou thy servant depart in peace according to thy word.

For mine eyes have seen thy salvation,

Which thou hast prepared before the face of all people;

A light to lighten the Gentiles, and the glory of thy people Israel."

But enough is said: no Latter-day Saint, having the spirit of God, will go to the world of

spirits, before he receives his patriarchal blessing, if he lives within reach of the patriarch. A blessing is a great thing: even Esau said, "bless me also, O my father!"

The blessings of good men compose an important portion of the sacred writings, and if it were in our power, to bring out the records of the patriarchs, containing the blessings of the saints from the children of Adam down—what a catalogue of things past, present, and to come, would they exhibit? and another thing, ye blessed, if we only had the blessings of the spirits before they leave the Lord, we could glory. [Ed.]

ANOTHER WITNESS FOR THE BOOK OF MORMON.

A writer in the Buffalo Pilot gives us another witness for the Book of Mormon. It is a fine thing to have such specimens of antiquity found and then to have wise men look into the Book of Mormon and solve the mystery.

The writer states, that in the town adjoining Cooper, county of Allegan, Michigan, about a mile distant from the fertile banks of the Kalamazoo, is a small hamlet, commonly known as Arnold's Station. The first settlers of this little place, emigrants from the St. Joseph country, found in the township some extensive ruins of what had evidently been the work of human ingenuity, and which they christened the Military Post.

"It consists," says the writer, "of a wall of earth, running northwest and southeast, being about the height of a man's head in the principal part of its length, but varying in some places, as if it had been degraded, either by the hands of assailants or the lapse of time. Fronting the road, which runs parallel with the work, is the *glacis*, presenting a gentle slope to the summit of the wall, which extends for about the fourth of a mile. Along the entire face of the fortification is a cleared space of equal breadth in its whole extent, covered with a fine grass, but beyond the edge of this the forest is still standing. Such was the aspect of the remains when the first white settler emigrated to Michigan, and it has remained without perceptible change to the present time. The mound is covered with monstrous trees, of a wood slow in its growth, showing its great antiquity, but furnishing no clue to its origin. The popular theory seems to be that the French, who early traversed our country, were the builders; but this, of course, is erroneous. It must have been either the work of a large body of men, or the painful toil of a few. If the former, they might have conquered and subdued any tribe of Indians then in existence; if the latter,

a solitary line of breastwork, without a fosse, or other defence, could have been no protection: and it seems still more mysterious that it should have been placed here, at the distance of a mile from any spring, and with a heavy wood, of a date more ancient than the trees upon the mound in its rear.

If the neighboring Indians are questioned upon its traditionary history, the invariable answer is, that it was there when they came—more, they either do not or can not say. That it was the labor of an extinct race is pretty evident, and it probably dates from the same era with the extensive works at Rock River. These latter are, however, of brick, a specimen of which material, taken from beneath the roots of an oak tree of great size, the writer has in his possession."

COMMUNICATIONS.

LETTER FROM ELDER WOODRUFF.

Dated—36 Chapel st. Liverpool, }
May 1st 1845. }

BR. TAYLOR—DEAR SIR:—

I feel disposed to present to you an extract from my journal, which I penned while on a visit to the grave of the worthy Elder Lorenzo D. Barnes. I do this for the benefit of his parents, relatives, friends, Zion's camp, and the saints in general; for he occupies a place in the memory and hearts of many thousands of the Saints, who were acquainted with his labors in the vineyard of the Lord.

My visit to his grave was on the 20th of February 1845, which was a solemn day to my feelings in some respects, in consequence of walking over the ground which oft had been trod by our worthy Brother Barnes, and also of viewing the tomb where sleeps his sacred dust. I left Bradford in company with Elders Sheets and Ure. (Br. Sheets is presiding over the Bradford conference, which was under the care of Elder Barnes during his last labors: Elder Ure over the Sheffield conference.) We left for the purpose of visiting the grave of Elder Barnes in Idle, Yorkshire, three miles from Bradford. When about half way we had a fair view of Idle and the church where our brother was buried, which stands upon a high piece of ground. We had a green vale to pass through before arriving at the spot; the fields were quite green, though in February: we walked over the road, over which Elder Barnes had walked many scores of times in preaching the gospel. I felt solemn indeed, and was filled with meditation, until I arrived at Idle, which contains a population of about five thousand,

and, and a branch of the church of Jesus Christ of Latter-day Saints, of thirty-seven members. We called upon Elder Thomas Cordingly and his family, who had the care of Elder Barnes during his sickness and death.—They pointed out to me the room where he spent his last moments. After getting some refreshment we walked to the church-yard, and I gazed upon the silent tomb of our beloved Lorenzo. My feelings were keen and sensitive as I stood upon his grave. I realized I was standing over the body of one of the elders of Israel, of the horns of Joseph, of the seed of Ephraim; one of the members of Zion's camp, who had travelled with me more than a thousand miles in 1834, for the redemption of his persecuted and afflicted brethren, and offered to lay down his life for their sake; one who had the hearts and affections of thousands of friends both in America and England; and whose fidelity was stronger than death to his lover, his brethren, eternal truth and his God. While standing upon his grave, I offered up my vocal prayers to Israel's God that my death or change might be that of the righteous, and that my last end might be as wise and safe as his, and that his sacred dust might be called forth in the morn of the first resurrection.

I decreed in my heart I would never return to my native country, until I had caused to be erected a tombstone over his narrow bed, to say to his friends that might chance to pass that way, that there sleeps the worthy Lorenzo D. Barnes; the first of Zion's camp that has found a grave in a foreign land. I bowed my knee upon his sacred grave, and plucked some pebbles in memory of his worth. I thought of his lover, his father, his mother, his kindred, and the Saints; for they all loved him, and would have thought it a blessing to have been permitted to drop a silent tear upon his lonely bed. Oh Lorenzo! thou hast fallen in the prime of life, as it were a martyr for the truth in a foreign land; but thine exaltation in the celestial world will not come behind the chiefest of thy quorum. I retired from his grave with my brethren, meditating upon the life of Elder Barnes. I made diligent inquiry of the family where he died and others concerning his labors, sickness and death, and obtained the following information:—

On his arrival in England, he labored for a short season in and about Manchester. He then went to the Cheltenham conference in Gloucestershire, where he labored until the general conference. He was much beloved by the Saints in that conference, and a petition was sent by them for his return; but at the general conference he received an appointment to take

charge of the Bradford conference, where he labored faithfully until his death. I was informed that Elder Barnes suffered by going with poor boots and wet feet: he was too slow in making his wants known to the Saints, and some were too slow in administering to his necessities until he got sick, after which every attention was paid to him, but it was too late. During the last of September 1842, he walked one day about thirteen miles very fast in order to get to the railway in time for the cars, (some portion of the way he ran,) and got into a high state of perspiration, and only had time to step into the cars as they were about starting. He rode on the railway about twenty miles in the midst of piercing winds and became entirely chilled, which flung him into a severe cold, settled upon his lungs, and brought on the quick consumption, from which he never recovered. He attended a conference and preached several times afterwards, but was very feeble. The last time he preached was from the following words: "There remaineth therefore a rest for the people of God." After he was confined to his bed, he was asked if he would have a *physician*: his answer was definitely—"No: if he died he wished to die a natural death; if he lived he should live unto the Lord, if he died he should die unto the Lord." He manifested a great desire to live if it was the will of the Lord, that he might again return to Nauvoo and see his friends in America. He was deprived of his reason during some portion of his sickness; his whole conversation at such times was about going to Nauvoo, and how he should get there: he often spoke of his mother and other friends. *The night before his death* he had his reason perfectly, and bore a strong and faithful testimony to the truth of the fulness of the everlasting gospel as proclaimed by the Latter-day Saints, declared that it would not be long before the kings and great men of the earth would call for the rocks and mountains to hide them from the wrath of the Lamb of God that would soon be poured out upon the face of the earth, for soon would the nations of the earth be deluged with the judgments of God, and with many other words did he testify of those things that would shortly come to pass.

Since my visit there we have obtained his trunk and its contents; this with his travelling bag which was in the care of Elder Hedlock, I have carefully examined, and filed all of his papers, consisting of deeds of land, corresponding letters with his friends in England and America, his compositions and journals, some of which show the strong fidelity of his heart towards his friends, which was characteristic

of the man through every section of his useful life, a dozen or more pieces of ancient copper coin containing curious inscriptions, were in his trunk, which he had apparently collected for the Nauvoo Museum; these with all his clothing and sundry articles are carefully packed in his trunk, and will be forwarded to Nauvoo the first safe opportunity, for the examination of the presidency, after which they can be forwarded to his friends when an opportunity offers.

At our general conference all the American elders laboring in this country with many of the English Saints, came forward and wished to donate their mite for the purpose of erecting a stone over the grave of our departed brother, when five pounds five shillings and sixpence sterling, equal to twenty-six dollars, was subscribed; much more could have been freely obtained, had it been necessary to have accomplished the object. The sum was immediately forwarded to accomplish the purpose, and the stone is now in course of erection, bearing the following epiphany:—

In Memory of

LORENZO D. BARNES,

who died on the 20th of December, 1842, aged 30 years. He was a native of the United States, an elder in the church of Jesus Christ of Latter-day Saints, a member of the High Priests' Quorum and also of Zion's camp in the year 1834, and the first gospel messenger from Nauvoo who has found a grave in a foreign land.

Sleep on, Lorenzo! but ere long from this!

The conquer'd tomb shall yield her captive prey;

Then with thy quorum shalt thou reign in bliss.

As king and priest for an eternal day.

I remain your brother in

the kingdom of God,†

W. WOODRUFF.

LETTER FROM ELDER SHEETS.

*Bradford, Yorkshire, England, }
May 2, 1845. }*

DEAR BROTHER KIMBALL:—This is the first time that I have ever sat down in a far distant land, (or in my own native land,) to communicate my feelings to you, in the silent language of the pen. But whether it will be the last, time alone can determine.

Since I have been in this land my thoughts have often strayed over the mighty ocean to the land of Zion, where my friends and kindred dwell; often have I thought of Zion and her inhabitants, and the trials they have had to pass through; and when I call to mind about one year ago, when Br. Stratton and I were going up the Mississippi river, in company with

thirty or forty, to Nauvoo; and when we landed and saw our beloved Br. Joseph Smith, and nearly all the "Twelve;"—but now the prophet is killed and gone to heaven, and many of the Twelve are scattered over the earth—what changes have taken place in so short a time?

I well recollect the time you and Mrs. Young, Smith, Wight, and some sixty or seventy other elders left Nauvoo on the steamer Osprey, for the purpose of preaching the gospel, &c.,—and the good scenes we had together, and I feel very thankful to you and Br. Young for the good and useful instruction you gave Br. Stratton and me, concerning this country, and the way and manner we should proceed,—for they have been of great benefit to us here. We have found all things correct as you told us. And some things we have learned since, and I judge you can guess what they are, as you have been in this country.

We left New York on the first of August, 1844; there were Bros. Davis, Stratton, Maynell and myself, and we often wished that Br. Richards had been with us, but this was not the case—(you will give our love to him.) We had a very good passage over the sea.—We were a little more than twenty-three days on the ocean,—that is called a pretty good trip.

We landed on the 24th day of said month; and it was the first time that I and Bros. Davis and Stratton had ever sat one of our feet upon any of the British Isles, but we all felt quite glad to get on shore, for it seemed like getting out of prison. We soon found Br. Ward in his office, but Br. Hedlock we did not see for some time, as he did not come into the office till latish: when he found us we had taken possession of the office, and had got a bed on the floor; and there we staid till morning; and we found all things pretty well.

It was not long after this till we separated. Elder Davis was sent to London; Elder Stratton stayed in Liverpool; Elder Maynell was sent to different places, and I also had a roving commission for a short time. I went first to Preston, and every house I went to, the first thing was, "Oh do you know Br. Kimball and Hyde? and how are they?—and how soon are they coming to Preston?"

From thence I went to Blackburn and then to Clithero, and it was nothing but Br. Kimball, Hyde, Fielding, Pratt and all the "Twelve" that they ever heard tell of. I can not begin to tell you how much they want to see you all. They are a good, blessed people in Clithero, and the work is going on very well in that region of country.

But I must hasten or I shall weary your patience. After about two months travelling

around the country, in the fashion above, I was appointed to come to the Bradford conference, where our beloved Br. Barnes died. I found it in rather a poor state; through the assistance of the Lord, however, I have now got it in good order.

The work of the Lord is going right ahead, for last Friday I baptized twelve in this place; on Sunday one more; and on Monday two more. On Tuesday one obeyed the gospel in Leeds, and on Wednesday I baptized two very fine young ladies in the same place. Their father owns one of the finest marble yards I ever saw, and I soon expect to see the whole family obey the gospel. There are many more just ready to be baptized in the limits of this conference. Those baptized above were baptized in the space of four days.

I have been here about six months, and there have many obeyed the gospel in that time; and the prospects are flattering now—but I expect to leave this conference next week, to go and labor in Herefordshire, where Br. Woodruff used to labor. I was appointed to go there at the general conference held in Manchester.

Some people thought, after the murder of our beloved prophet and patriarch, that the work of the Lord would stop; but, to the contrary, *there have ten obeyed the gospel since, where one did before!*

Throughout England and Scotland the course of the work seems to be onward; and nothing hinders its progress.

We had a first rate conference on the 6th of April in Manchester; but I suppose Br. Woodruff has told you all about it. I believe all the American brethren here, are tolerably well, though we have all been quite poorly at times. Bros. Stratton and Davis told me to send their kind love to you and all the Twelve. I am tolerably well at present, and I hope this will find you and family, and all the Twelve, and inquiring friends, enjoying the best of health and the blessings of heaven.

We are getting a tomb-stone over Br. Barnes, who lays sleeping in a little village called Idle, near this place. The inscription will be as follows:—[See Elder Woodruff's letter in another column.]

This is a copy of what will be put on the head stone. There will be a head stone and one stone that will lay flat on the grave, and I think one at the feet, but I am not certain.—They will be beautiful stones when finished, and it is a beautiful place where he is laid; and I judge the head stone will be as good a standing preacher, as a living one, for the people can not go into church without seeing it.

I must now close, for I expect that I have

scratched more already than what 'you can make good sense of; and I expect it will tire your patience to read it, although I have not told you all that I should like to,—but you must try and guess the rest. If you have time to write me a letter it would be very thankfully received; for news from home does us much good here. Direct in care of W. Woodruff, No. 36 Chapel st., Liverpool, and it will find me. Excuse mistakes.

Please remember me and my brethren in your prayers, for we need them. Remember me to Br. Young and all the rest of your quorum; and also to Br. E. Hunter, and all inquiring friends. No more at present. My love to you and your family. With sentiments of high esteem, I subscribe myself your brother in Christ, &c. ELIJAH F. SHEETS.

ELDER HEBER C. KIMBALL.

PALESTINE AND THE JEWS.

A very respectable and numerous audience, says the N. Y. Tribune, were present at the Tabernacle last evening, to hear a lecture on this interesting subject from Rev. *Ridley H. Herschell*, a converted Jew, now visiting this country by invitation of the Society for meliorating the condition of the Jews. Mr. Herschell has resided for the last two years in Palestine, Syria and Asia Minor, and consequently an unusual interest and authenticity is attached to his information. He commenced by saying it was a grateful token to see so many of the Gentile race present to express sympathy and interest in the cause of Israel. A description of the present state of the city of Damascus was given, from which it appears that the glowing descriptions which are often heard of it are not very correct, the city being unprepossessing in outward appearance and a mass of humble dwellings of the most wretched and uncleanly appearance. The last massacre in Damascus was alluded to and a lucid history of the unfortunate event given. Mr. Herschell here mentioned that the Jews were a grateful, affectionate and a kind-hearted people and that these qualities have been shown in their appreciation of the efforts of those who at that time aided them with efficient succor. The state of education in Damascus was represented to be in a most neglected condition, seldom more than one member of a large family being able to read. Very few of the Jews here had any idea of the history or death of the Savior, or any of the acts named in the New Testament. The city of Tiberius was alluded to as one of the four Holy Cities of the Jews and now in a most melancholy condition. On the sites of

Capernium and Bethsaida no vestiges remain—the words of the prophecy has been fulfilled.

The approach to Jerusalem is represented to be desolate in the extreme—no road can be traced—"the highways are desolate"—and this desolation seems purposely kept up, as if to fulfil the truth of the prophecy. A description of Mount Zion was given of which it is said it "shall be ploughed as a field"—such is now literally the case, and a poor crop of barley is annually gathered from its sides. A gloom seems to hang over Jerusalem as if sadness and mourning were its constant attendants. On Mount Moriah there is now a Turkish Mosque, and if the Prophet Micah had been a painter he could not have given a more exact picture of its existing state than is in the inspired volume. Mr. H. expressed his belief that the time was approaching when the aspect of these things shall be changed—where the Turkish Mosque now stands will be the House of the Lord. The Church of the Holy Sepulchre was mentioned as the scene of the grossest idolatry that can be imagined. At certain seasons thousands of pilgrims come to see the ceremony of bringing Holy Fire from Heaven, which is pretended to be done by the priests, with the most impious and ridiculous associations. Many of the so called Christians there are only so in the mere name. The Jewish population of Jerusalem Mr. Herschell estimates at between 3000 and 4000; there they are generally computed at about twice that number. Their condition is generally very wretched, and starvation is more common in Jerusalem than in other parts of the world. The endurance and self-sacrifice of the Jews is however the same, and no suffering can alienate them from the promised land of their fathers and their religion. Their faith and sincerity are alike unshaken and abiding. Mr. Herschell expressed his opinion that the Restoration of Israel is approaching to the long desired consummation—that events seem to shadow the prospect, and that it will occur in the manner most to be desired by the pious Christian and Philanthropist.

CALAMITY.

Fire, trouble and vexation still continue to distress this nation, and, to some extent, the nations. The signs of approaching dissolution, or utter abolishment, and ruin of this old world, are too apparent not to be noticed;—and while such providences are transpiring, we have great need of humility and prayer,—that the Lord in his wrath, will remember mercy unto his people, and let his will be done.

POETRY.

For the Times and Seasons.

THE VENERABLE LUCY SMITH:

BY MISS ELIZA R. SNOW.

The aged, venerated, much helov'd
Mother in Zion, and the mother of
The greatest men this generation had
To boast. One, only one, of all her sons
Survives—the others sleep the sleep of death!

The great anointed seer and prophet, she
Has nurs'd upon her bosom and has watch'd
In helpless, cradled infancy: her heart
With deep solicitude had often yearn'd
Over his tender childhood, ere the God
Of heav'n reveal'd the glorious purpose which
Was pre-determined in the courts above,
Should be accomplish'd in the present age:
But when she realiz'd the Lord had call'd
Him in his youth and inexperience to
Re-introduce the "ancient order" and
Confront the prejudices of the world;
The throbbings of her breast, none can describe;
And she can tell a tale that none besides
Can tell.

She's suffer'd much and much she has
Enjoy'd. I oft have sat beside her and
Have listen'd with sweet admiration to
Her strains of heav'nly eloquence while she
Describ'd the glories that are soon to be
Reveal'd.

She's witness'd change succeeding change
Roll up the tide of revolution till
Its heaving waves accumulating seem
About to burst and overwhelm the world!

The standard of our country, she has seen
Rising in glorious majesty, and wave
Its fam'd, unrival'd banner gracefully,
Till other hands than those that rear'd it, sapp'd
Its broad foundation, and its ensign marr'd—
Tott'ring and tremulous it now appears
Ready to fall and in its fall to make
The most tremendous crash the civil world
Has ever known!

She's seen the church of God
Start into being and extend itself
From shere to shore and plant its footsteps on

The islands of the sea.

She once beheld
Her lord, her consort dragg'd to prison while
With tears and supplicating words, she plead
His innocence, and hegg'd for his release.
"Commit the Book of Mormon to the flames!"
Replied the "officer of justice" "and
Your husband shall be liberated!" But
Her noble spirit scorn'd to purchase his
Release, on terms so base! at such a price!
She lov'd the truth and fear'd the God of heav'n.

She's seen her children driv'n from place to
place
And hunted like the mountain deer. She's stood
Beside the death bed of her noble lord
Who, ere the lamp of life became extinct,
Like ancient Jacob, call'd his children round
And bless'd them one by one.

I knew him well,
For he was Zion's first great Patriarch;
And from his lips I've felt the sacred pow'r
Of blessing on my head. But he has gone,
And she in lonely widowhood remains!

She's follow'd to the grave, five noble sons!
She stood beside the bleeding forms of those
Great brother-martyrs of the latter-day.

Ah! think of her, ye tender mothers when
Her feeble, tott'ring frame that bow'd beneath
The weight of years and life's infirmities,
Accumulated by the toils and cares,
Anxieties and oft heart-rending griefs;
Stood o'er her murder'd sons! She laid her hand
Upon their marble foreheads, while the blood
Was freely gushing from their purple wounds!
And yet she lives, and yet bears witness to
The truth for which they fell a sacrifice.

Yes, venerable Lady, thou shalt live
While life to thee shall be a blessing. Thou
Art dear to ev'ry faithful saint. Thousands
Already bless thee—millions yet to come
Will venerate thy name and speak thy praise.
City of Joseph, May, 1845.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

[Vol. VI. No. 10]

CITY OF NAUVOO, ILL. JUNE 1, 1845

[WHOLE No. 118.]

HISTORY OF JOSEPH SMITH.

(Continued.)

The Attorney General of Mo., wrote the counsel employed by the church in Zion to prosecute the mob, of which the following is a copy:

"City of Jefferson, Nov. 21, 1833.

Gentlemen:

From conversation I have had with the Governor, I believe I am warranted in saying to you, and through you to the Mormons, that if they desire to be replaced in their property, that is, their houses in Jackson county, an adequate force will be sent forthwith to effect that object. Perhaps a direct application had better be made to him for that purpose, if they wish thus to be repossessed. The militia have been ordered to hold themselves in readiness.

If the Mormons will organize themselves into regular companies, or a regular company of militia, either volunteers or otherwise, they will, I have no doubt, be supplied with public arms. This must be upon application, therefore, as a volunteer company must be accepted by the Colonel, and that is a matter in his discretion, perhaps the best way would be to organize and elect officers as is done in ordinary cases,—not volunteers, you could give them the necessary directions on these points. If the Colonel should refuse to order an election of company officers, after they have reported themselves to him for that purpose, he would I presume, be court-martialed therefor, on a representation to the Governor of the facts. As only a certain quantity of public arms can be distributed in each county; those who first apply will be most likely to receive them. The less, therefore, that is said upon the subject the better.

I am with great respect your ob't serv't,
(Signed) R. W. WELLS."

Again, Judge Ryland wrote Amos Reese Esq., Circuit Attorney, of the same counsel, as follows:

"Lexington, Nov. 24, 1833.

Dear Sir:

I have been requested by the Governor to inform him about the outrageous acts of unparalleled violence that have lately happened in Jackson county, and have also been requested to examine into these outrages and take steps to punish the guilty and screen the innocent.

I cannot proceed unless some person shall be willing to make the proper information before me. I now request you to inform me whether

the Mormons are willing to take legal steps against the citizens of Jackson county? Whether they wish to return there, or not, and let me know all the matters connected with this unhappy affair. It will be necessary for you to see the persons injured, and be informed of their desires and intentions. The military force will repair to Jackson county, to aid the execution of any order I make on this subject. Be particular in your information to me. I am willing to go any time to Jackson county, for the purpose of holding a court of inquiry, and binding over to keep the peace such persons as I shall think ought to be restrained.

It is a disgrace to the state for such acts to happen within its limits, and the disgrace will attach to our official characters, if we neglect to take proper means to insure the punishment due such offenders.

I wish to know whether Joshua Lewis and Hiram Page handed the writ to the sheriff of Jackson county, that I made and issued on their affidavit against some of the ringleaders of the mob in Jackson county, dated the sixth of this month.

I will know why he refused to execute the writ, if it ever came to his hands. Enquire into this subject and let me know. I should be glad to see you and agree upon what course to take. After you have sufficiently informed yourself, come down and see me, as you live near the scene of these outrages you are better able to receive all information necessary, and prepare for future action than I am.

Write me as soon as you are properly informed, and state when you can come down and see me on this business. Keep copies of all the letters you write on this subject.

Your Friend,

(Signed,) JOHN F. RYLAND.

On the 22nd, my brother Don Carlos, came to live with me and learn the art of printing.

Elders Orson Hyde and John Gould returned from Zion on the 25th, and brought the melancholy intelligence of the riot in Zion; of the inhabitants persecuting the brethren.

Elder A. S. Gilbert wrote the Governor of Missouri, as follows:

["Confidential.]

Liberty, Clay Co., Nov. 29th 1833

Dear Sir:

Yesterday I saw Mr. Doniphan, an attorney of this place, who informed me that he saw the Attorney General, Mr. Wells, in Saline County, last Saturday week, and that Mr. Wells

had acquainted him with your intention of ordering a court of enquiry to be held in Jackson county, in relation to the late riotous proceedings in that county. Mr. Doniphan is of opinion from the conversation he had with Mr. Wells, that said order will be suspended till a communication is received from our people, or their counsel. This is therefore to acquaint your excellency, that most of the heads of our church had an interview yesterday on the subject of an *immediate* court of enquiry to be held in Jackson county, and by their request to me. I hasten to lay before your excellency serious difficulties attending our people on an *immediate* court of enquiry being called.

Our church is at this time scattered in every direction: some in the new county of Van Buren; a part in this county; and a part in Lafayette, Ray, &c. Some of our principal witnesses would be women and children, and while the rage of the mob continues, it would be impossible to gather them in safety at Independence; and that your excellency may know of the unabating fury with which the last remnant of our people, remaining in that county are pursued at this time, I here state that a few families, perhaps fifteen to twenty, who settled themselves more than two years ago on the prairie, about fifteen miles from the county seat of Jackson county, had hoped from the obscurity of their location, that they might escape the vengeance of the enemy through the winter; consequently they remained on their plantations, receiving occasionally, a few individual threats, till last Sunday, when a mob made their appearance among them; some with pistols cocked and presented to their breasts, commanding them to leave the county in three days, or they would tear their houses down over their heads, &c., &c.

Two expresses arrived here from said neighborhood last Monday morning, for advice, and the council advised their speedy removal for the preservation of life, and their personal effects. I suppose these families will be out of the county of Jackson this week. In this distressed situation, in behalf of my brethren, I pray your excellency to await a further communication, which will soon follow this, setting forth among other things the importance of our people being restored to their possessions, that they may have an equal chance with their enemies in producing important testimony before the court, which the enemy are now determined to deprive them of. Trusting that your excellency will perceive the agitation and consternation that must necessarily prevail among most of our people at this day, from the unparalleled usage they have received, and many of them wandering at this time destitute of shelter.

An *immediate* court of enquiry called while our people are thus situated, would give our enemies a decided advantage in point of testimony, while they are in possession of their *own* homes, and *ours* also; with no enemy in the county to molest or make them afraid.

Very respectfully, your obt^t serv^t,

A. S. GILBERT.

To His Excellency *Daniel Dunklin*, Jefferson City, Mo."

"I have seen and read the above letter, and on reflection, I concur entirely in the opinion therein expressed. I also think that at the next regular term of the court, an examination of the criminal matter cannot be gone into, without a guard for the court and witnesses.

(Signed.)

AMOS REESE."

Those who were threatened by the mob on Sunday the 24th, fled into Clay county and encamped on the banks of the Missouri river.—A number of the families went into Van Buren county: their whole number of men, women, and children, being upwards of one hundred and fifty.

About the 1st of December, Elder Cowdery and Bishop Whitney arrived at Kirtland with a new press and type, and on the 4th commenced distributing the type.

The next day I wrote to Bishop Partridge, Liberty, Clay county, Missouri, the following:
Kirtland, Dec. 5th, 1833.

Dear Brethren:

We have just received a letter from Brother Phelps, dated 6th and 7th of November, at Liberty, which gives us the painful intelligence of the rage of the enemy, and your present unsettled situation. But I must inform you that there is a great dubiety resting upon our minds, with regard to the true state of affairs in Zion; for there seems to be some difference in the statements of Elder Phelps' letter, and that of Elder Hyde's communication to the editors of the Missouri Republican. Elder Hyde states that "on Monday the 4th, the mob collected in Independence, to the number of two or three hundred, well armed, and a part of their number went above Blue, to drive away our people and destroy our property; but they were met by a party of our people, and being prepared they poured a deadly fire upon them, two of their number fell dead on the ground, and a number mortally wounded, among the former was Brazeal.

Tuesday morning there were a number of the mob missing, and could not be accounted for, and while we were at Liberty landing, on Wednesday, a messenger rode up saying that he had just come from the seat of war, and that the light before another battle was fought, in

which Mr. Hicks fell, having three balls and some buck shot through his body, and about twenty more shared a similar fate; and, also, that one or two of our men were killed, and as many wounded; and he [Hyde] heard the cannonading distinctly; and also, stated that the man who broke open the store took Gilbert, Phelps, and one more, for false imprisonment, and put them in prison, and as near as he could learn, never to let them escape alive."

This statement of Elder Hyde, is somewhat different from that of Elder Phelps, who states that "on Friday night the brethren had mustered about forty or fifty men, armed, and marched into the village, took one prisoner, and fired one gun; (through mistake) and on Saturday the mob fell upon our brethren above Blue, and one of Manship's sons was mortally wounded. On Monday a regular action was fought near Christian Whitmer's under the command of Elder David Whitmer. We had four wounded; they had five wounded and two killed, viz: Linville and Brazeal. From Friday till Tuesday, our brethren were under arms, when one hundred and fifty of them came forth, like Moroni, to battle. On Tuesday morning the mob had collected to the number of three hundred and before any blood was shed, we agreed to go away immediately, and the enemy took our guns."

Elder Phelps also states, that "since the above was written (viz: on the 6th,) another horrid scene has transpired: after our people surrendered their arms, a party of the mob went above Blue, and began to whip, and even murder; and the brethren have been driven into the woods, and are fleeing to the ferry; and also the mob have hired the ferryman to carry them across the river; [but they made the brethren pay the ferriage,] and it was reported that the mob had killed two more of the brethren."

It appears brethren, that the above statements were mostly from reports, and no certainty of their being correct; therefore, it is difficult for us to advise, and can only say, that the destinies of our people are in the hands of a just God, and he will do no injustice to any one; and this one thing is sure, that they who will live godly in Christ Jesus, shall suffer persecution; and before their robes are made white in the blood of the Lamb, it is to be expected they will pass through great tribulation, according to John the Revelator.

I wish when you receive this letter that you would collect every particular, concerning the mob, from the beginning, and send us a correct statement of facts, as they transpired from time to time, that we may be enabled to give the public correct information on the subject; and inform us also of the situation of the brethren, with respect to their means of sustenance, &c.

I would inform you that it is not the will of the Lord for you to sell your lands in Zion, it means can possibly be procured for their sustenance without. Every exertion should be made to maintain the cause you have espoused, and to contribute to the necessities of one another, as much as possible, in this your great calamity, and remember not to murmur at the dealings of God with his creatures. You are not as yet brought into as trying circumstances, as were the ancient prophets and apostles. Call to mind a Daniel, the three Hebrew children, Jeremiah, Paul, Stephen, and many more, too numerous too mention, who were stoned, sawn asunder, tempted, slain with the sword, and wandered about in sheep skins and goat skins, being destitute, afflicted, tormented, of whom the world was not worthy. They wandered in deserts and in mountains, and in dens, and in caves of the earth; yet they all obtained a good report through faith; and amidst all their afflictions they rejoiced that they were counted worthy to receive persecution for Christ's sake.

We know not what we shall be called to pass through before Zion is delivered and established; therefore, we have great need to live near to God, and always be in strict obedience to all his commandments, that we may have a conscience void of offence towards God and man.—It is your privilege to use every lawful means in your power to seek redress for your grievances of your enemies, and prosecute them to the extent of the law; but it will be impossible for us to render you any assistance in a temporal point of view, as our means are already exhausted, and we are deeply in debt and know of no means whereby we shall be able to extricate ourselves.

The inhabitants of this county threaten our destruction, and we know not how soon they may be permitted to follow the examples of the Missionaries; but our trust is in God, and we are determined by his grace assisting us, to maintain the cause and hold out faithful unto the end, that we may be crowned with crowns of celestial glory, and enter into that rest that is prepared for the children of God.

We are now distributing the type and calculate to commence setting to-day, and issue a paper the last of this week, or beginning of next. We wrote to Elder Phelps some time since, and also sent by Elder Hyde for the names of subscribers to the Star, which we have not yet received; and, until we receive them, the most of the subscribers will be deprived of them; and when you receive this, if you have not sent them, I wish you to attend to it immediately, as much inconvenience will attend a delay.

We expect shortly to publish a political paper, weekly, in favor of the present administration; the influential men of that party have offered a liberal patronage to us, and we hope to succeed, for thereby we can show the public the purity of our intention in supporting the government under which we live.

We learn by Elder Phelps, that the brethren have surrendered their arms to the enemy, and are fleeing across the river. If that is the case, it is not meet that they should recommence hostilities with them; but, if not, you should maintain the ground as long as there is a man left, as the spot of ground upon which you were located, is the place appointed of the Lord for your inheritance, and it was right in the sight of God that you contended for it to the last.

You will recollect that the Lord has said that Zion should not be removed out of her place; therefore, the land should not be sold, but be held by the saints, until the Lord in his wisdom, opens a way for your return; and until that time, if you can purchase a tract of land, in Clay county, for present emergencies, it is right you should do so, if you can do it, and not sell your land in Jackson county. It is not safe for us to send you a written revelation on the subject, but what is written above is according to wisdom. I haste to a close to give room for Brother Oliver, and remain yours in the bonds of the everlasting covenant.

JOSEPH SMITH Jr.

December 6th. Being prepared to commence our labors in the printing business, I ask God, in the name of Jesus, to establish it forever, and cause that his word may speedily go forth to the nations of the earth to the accomplishing of his great work, in bringing about the restoration of the house of Israel.

This day, also, the Elders in Missouri sent the following petition

"To his Excellency, Daniel Dunklin, Governor of the State of Missouri: We, the undersigned, leading members of the Church of Christ, vulgarly called Mormons, would respectfully represent to your Excellency, in addition to the petition presented to you by Messrs. Phelps and Hyde, and the affidavit of Messrs. Phelps, Gilbert and McLellan, after having read the letters of the Attorney General and District Judge of this circuit to Mr. Reese; that whereas, our society, men, women, and children, after having been in some cases, wounded, scourged, and threatened with death, have been driven by force of arms from their lands, houses, and much of their property in Jackson county;—most of which lands, houses, and property have been possessed by the

mob of Jackson county, or others, and are now unlawfully detained from the use and possession of our people. And that whereas our people have been driven and scattered into the counties of Clay, Ray, Van Buren, Lafayette, and others, where in many cases, they are destitute of the common necessities of life in this, even this winter season; and that whereas, the guns which were taken from our people, as set forth in the affidavit, are kept from them;—Therefore, in behalf of our society, which is so scattered and suffering, we, your petitioners, ask aid and assistance of your Excellency, that we may be restored to our lands, houses, and property, and protected in them by the militia of the state, if legal, or by a detachment of the United States Rangers, which might be located at Independence, instead of Cantonment Leavenworth, till peace is restored. [This could be done probably, by conferring with the President, or perhaps Colonel Dodge] Also, we ask that our men may be organized into companies of Jackson Guards, and be furnished with arms by the state, to assist in maintaining their rights against the unhallowed power of the mob of Jackson county:

And then, when arrangements are made to protect us in our persons and property, (which cannot be done without an armed force, nor would it be prudent to risk our lives there, without guards, till we receive strength from our friends, to protect ourselves,) we wish a court of enquiry instituted, to investigate the whole matter of the mob against the Mormons; and we will ever pray.

W. W. PHELPS, ISAAC MORLEY,
JOHN WHITMER, EDW'D PARTRIDGE,
JOHN CORRILL, A. S. GILBERT."

The following letter accompanied the foregoing petition:

Liberty, Dec. 6th, 1833.

Dear Sir:

Your Excellency will perceive by the petition bearing date with this letter, that we intend to return to Jackson county, as soon as arrangements can be made to protect us, after we are again placed in to our possession.

We do not wish to go till we know that our lives are not in danger of a lawless mob.—Your Excellency will understand that, at this inclement season, it will require time to restore us, and troops to protect us, after we are there, for the threats of the mob have not ceased.

Your ob't serv't,

W. W. PHELPS.

To Daniel Dunklin, Governor of Missouri."

To do justice and judgment is more acceptable to the Lord than sacrifice.—Solomon.

SUPERSTITION.

As the elders have been commanded to study the history of countries and kingdoms, and make themselves acquainted with the manners and customs of the same, that they may be able to set forth the judgments and calamities that await this generation, in a clear and understanding manner, we thought it advisable to present the following sketch:—

CURIOUS SUPERSTITION AMONG THE NATIVES OF PORT PHILIP.—The idea generally entertained by the blacks, that they at their decease go to Van Diemen's Land, and come back white fellows, originated, no doubt, in this way. Buckley, on his first appearance among them, the first European they had seen, was received among them as the re-appearance of a native just dead, whom in every respect, except color, he closely resembled: was fully believed to be the very man; was adopted by the dead man's friends and tribe, and called by his name. No doubt but the similarity, fortunately for Buckley, saved his life. Afterwards, when settlers streamed over from Van Diemen's Land, and the natives heard it mentioned almost only as the place whence the white people came, and probably seeing many others in person or feature resembling their dead relatives, that they should have such an idea is nothing singular or wonderful. Much more singular and curious ideas they have; strange indeed is their notion of death, or rather, that with the constant and palpable decay of the human frame before their eyes, they have no belief in death from natural causes. All deaths they consider to be the result of accident, malice, or magic. When a death occurs, they decide that the deceased person's kidney-fat has been stolen away in sleep by some enemy, aided by magic. The body is tied up immediately in a lump, tightly drawn together, body and limbs, by strips of bark or cords; and he and every kind of property belonging to him, scrupulously and superstitiously—war implements, his *waller-wallert*, or opossum-rug, guns, if he has any, even double-barrelled ones, although ever so highly valued—are broken; and these with the white and black money, in spite of itching hands longing to take it—every thing, in fact, goes with him into his grave, religiously.—Gravely also is it whispered into the ear of the dead man, that he may rest satisfied in his grave; that his black friends will, without fail, avenge his death. And in consideration of this arrangement, he is requested to refrain from terrifying his old friends and tribe; that he must not haunt them with alien voices, or the foot-marks of strange feet about their encampments. The mourners wear their white-

paint mourning, never washing themselves, even if months should elapse before they have performed their vow to the deceased: when they have tasted the enemy's kidney-fat, the mourning ceases. This is a miserable superstition, and causes a great deal of bloodshed.—To discover in what direction the enemy of the dead is to be found, they take an insect, and observe in what direction it crawls; and that is an infallible indication. In that quarter they go, no matter how far, the first native crossing their path is the murderer of the dead, and in his turn becomes the murdered.—*Howitt's Impressions of Australia.*

CONFERENCE MINUTES.

Minutes of a special Conference of the Cincinnati branch of the church of Jesus Christ of Latter-day Saints, held at Elder Pugh's on the 1st day of June, 1845.

The conference met agreeable to previous appointment, and was called to order by Elder Crippin. Elder John W. Crippin was appointed President, and George Hales Clerk.

The conference was opened by singing and prayer by Elder Abraham Wright. Present—three seventies, two elders, one priest, and two teachers.

The President then laid before them the object of the conference. Elder Elijah Able then preferred a charge against Mrs. Carter, Mrs. Evans, and Miss Jane Roberts, for absenting themselves from the meetings of this branch, and speaking disrespectfully of the heads of the church.

It was then moved and seconded that they be expelled from the church, which was done by a unanimous vote.

The branch numbers thirty-two members, all in good standing. There has been four baptised since last conference.

It is with pleasure we inform our brethren and friends that there is more union existing in this branch than there has been for the last three years, for which we give God the glory.

Motioned and carried, that the minutes of this conference be sent to the editor of the "Times and Seasons" for publication.

The conference then adjourned *sine die*.

JOHN W. CRIPPIN, Pres.

GEORGE HALES, Clerk.

THE METHODIST EPISCOPAL CHURCH

The Western Christian Advocate, the western organ of the Methodist Episcopal Church, seem disposed to treat the late Convention at Louisville, and the new church organized by

them, as schismatic. It files seven objections against the new organization.

1. It is no legitimate division of the M. E. Church.

2. The plan of the General Conference did not authorize, sanction or justify the separation.

3. The new organization possesses many elements of schism—for example, agitation by the press, condemnation of the Church, Bishop Andrew encouraged in contumacy, Bishop Soule encouraged in disregarding the acts of his colleagues.

4. The new Church is pro-slavery.

5. The manner in which the organization has been effected, is of revolutionary tendency in the State.

6. Itenerancy cannot long exist in the new Church.

7. By its pro-slavery principles and action in time, it will be shut out from access to the slaves and colored people of the south.

☞ We copy the foregoing to show our readers how far the spirit of division has seized this generation. Of course they will "treat the new church as schismatic," and the new church will treat the old church as schismatic, and both parties will consider it no *legitimate division*. If God was in either system, the voice of Jesus would whisper to the boisterous elements, "peace; be still;" and immediately, love, union and friendship, would triumph over passion; and the great family of man would rejoice in the Holy One of Israel, and be blest by blessing. But alas! the awful day approaches, when every man will rise to fight his neighbor, and who will go for God?

COMMUNICATIONS.

THE PARACLETES.

CONTINUED.

To continue the history of the seven holy ones, who agreed to take upon them bodies of flesh, and work out a more exceeding and eternal crown of glory, upon Idumia, it will be necessary to premise, that Milauleph, and his first companion in the flesh, knew before they left their "first estate," what their father's will was; and that when they should begin to replenish the earth, Satan, who had been raised and educated with them in their father's family, would descend from heaven like lightning to tempt them, that they might know to choose good and reject evil. These two, who had engaged to people Idumia: to subdue it, and to return, having *kept the faith* once delivered to the chosen seed, were informed, when they agreed to go and labor their hour, that besides the comforter, to bring all things to their re-

membrance, the angels which attended them on high should attend them below to preserve them from the secret or unforeseen snares of those angels who kept not their first estates, but were left in their sins, to roam from region to region, and in chains of darkness, until the great day of judgment.

It was written in the law of the Lord on high, that they that overcome by obedience, should be made kings and queens, and priests and priestesses to God and his Father, through the atonement of the eldest son, and that natural eyes should not see, nor natural ears hear, neither should the natural heart conceive the great, glorious, and eternal things, honors and blessings, that were then, in the Father's dominions, and mansions, prepared in the beginning for them that kept the faith to the end, and entered triumphantly into their third estates:—*the eternal life*.

It was also written in the law of the Lord on high, that when the Lord punished men for their sins, he would "punish the hosts of the high ones on high," and the "kings of the earth upon earth,"—that spirit might judge spirit, and flesh judge flesh; for this honor have all the just, and this honor have all the saints.

Having this understanding—Idumia was placed in its space, but was "desolate and empty," and the life organizing power of the Gods, or sons of the "head," moved over the matter and then the land and water separated. And the Gods called "light, and light came," and they went on and organized a world, and created every thing necessary to beautify and adorn it, with life and the power of lives to sustain it, until it should fill the measure of all designed, from a mite to a mammoth; from a man to a God; and Milauleph's and his wife's spirits, clothed in heavenly garments, and learned in eternal wisdom, witnessed the creation, as the spirits of the Gods had witnessed their Father: for even the elder brother could do nothing but what he had seen his Father do in eternities before.

Perhaps this subject may excite the curiosity of some: as it will lead the mind back among the worlds that have been organized and passed away,—and among the Gods and angels that have attended to execute the laws and decrees of one universe after another, from eternity to eternity, from the beginning till now; and, to increase the curiosity of having this present world pass away with a great noise, when there is no place found for it;—and of having organized a new heaven and a new earth, wherein dwelleth "righteousness;" and as our fathers cannot be perfect without us, nor we without them; and as the man is not without the wo-

man, neither the woman without the man in the Lord, perhaps Milauleph and his wife, as king and queen to God, and all the sons and daughters of the "head" will shout for joy, and the morning stars sing together again, at the "third" entrance of Idumia and sanctified millions!—Who knows?

JOSEPH'S SPECKLED BIRD.

FUNERAL OF MRS. CAROLINE SMITH.

At half past 9 o'clock A. M., on Saturday the 24th ult., a lengthy procession of earriages was formed in front of the residence of Mrs. Emma Smith, widow of the martyred Joseph Smith, at the front of which rested, upon a hearse, the coffin that contained the lifeless remains of Mrs. Caroline Smith, deceased wife of Elder William Smith, of the quorum of the Twelve.

At 7 o'clock P. M., of Thursday previous, her spirit took its flight to the spirit world, leaving her companion, two daughters, and numerous relatives and friends to mourn her loss.

The procession moved on slowly and majestically, and arrived at the stand east of the Temple, where it halted. The corpse was conveyed in front of the stand; the mourners were seated around it, and at 10 o'clock the services were opened by prayer from Elder Page.

After singing, Elder Orson Pratt arose and delivered an address, of which the following is the substance:—

"We will read a few passages of scripture contained in the seventh chapter of the revelations of St. John, commencing at the ninth verse. [He read the remainder of the chapter.]

The words of our text, which will be a foundation upon which to predicate some remarks upon the present occasion, will be found in the forty-fourth verse of the fifteenth chapter of Paul's Epistle to the Corinthians: 'It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.'

Brethren, sisters and friends,—we have assembled ourselves together, this morning, upon this solemn and important occasion, to pay our last earthly respects to a beloved sister, whose remains now lay before us. It is a custom among the nations of the earth to witness their respect for deceased friends by following them to the place of interment, and it is also a custom with the Saints of the Most High God, to assemble themselves together to hear a word of consolation and instruction upon such occasions.

It may not be amiss to make a few remarks, this morning, upon the subject of the resurrec-

tion of the dead. In reflecting upon this subject, the mind is led to inquire: why is it that the human family are subject to death, to a separation of soul and body? Why is it that the plan of the resurrection was devised? These are questions of vast importance, and are gratifying to be understood.

Death is no part of the original plan of salvation; that is, the Almighty did not decree it from before the foundation of the world, independent of the agency of man. But it has been entailed upon us as a curse; not in consequence of our own transgressions, but in consequence of the transgression of our first parents in the garden of Eden.

In the morning of creation all things were pronounced good by the Creator, as they rolled into organized existence unsullied and without a curse. Man, the last and noblest of God's creation was placed in the garden of Eden, being governed by laws and restricted by commandments, not being subject to sickness, disease, or death. Adam was placed upon the earth an immortal being. He was placed in the garden to dress, beautify and adorn it, and to hold the supremacy of power over all the things of God's creation.

Instead of our first parents eating animal food, they subsisted upon herbs and the fruits of the earth, which were originally designed for the food of man, and had they not transgressed they would have both been living upon the earth at the present day, as fair, as healthy, as beautiful and as free from sickness and death, as they were previous to the transgression. What was that transgression? It was violating a single commandment of God, and disregarding the counsel of those immortal beings who stood above them in authority. The Creator placed in the garden a certain tree and warned Adam that in the day he eat the fruit thereof he should surely die. He commanded him not to eat the fruit. His was a simple commandment; but the violation of it subjected Adam to a fall from his exalted station in the favor of God. Consequently a curse was passed upon all created things, and in the posterity of Adam were sown the seeds of dissolution.

Some have imbibed the idea that the fruit of the tree which Adam was commanded not to eat, contained the properties of death, which, when eaten by Adam, diffused through his system the nature of mortality. This may be the case, and it may not; I do not pretend to say at present. It is sufficient, for the present occasion, for us to know that it was in consequence of transgression that misery and death entered this fair creation. And you who mourn the loss of friends, do not harbor the

idea that it is in consequence of any sin of your own that you are deprived of the society of friends, and are subject, yourselves, to the sting of death. This is not the case.

I said in the first of my remarks, that death was not devised by the Almighty independent of the agency of man. This you will perceive to be a correct remark, when you understand that notwithstanding Adam was an immortal being, yet he acted upon his agency, having the power, like one of us, to obey or disobey the commandments of God. That transgression subjected him to a curse, and that was a fall from a state of immortality to that of mortality; consequently you see that it was through his agency that death entered the world. The scriptures inform us in one place, that by one man death entered the world. Again it says: 'As in Adam all die, even so in Christ shall all be made alive.' We also read in another text that in consequence of the transgression of one man, judgment was passed upon all men unto condemnation. These passages will be sufficient to prove my statements.

* Having examined briefly the origin and extent of the curse, let us now examine the extent of its duration, and see if any way has been devised by which it will ever be removed. For if there has not been a plan devised, then there is no resurrection of the dead; for the effect of the curse upon Adam and his posterity was a final and complete destruction of the body. When death ensued, the spirit took its departure from the body, never to be united with it again.— This was to be the deplorable condition of the human family, and this would have been their fate, had not an atonement been made, and a plan of redemption been devised. But, thanks be to the great Ruler of heaven and earth, an atonement has been made and a plan has been devised, by which the human family will be redeemed from the curse and be brought up from their graves in a state of immortality and eternal life. Dry up your tears, brethren and sisters; let your hearts rejoice with the assurance that we soon shall meet with those for whom we mourn, never more to be separated by death — Were it not for this atonement, it would be far better for our spirits had they never taken tabernacles. Deplorable would have been our condition to all eternity.

The spirit of the Savior, from the eternal world, looked down upon the condition of the human family, and in order that they might be redeemed he offered to come into the world, take a tabernacle and lay down his life as an atonement for the transgression of Adam. His was a pure and holy spirit, having never been sullied by the commission of sin, therefore the grave

could not retain him. He came and did the will of the Father, lived without the commission of sin, laid down his life for the sins of the world; therefore was the atonement complete and the redemption universal.

What is to be understood by the term spiritual body? I am aware that this is a difficult question to answer. The sectarian would suppose that a spirit is something capable of being every where present; that it can fly away beyond the bounds of time and space, and be present there at the same time that it is present with us here. But as for the Saints of the Most High God, we do not believe in the existence of any place or thing 'beyond the bounds of time and space,' neither do we believe in any immateriality, being connected with any of the creations of God. We believe that spirit is as much a substance as the earth on which we move, yet it is of a more refined substance and nature;—so refined that mortal eyes cannot behold; but when our sight becomes celestialized and strengthened, then can we behold spirit as distinctly as we now can behold one another.— What did Paul mean when he said it should be raised a spiritual body? Did he mean that the flesh and bone that would be raised would be spirit? No: But he meant that after bone had come together to its bone, and flesh and sinews had come upon the bones and they had been covered with skin, according to Ezekiel, that the form would be quickened to life by the spirit of God, which would constitute it a spiritual body.

Some people suppose that when a person dies his spirit enters immediately into those high degrees of glory, designed for them from before the foundation of the world. This is a mistaken idea. If you will examine the Bible, the Book of Mormon and the Book of Doctrine and Covenants, you will find that there is but very little recorded relative to the situation of the spirit after it leaves the body, before it again unites with the same. But it is revealed in the Book of Mormon that the spirit goes back to the Father of all spirits, and finds a place of rest, where it will remain until the resurrection, when it will again possess the body that it laid down in consequence of the curse, and thus be prepared to enter upon higher exaltations and glories in the eternal world. During the period of this separation the spirit will not be employed in ministering to beings of flesh and bone; but they will minister to their own kind; they will be ministers to the world of spirits, preaching the gospel to those who did not embrace it previous to their separation from their bodies. How do you think the spirit of the Savior spent the three days that

intervened between his crucifixion and his resurrection? Did he sit down in his Father's kingdom and do nothing but slap his hands and sing praises? His Father unfolded to him the world of spirits. He looked upon them and saw that they were his lawful, legitimate brothers and sisters in the spirit, that they all descended from the same Father, and he possessed the natural feeling of anxiety to redeem his kindred from their situation. The Father commissioned him to preach the gospel to them and show them the plan by which they could be brought up in the resurrection and prepare themselves for higher glories. This is the way that he spent the time, and this is the way that every person who holds the priesthood will spend the time that intervenes between his death and his resurrection. The spirits of men are not all that will be employed in this delightful task; but you too, my sisters, will take a part therein, for you will hold a portion of the priesthood with your husbands, and you will thus do a work, as well as they, that will augment that glory which you will enjoy after your resurrection.

The next thing we will speak of will be the reward that will be bestowed upon the resurrected Saints. This is something upon which all inspired men have spoken and written; and it is a theme that rejoices the hearts of the Saints while contemplating it.

The Saints will not receive their crowns of glory until after their resurrection. When the curse in part shall be removed from the world; when wickedness and abomination shall be known no more in the land, then will the Saints come forth clothed with immortality, and be crowned with power and glory as a reward for all their labors. No person will be crowned with power in the eternal world, (we are to be kings and priests to God to all eternity,) unless they have been ordained thereto in this life, previous to their death, or by some friend acting as proxy for them afterwards, and receiving it for them. What is it to be kings and priests? It is to have honor, authority and dominion, having kingdoma to preside over, and subjects to govern, and possessing the ability ever to increase their authority and glory, and extend their dominion.

Paul perfectly understood that the Saints would not receive their crowns of reward until after the resurrection, when he remarked:— 'I have fought the good fight; I have kept the faith; and from henceforth is a crown of glory laid up for me, which the Lord the righteous Judge shall give me at that day, and not only me, but to all those who love his appearing.'

Our beloved sister, whose remains are now

before us, has fallen asleep with the assurance of a glorious resurrection, and she will come up, being numbered with those who have washed their robes and made them white in the blood of the Lamb, having passed through great tribulations. She has a right to this honor. She passed through the Missouri persecutions, with her companion, and was ever faithful and true to the cause of God. Her constitution was destroyed in consequence of the hardships she there endured. Soon after she came to Illinois, she was taken sick with the dropsy, which continued to prey upon her system, and something like two years ago, through the advice and counsel of her friends, she went with her husband to the east, for the purpose of recovering her health. Some two weeks ago she returned to this city. Every exertion was made to restore her to health; but her disease was of so long standing, and had become so settled upon her system, that it was impossible to restore her, and her spirit was called back to the world of spirits, to await that period when she shall be called forth from her grave by the power of the priesthood, to join again with her companion and friends in a state of immortality, to be crowned with celestial honors in the kingdom of our God."

TIMES AND SEASONS.

CITY OF NAUVOO,
JUNE 1, 1845.

PATRIARCHAL.

Since the publication of the last *Times and Seasons*, we have frequently been interrogated about the meaning of some remarks made by Eld. Wm. Smith in an article headed patriarchal, and also concerning some expressions in the editorial connected therewith; and as the nature of the office of Patriarch, does not seem to be fully understood, we thought a little explanation on this point might not be amiss.

So far as the editorial is concerned it was written rather hastily by our junior editor, W. W. Phelps, and did not come under our notice until after it was published. There are some expressions contained in it, which might have been worded better and have rendered it less subject to criticism; but he assures us that no such intention was intended to be conveyed as that which is conceived by some. And concerning Brother Wm. Smith, we are better acquainted with him, and with his views, than to believe that he intended to convey any such idea as the one which some persons would put upon, or gather from his sayings.

In regard to the office of Patriarch, William Smith has been ordained Patriarch to the church; but he is not the only Patriarch, but would act as a senior Patriarch, holding the keys of that priesthood; and his labors would be more especially connected with the church in *Zion*; and he would take the lead, priority, or presidency of the Patriarchal office in this place; and in this capacity if there should be a council of Patriarchs, he as a matter of course would preside by right of office — But every legally ordained Patriarch has the same right to bless that he has, and their administrations are just as legal as his are. Every ordinance that is administered by a legal administrator, is legal. A priest has just as much right to baptize a person for the remission of sins as an elder, a high priest, or an apostle; but he cannot lay on hands for the gift of the Holy Ghost, because he does not possess the authority to do it; but an elder does, and an elder's administration would be just as legal as the administration of any of the beforementioned persons, or as that of the president of the church.

Every father, after he has received his patriarchal blessing, is a Patriarch to his own family; and has the right to confer patriarchal blessings upon his family; which blessings will be just as legal as those conferred by any Patriarch of the church: in fact it is his right; and a Patriarch in blessing his children, can only bless as his mouth-piece.

A Patriarch to the church is appointed to bless those who are orphans, or have no father in the church to bless them. Not as stated inadvertently, in the editorial above alluded to "to bless all, and such as have not a father to do it," for this he could not do, where the church is so extensive; the burthen would be too onerous; hence other Patriarchs have been ordained, both in this country, and in England, to assist the Patriarch to the church, and hence the provision made in the Book of Doctrine and Covenants: "It is the duty of the Twelve, in all large branches of the church, to ordain *evangelical ministers*, (Patriarchs) as they shall be designated unto them by revelation." Page 104. And should any of those Patriarchs remove here, they have just as much right to administer in their patriarchal office under the direction of the patriarch to the church, as an elder or priest would, who should remove from one of the branches to this place, under the direction of the presidency. Brother Wm. Smith however, "holds the keys of the patriarchal blessings upon the heads of all my people," and would of necessity have the seniority, and of course the priority and presidency; yet it would be left for those who wished to be administered

to, to make their choice; just as much as it would for a candidate for baptism to choose who should administer to him.

The above is the true doctrine of the church in regard to this matter, and we speak of it for the information of the brethren at large, lest those who may have received their patriarchal blessings from other sources, or from their fathers, might be tempted to think they were of no avail, and also, to set at rest this agitated question.

We now proceed to answer some of the remarks which we have heard:

We have been asked, "Does not patriarch over the *whole church*?" place Brother William Smith at the head of the whole church as president?

Ans. No. Brother William is not patriarch over the *whole church*; but patriarch to the church, and as such he was ordained. The expression "over the whole church," is a mistake made by W. W. Phelps. He is patriarch to the church of Jesus Christ of Latter-day Saints. The Twelve are commanded to ordain evangelical ministers in all large branches of the church abroad, and who has charge over them, the patriarch? No. Those who ordained them, and to whom is committed the power and authority to regulate all the affairs of the churches abroad. And who has the charge of the whole priesthood here? Ans. The presidency of the church; and not the patriarch.

But does not the Book of Doctrine and Covenants say,

"First, I give unto you Hyrum Smith to be a Patriarch unto you to hold the sealing blessings of my church, even the Holy Spirit of promise whereby ye are sealed up unto the day of redemption, that ye may not fall."

Yes. But that is in regard to seniority not in regard to authority in priesthood, for it immediately follows, "I give unto you my servant Joseph to be a *presiding elder* over all my church." In page 110, D. C. we read "the duty of president of the office of the high priesthood, is to preside over the whole church, and to be like unto Moses." And from this it is evident that the president of the church, not the patriarch, is appointed by God to preside.

But does not the Patriarch stand in the same relationship to the church, as Adam did to his family, and as Abraham and Jacob did to theirs? No. This is another mistake which is made by our junior, and one that may be very easily made inadvertently. Adam was the *natural* father of his posterity, who were his family and over whom he presided as patriarch, prophet, priest, and king. Both Abraham and Jacob stood in the same relationship

to their families. But not so with Father Joseph Smith, Hyrum Smith, or William Smith. They were not the natural fathers of the church, and could not stand in the same capacity as Adam, Abraham, or Jacob; but inasmuch as there had been none to bless for generations past, according to the ancient order, they were ordained and set apart for the purpose of conferring patriarchal blessings, to hold the keys of this priesthood, and unlock the door, that had long been closed upon the human family: that blessings might again be conferred according to the ancient order, and those who were orphans, or had no father to bless them, might receive it through a patriarch who should act as proxy for their father, and that fathers might again be enabled to act as patriarchs to their families, and bless their children. For like all other ordinances in the church, this had been neglected; and must needs be restored. But Father Joseph Smith was not president of the church, nor the president's counsel. Nor was Hyrum Smith either president or president's counsel. He was once counsel but when he was ordained patriarch he gave it up and another was ordained in his stead. (Wm. Law) and in all probability if Br. William magnifies his calling he will not be able henceforth to attend to the duties of an apostle; but officiate in the same capacity in regard to blessing as his brother Hyrum did. Not as president of the church; but as patriarch to it.

The president of the church presides over all patriarchs, presidents, and councils of the church; and this presidency does not depend so much upon genealogy as upon calling, order, and seniority. James and Josiah were the brothers of Jesus, and John was his beloved disciple, yet Peter held the keys and presided over all the church. Br. William was in the Quorum of the Twelve yet he was not president of the Twelve during his brother's lifetime, nor since; and if being ordained a patriarch would make him president of the church, it would have made Father Joseph Smith and Hyrum Smith, presidents over the church instead of Joseph.

Br. William understands the matter, and would it not for the folly of some men there would be no necessity for these remarks.

A Patriarch is what is termed in scripture an evangelist, and Br. William acts in that capacity, and God placed in the church "first apostles," not first evangelists, but the president stands in the same relationship to the church as Moses did to the children of Israel, according to the revelations.

Again, who ordained Father Smith to the office of patriarch? His son Joseph: and Fa-

ther Smith ordained Hyrum, and the Twelve (of whom Br. William is one) ordained him.—Who are appointed to ordain evangelical ministers? (See page 104 D. C.) Can a stream rise higher than its fountain? No. Says Paul, "verily the less is blessed of the better."

We think that every one will see that Br. William Smith's patriarchal office will not exalt him higher in regard to priesthood than he was before, as one of the Twelve; but will rather change the nature of his office.

But will it take any thing from his priesthood? it may be asked. No. You cannot take any man's priesthood away without transgression. Br. William will still retain the same power, priesthood and authority that he did before, and yet will hold in connexion with that the patriarchal office and the keys of that priesthood, and as one of the Twelve must maintain his dignity as one of the presidents of the church, of whom President Brigham Young is the president and head, and presides over all patriarchs, presidents and councils of the church.

THE NAME OF THE CHURCH.

That the saints at home and abroad may fully understand how the name of the church came into being, as we now call it, we have thought it advisable to copy from the record of the church, or law of the Lord, the following extract of a Revelation, given at Far West, Mo., in April, 1838, through Joseph Smith, the prophet and seer of said church, whose blood has sealed the truth of what he revealed. It reads as follows:—

"Verily thus saith the Lord unto you my servant Joseph Smith jr., and also, my servant Sidney Rigdon, and also, my servant Hyrum Smith and your counsellors who are, and who shall be hereafter appointed; and also unto my servant Edward Partridge and his counsellors, and also, unto my faithful servants who are of the High Council of my church in Zion, (for thus it shall be called) and unto all the elders and people of my church of Jesus Christ of Latter-day Saints, scattered abroad in all the world: **FOR THUS SHALL MY CHURCH BE CALLED IN THE LAST DAYS, EVEN THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.**"

The Lord seems to be emphatically in earnest, by repeating the name twice, and the saints who abide in the truth will consider it so. Honourable men, who do not belong to the church, will admire the integrity of the saints, in preserving the name and landmarks of the church as they were handed down by the now

(immortal) and last restorer of the ancient cov-
enants of Israel.

It affords us great satisfaction, to lay before the saints this *unallorable name*, by which they shall be designated from the spurious branches of the evil one, raised up to work miracles and "call down fire from heaven," in the last days.

It is worthy of notoriety that Lucifer and his minions, have never, from the beginning, got exactly the true pattern. This teaches us, that without *revelation* no man could build up the kingdom of heaven on the earth, and have it prosper. Rejoice then, brethren, and be ex-
ceeding glad, for there are other revelations, which say, "*the kingdom is yours and shall be till the Lord comes.*"

GRAVE YARDS IN CITIES.

The subject of metropolitan burial places, says an exchange paper, has often been discussed; but without the production of any beneficial results. It is an established fact that city graveyards exhale noxious gasses from which ensue horrible disease, and as is natural, death itself. The gasses produced by decomposition, it has been ascertained, are often strong enough to burst off the lids of coffins.

Abuses, too, are practised by the owners and directors of these city receptacles of the dead. Recently, in London, a developement was made which proved that in a burying ground of two acres in size *fifteen hundred* interments had been annually made. As it is well known that a quart cannot be put into a gill measure, this *expose* excited suspicion that all was not right, and so witnesses were called to testify, among other things, to the number of bodies interred in one grave. One of these witnesses testified that eight bodies were put in one grave, and that the grave was generally eight feet deep only. The coffins of adults were put in length-wise, and the coffins of children at each end. The following is a portion of the examination:

"How often do you remove the dead to make room for more?"

"We do not remove the bodies of adults."

"That seems to imply that you do remove those of children?"

"Not until they are decayed; when the rod goes through them (great sensation.)"

We have seen the rod operation performed in yards in this city. Another witness declared that "she had seen the grave-diggers throw up parts of human bodies, and then chop it up with their shovels. Saw one of them seize a corpse by the hair, and on that occasion she cried out and the men threw in the flesh and

covered it with clay. She now added that since her last examination she saw Smith, one of the grave-diggers, carrying the bottom and lid of a coffin towards the bone-house. It was at six o'clock on Wednesday morning. Had seen the grave-diggers throw up dark heavy lumps. Could not at first tell what it was, but afterwards knew it to be human flesh. The man in the grave tossed it up on the clay. He would then come up and pick the hair up; saw very long hair at one time upon the clay."— This traffic seems worse than the purchase and sale of live human beings. Much worse.

Upon this subject we would remark, that "*the dead*" are not treated with proper respect in large cities and other places. In old times the "dead" were respected as much as the living. We read many important interments in the scriptures. In Genesis we find:

"And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver current money with the merchant.

And the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure,

Unto Abraham for a possession, in the presence of the children of Heth, before all that went in at the gate of his city.

And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre: the same is Hebron in the land of Canaan.

And the field, and the cave that is therein, were made sure unto Abraham, for a possession of a burying-place, by the sons of Heth.

And when Abraham had filled the measure of his days, gave up the ghost and died and was gathered unto his people, his sons Isaac and Ishmael buried him in the cave of Machpelah in the field of Ephron the son of Zohar the Hittite, which is before Mamre."

The receptacles of the "dead" have been held sacred in all ages, by the civilized and the savage. Look at the mummies from the catacombs of Egypt. Look at the mounds of America, and reflect what noble spirits must have actuated the hearts of the living for the dead, among the nations that have passed from the world like the mighty waters of a great river, leaving nothing but the sand of its banks to point us to where it once was.

Embalming, too, is not destitute of the honor of old times. We read that "Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.

And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed; and the Egyptians mourned for him three-score and ten days.

And Pharaoh said, go up, and bury thy father according as he made thee swear.

And Joseph went up to bury his father; and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt.

And his sons did unto him according as he commanded them:

For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field, for a possession of a burying-place, of Ephron the Hittite, before Mamre."

After reflecting upon what men have done; the honor they have shown to the dead in days and ages passed and gone, it gives an honorable person, a saint, or a feeling man, horrible sensations to read such inhumanity as is expressed in the piece above copied from one of the time chroniclers of the day. There is certainly trouble enough among the living, without troubling the mouldering remains of the dead. When revenge and hatred are steeping their garments in gore, and every man's hand is against his neighbor, suppose the word goes forth, "*Let the dead bury their dead*,"—will there not be a feast for the beasts of the field, and the fowls of the air? He that hath ears to hear let him hear, and "honor the dead."

THE NORTH AGAINST THE SOUTH.

The Christian Intelligencer, (of Georgetown Kentucky,) a Methodist paper, and edited by a clergyman, contains a call for a convention of the laity of the Methodist Episcopal church, to consider the action of the ministers at the Louisville convention, in relation to the separation of the body into northern and southern divisions.

This movement is an extraordinary one for that body of people, but is one of the characteristics of the times:

Whereas, conventions are the order of the day, and the late Louisville convention has undertaken an extensive reformation in the church of our choice, which is to end no one knows where; and, whereas, it is meet and right that the members of said church should have a voice in all matters vitally affecting their spiritual and eternal interests, it is hereby respectfully suggested and proposed that the laity of said church hold a convention at some central point in Kentucky, to be hereafter designated, some time about the first of October next, then and there to determine for themselves what shall

be their action, in the face of a new organization, termed the Methodist Episcopal Church, south.

☞ It must needs be that offences come but wo unto him by whom the offence cometh!—"Then and there to determine what shall be the rule of action!"—All that need be said, (while the blood of the prophets and saints remains unatoned for,) is *division*. No sectarian church or body of worldly minded men need to hope to do any thing that can augment union, harmony, or peace; God will not let them. These are the great days of trouble and commotion—Who is on the Lord's side? And by whom shall Jacob arise? for he is small. (See Amos 7th.)

NAPOLEON'S ATTEMPT TO PASS THE RED SEA.—

The author of *Eothen, or Traces of Travel*, after mentioning several speculations as to the point at which the Israelites passed the Red Sea, one of the suppositions being that they had traversed only a small creek at the northern extremity, near Suez, proceeds as follows:—"Napoleon, when at Suez, made an attempt to follow the supposed steps of Moses, by passing the creek at this point, but it seems, according to the testimony of the people at Suez, that he and his horsemen managed the matter in a manner more resembling the failure of the Egyptians, than the success of the Israelites. According to the French account, Napoleon got out of the difficulty by that warrior-like presence of mind which served him so well when the fate of nations depended on the decision of a moment. He ordered his horsemen to disperse themselves in all directions, in order to multiply the chances of finding shallow water, and was thus enabled to discover a line by which he and his people were extricated. The story told by the people at Suez is very different. They declare that Napoleon parted from his horse, got thoroughly submerged, and was only fished out by the people on shore. I bathed twice at the point assigned to the Israelites, and the second time that I did so, I chose the time of low water, and tried to walk across, but I soon found myself out of my depth, or at least in water so deep that I could only advance by swimming."

☞ More men than Napoleon have tried to penetrate into the mysterious works of the Lord and failed also. We always have to record these specimens of great littleness for the benefit of posterity.

In old times, when David was in trouble, he sent his young men to a person by the name of Nabal for provisions.

"And Nabal answered David's servants, and

said, Who is David? and who is the son of Jesse? there be many servants now-a-days that break away every man from his master."

David, being one of the Lord's anointed, purposed to chastise such an insult, but Nabal's wife, possessing a noble soul, stepped into the rescue, and said,

"Let not my lord, I pray thee, regard this man of Belial, even Nabal: for as his name is, so is he; Nabal is his name, and folly is with him; but I, thy handmaid, saw not the young men of my lord, whom thou didst send."

So, the "folly" of all men who mock God, manifests itself, and continues from age to age as a beacon, to warn others.

There sometimes follows a *curse* as well as the shame. So it appears in the case above quoted.

"And Abigail came to Nabal; and, behold, he held a feast in his house like the feast of a king; and Nabal's heart was merry within him, for he was very drunken: wherefore she told him nothing, less or more, until the morning light.

But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became as a stone.

And it came to pass about ten days after, that the Lord smote Nabal, that he died."

SUNDAY JUNE FIRST IN NEW YORK.

The N. Y. Tribune thus discourses upon the sanctity of Sunday and the modes and manners of the intelligent, christian, and moral people of New York:—

"Last Sunday being about the first really pleasant one of the season, furnished a fine chance for uncorking the repressed effervescence of the city, which in the warm season weekly runs over in all directions. The Hoboken ferries, the Harlem railroad cars, the Staten Island and Long Island boats, were all in constant requisition. Every departure of a boat left a disappointed crowd behind; while the cars passed squads and squadrons—nay, legions and armies—of gaudy bonnets and flourishing muslins at every corner. In the city itself, except at church hours and the attendant slow-paced processions, every thing was as hushed as if the world were newly made and had not yet discovered that it was alive. There is no more entirely solitary and silent place than gay and glittering Broadway on a sunny Sunday morning. The periphery of the city, however, takes lively forms and hues enough; and forth from every avenue rush incessant lines of humanity, scampering they know not why and they care not wherefore—only certain

that they are going. This is enough to make them happy."

☞ "Remember the Sabbath to keep it holy," has lost its value in New York. In fact, aside from the church of Jesus Christ of Latter-day Saints, there is not pure religion enough on earth, to call down one blessing from heaven.

If Noah had not prevailed with God, and got this promise, that "while the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease," the dissolution or end of the world would have come upon this generation before now. As the Savior said, as it was in the days of Noah, so it is in the last days—they eat and drink, and give in marriage, and to-morrow—ah that is awful! beware!

THE TIMES AND THE REPORT.

The prophet said when the Lord's scourge passed over, it "should be a vexation only to understand the report;" and since the fire commenced laying waste the hopes of man in our country, we could not help reflecting that it vexed some to hear the report. While men oppress their fellow men, there seems to be an invisible hand, that scatters calamity, ruin, vexation, and death; and human ingenuity fails to prevent its continuation.

In Pittsburgh and vicinity, less than two months have witnessed four fires, and in all parts of the United States, the devouring element has taxed the wealth of the people heavily—and dreadfully. None, among the cities and towns of our country, however, have felt the severity of the flames like Quebec in Canada.

The Quebec Gazette gives the following carefully prepared statement of the number of houses destroyed by the fire of May 28th.

Lower Town	140
St. John suburbs	58
St. Roch suburbs	1,432

Total 1,630

The number of out-houses, stores, &c., not included in the above statement, may be safely estimated at two thousand.

The following insurances, only, have been effected;

Canada	£50,000
Quebec	40,000
Montreal (about)	10,000
Phoenix	2,835

Not even one tenth of the loss sustained.

About five thousand persons were yesterday fed, and £2,000 have been distributed this day—say pecuniary relief to four thousand persons.

The later Quebec papers contain the following:—

One assertion we may safely make, that the amount of property lost is not so far magnified, and the sacrifice of human life is underrated.—The total loss has been computed with the utmost nicety possible, and found to be between one million and one million and a half of pounds! or, in dollars, \$4,000,000 to \$6,000,000! The loss of life cannot be estimated.

We hear of many private interments of the remains found by supposed relatives, and it is asserted that about forty victims of the conflagration have so far been inhumed, and that many, very many, will never be discovered.—This statement we fully credit, from our own observations, as the first sufferers fled towards town, and, from the irregular and distant outbreaks of the fire from its origin, they could not have retraced their way, and must have perished encompassed by the flames which, from moment to moment, narrowed the limits of apparent safety around them.

Had such fires occurred in *cold weather*, common sense would lead us to suppose that they originated by over heat, carelessness or some other ordinary circumstance, but in almost every case, while the start is accidental, the wind, in its fury, has acted as if there was a *purpose*, that fanned the flame. These circumstances, connected with the sacred words of Jesus and the prophets, compel some to read, witness, or fear what is transpiring, not only in this nation, but among the nations. How forcibly are the words of Joseph Smith, in his "Views of the powers and policy of government," brought to mind upon witnessing the scenes around us!—He said, "No man can doubt for a moment, but the glory of American liberty is on the wane; and that calamity and confusion will sooner or later destroy the peace of the people."

Ah! here it is!—the prophet told it;—and though men had power to take the life of the man, they have not the power to stay the fulfilment of his words. *They cannot stop the calamity and confusion that must sooner or later destroy the peace of the people!* God, who never errs, pours out his wrath, and who shall be able to abide his indignation?

There is but one way to escape the wrath of God, and that is by repentance. If the people of these United States, who have suffered the innocent blood of the prophets to be shed in their midst with impunity, will arise and put on sackcloth like the inhabitants of Nineveh, and *do works meet for repentance*, peradventure, the "red hot wrath" with which (Joseph said) God would purify this nation, may be turned

away. We have given the hint, and our garments are clean from the blood of all men.

If the Saints will be justified in the presence of God, and pass unscorched through the fire of the last days, they must sanctify themselves by the revelations of God, and *bide their time*. The axe is laid at the root of the trees and every tree that bringeth forth not good fruit, will be hewn down and cast into the fire. The world, in former days, was purified by water; in the last days it will be purified by fire, for even the elements shall melt with fervent heat.

Be ye ready.

THE CAPSTONE OF THE TEMPLE.

After a little more than four years of hard labor, in truly troublesome times, and not, too, without the loss of the best blood in the church, on the morning of the 24th ult. at a little past 6, a goodly number of Saints had the honor, and glory to witness *the Capstone of the Temple laid in its place*. The morning was cool, clear, and beautiful; the Saints felt glorious, the band upon the top of the walls, played charmingly, and when the stone was placed, there was a united *Hosanna to God and the Lamb, amen and amen* shouted three times, which not only gave joy on earth, but filled the heavens with gladness!

The "Twelve," and other authorities of the church, were present to witness and conduct this interesting scene. Like the event when God finished his work and rested, (so said President Young,) as it was the seventh day of the week, the Saints might do the same.

A new hymn was sung, and as the prophets have written for our instruction, so the "head stone" was brought forward with shouting—*grace, grace unto it;—and may the God of Israel, with his Almighty power, grant that the Saints may have peace to obtain their endowment therein. Amen.*

PERSECUTION AND GREATNESS.

One of our English writers on the Bible, thus spake of the old prophets:

"With respect to the Hebrew prophets, whose inspired writings still continue to instruct mankind, it may, says Mr. Gray, be affirmed, that in the long and illustrious succession from Moses to Malachi, not one appears, who was not entitled to considerable reverence by the display of great and extraordinary virtues.—Employed in the exalted office of teaching and reforming mankind, they appear to have been animated with a becoming and correspondent zeal. The most interperate princes were sometimes compelled unwillingly to hear and to obey their directions, though often so incensed

by their rebuke, as to resent it by the severest persecutions. Then it was, that the prophets evinced the integrity of their characters, by zealously encountering oppression, hatred, and death, in the cause of religion. Then it was, that they firmly supported trial of cruel mockings and scourgings; yea, moreover, of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about, destitute, afflicted, tormented."

☞ All true prophets have been received and treated by the world alike from Abel to Joseph.

NOTICE.

At a meeting of the Jackson branch, in Jackson county, Michigan, Brother Parks, by vote of the branch was requested to give up his license of elder, to be retained by the church until restored by vote of the same. Also, Brother ——— for teaching false doctrine. Also,

Brother Catlin was expelled, for usurping the authority of the priesthood and not obeying counsel.

Done by vote of the branch, on the 29th of April, 1845.

Indian.—The prairie tribes, says a Western paper, according to the last Arkansas Intelligencer, are making a great stir among themselves. The Caddoes and Camanches seem to be trying to get into a war. The Camanches have notified a white trader, who lives fifty or sixty miles from Fort Washita, that he must return to the "settlements." He has applied to the military for protection. The Camanches seem on the eve of a war with the Creeks, (unless some "negotiation" of the ensuing Grand Council at the Salt Plains can hinder) while they no doubt think that the presence of the trader denoted a too great vicinity of the whites to their much loved hunting grounds.

POETRY.

We copy the following beautiful lines, though old, for the respect we always felt for the author.

FRIENDSHIP, LOVE, AND TRUTH.

BY JAMES MONTGOMERY.

When Friendship, Love, and Truth abound,

Among a band of brothers,

The cup of joy goes gaily round,

Each shares the bliss of others.

Sweet roses grace this thorny way,

Along this vale of sorrow;

The flowers that shed their leaves to-day,

Shall bloom again to-morrow.

How grand in age, how fair in youth,

Are holy Friendship, Love, and Truth!

On halcyon wings our moments pass,

Life's cruel cares beguiling;

Old Time lays down his scythe and glass,

In gay good humor smiling;

With ermine beard and forelock gray

His reverend front adorning,

He looks like Winter turned to May,

Night softened into morning.

How grand in age, how fair in youth,

Are holy Friendship, Love, and Truth.

From these delightful fountains flow

Ambrosial rills of pleasure:

Can man desire, can heaven bestow,

A more resplendent treasure?

Adorned with gems so richly bright,

We'll form a constellation,

Where every star, with modest light,

Shall gild his proper station.

How grand in age, how fair in youth,

Are holy Friendship, Love, and Truth!

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EDITOR AND PROPRIETOR.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI No 11] CITY OF NAUVOO, ILL. JUNE 15, 1845 [WHOLE No. 119.

HISTORY OF JOSEPH SMITH.

CONTINUED.

Kirtland Mills, Ohio, Dec., 10th 1833.

Beloved Brethren:

E. Partridge, W. W. Phelps, J. Whitmer, A. S. Gilbert, J. Correll, I. Morley, and all the saints whom it may concern:

This morning's mail brought Bishop Partridge's, and Elders Correll's and Phelps letters, all mailed at Liberty, Nov. 19th, which gave us the melancholy intelligence of your flight from the land of your inheritance, having been driven before the face of your enemies in that place.

From previous letters we learned that a number of our brethren had been slain, but we could not learn from those referred to above, as there had been but one, and that was Brother Barber, and Brother Dibble was wounded in the bowels. We were thankful to learn that no more had been slain, and our daily prayers are, that the Lord will not suffer his saints, who have gone up to his land to keep his commandments, to stain his holy mountain with their blood.

I cannot learn from any communication by the spirit to me, that Zion has forfeited her claim to a celestial crown, notwithstanding the Lord has caused her to be thus afflicted, except it may be some individuals, who have walked in disobedience and forsaken the new covenant; all such will be made manifest by their works in due time. I have always expected that Zion would suffer some affliction, from what I could learn from the commandments which have been given. But I would remind you of a certain clause in one which says, that after much tribulation cometh the blessing. By this, and also others, and also one received of late, I know that Zion, in the own due time of the Lord, will be redeemed; but how many will be the days of her purification, tribulation, and affliction, the Lord has kept hid from my eyes; and when I enquire concerning this subject, the voice of the Lord is, be still, and know that I am God! all those who suffer for my name shall reign with me, and he that layeth down his life for my sake shall find it again.— Now there are two things of which I am ignorant, and the Lord will not shew them unto me: perhaps for a wise purpose in himself; I mean in some respects: and they are these, why God has suffered so great a calamity to come upon Zion; and what the great moving cause of this

great affliction is: and again, by what means he will return her back to her inheritance, with songs of everlasting joy upon her head. These two things, brethren, are in part kept back that they are not plainly manifest, in consequence of those who have incurred the displeasure of the Almighty.

When I contemplate upon all things that have been manifested, I am sensible that I ought not to murmur and do not murmur only in this, that those who are innocent are compelled to suffer for the iniquities of the guilty; and I cannot account for this, only on this wise, that the saying of the Savior has not been strictly observed: "If thy right eye offend thee, pluck it out and cast it from thee; or if thy right arm offend thee, cut it off and cast it from thee." Now the fact is, if any of the members of our body are disordered, the rest of our body will be effected with them, and then all is brought into bondage together, and yet, notwithstanding all this, it is with difficulty that I can restrain my feelings, when I know that you, my brethren, with whom I have had so many happy hours, sitting, as it were, in heavenly places in Christ Jesus; and also, having the witness which I feel, and ever have felt of the purity of your motives, are cast out, and are as strangers and pilgrims on the earth, exposed to hunger, cold, nakedness, peril, sword, &c.; I say when I contemplate this, it is with difficulty that I can keep from complaining and murmuring against this dispensation; but I am sensible that this is not right, and may God grant, that notwithstanding your great afflictions and sufferings, there may not anything separate us from the love of Christ.

Brethren, when we learn your sufferings it awakens every sympathy of our hearts, it weighs us down; we cannot refrain from tears, yet, we are not able to realize, only in part, your sufferings: and I often hear the brethren saying, they wish they were with you, that they might bear a part of your sufferings: and I myself should have been with you, had not God prevented it in the order of his providence; that the yoke of affliction might be less grievous upon you; God having forewarned me, concerning these things, for your sakes; and also, Elder Cowdery could not have lightened your afflictions by tarrying longer with you, for his presence would have so much the more enraged your enemies; therefore, God hath dealt mercifully with us.

O brethren, let us be thankful that it is as well with us as it is, and we are yet alive, that peradventure, God hath laid up in store, great good for us in this generation, and grant that we may yet glorify his name.

I feel thankful that there have no more denied the faith; I pray God in the name of Jesus that you all may be kept in the faith, unto the end: let your sufferings be what they may, it is better in the eyes of God, that you should die, than that you should give up the land of Zion, the inheritances which you have purchased with your monies; for every man that giveth not up his inheritance, though he should die, yet, when the Lord shall come, he shall stand upon it, and with Job in his flesh he shall see God. Therefore, this is my counsel, that you retain your lands, even unto the uttermost, and seek every lawful means to seek redress of your enemies, &c. &c.; and pray to God, day and night, to return you in peace and in safety to the lands of your inheritance: and when the judge fails you, appeal unto the executive; and when the executive fails you, appeal unto the president; and when the president fails you, and all laws fail you, and the humanity of the people fails you, and all things else fail you but God alone, and you continue to weary him with your importunings, as the poor woman did the unjust judge, he will not fail to execute judgment upon your enemies, and to avenge his own elect that cry unto him day and night.

Behold he will not fail you! He will come with ten thousand of his saints, and all his adversaries shall be destroyed with the breath of his lips! all those who keep their inheritances, notwithstanding they should be braten and driven, shall be likened unto the wise virgins who took oil in their lamps. But all those who are unbelieving and fearful, will be likened unto the foolish virgins, who took no oil in their lamps: and when they shall return and say unto the saints give us of your lands, behold there will be no room found for them. As respects giving deeds: I would advise you to give deeds as far as the brethren have legal and just claims for them, and then let every man answer to God for the disposal of them.

I would suggest some ideas to Elder Phelps, not knowing as they will be of any real benefit, but suggest them for consideration. I would be glad that he were here, but dare not advise, were it possible for him to come, not knowing what shall befall us, as we are under very heavy and serious threatenings from a great many people in this place.

But perhaps, the people in Liberty may feel willing, God having power to soften the hearts

of all men, to have a press established there; and if not, in some other place; any place where it can be the most convenient, and it is possible to get to it; God will be willing to have it in any place where it can be established in safety. We must be wise as serpents and harmless as doves. Again, I desire that Elder Phelps would collect all the information, and give us a true history of the beginning and rise of Zion, her calamities, &c.

Now hear the prayer of your unworthy brother in the new and everlasting covenant: O my God! thou who hast called and chosen a few, through thy weak instrument, by commandment, and sent them to Missouri, a place which thou didst call Zion, and commanded thy servants to consecrate it unto thyself for a place of refuge and safety for the gathering of thy saints, to be built up a holy city unto thyself; and as thou hast said that no other place should be appointed like unto this; therefore, I ask thee, in the name of Jesus Christ, to return thy people unto their houses, and their inheritances, to enjoy the fruit of their labors; that all the waste places may be built up; that all the enemies of thy people, who will not repent and turn unto thee, be destroyed from off the face of the land; and let a house be built and established unto thy name; and let all the losses that thy people have sustained, be rewarded unto them, even more than four fold; that the borders of Zion be enlarged forever, and let her be established no more to be thrown down; and let all thy saints when they are scattered like sheep and are persecuted, flee unto Zion, and be established in the midst of her, and let her be organized according to thy law, and let this prayer ever be recorded before thy face; give thy Holy Spirit unto my brethren, unto whom I write; send thy angels to guard them, and deliver them from all evil; and when they turn their faces towards Zion, and bow down before thee and pray, may their sins never come up before thy face, neither have place in the book of thy remembrance, and may they depart from all their iniquities; provide food for them as thou doest for the ravens; provide clothing to cover their nakedness, and houses that they may dwell therein; give unto them friends in abundance, and let their names be recorded in the Lamb's book of life, eternally before thy face; Amen. Finally, brethren, the grace of our Lord Jesus Christ be with you all until his coming and kingdom; Amen.

JOSEPH SMITH, jr.

December 12th. An express arrived at Liberty, from Van Buren county, with information that those families, which had fled from Jackson county, and located there, are about to be

driven from that county, after building their houses, and carting their winter's store of provision, grain, &c., forty or fifty miles. Several families are already fleeing from thence. The contaminating influence of the Jackson county mob, is predominant in this new county of Van Buren, the whole population of which is estimated at about thirty or forty families. The destruction of crops, household furniture and clothing is very great, and much of their stock is lost. The main body of the church, is now in Clay county, where the people are as kind and accommodating as could reasonably be expected. The continued threats of death to individuals of the church, if they make their appearance in Jackson county, prevents the most of them, even at this day, from returning to that county, to secure personal property, which they were obliged to leave in their flight.

CONFERENCE MINUTES.

From the Millennial Star (England.)
GENERAL CONFERENCE.

SUNDAY MORNING.

This annual and most interesting meeting was held on the 6th of April, in the Hall of Science, Manchester. The day being favorable, a very large assembly congregated from the neighboring branches, who, together with the numerous delegates from different parts of the country, filled the commodious hall, and presented a very pleasing appearance.

The meeting being called to order at half past ten o'clock by Elder Milton Holmes, it was carried unanimously that Elder Wilford Woodruff preside, and that Elder William Walker, and Elder J. B. Meynell act as clerks of the conference.

The sixteenth hymn being sung, Elder Woodruff offered up prayer, when the first hymn was sung, after which the number of officers present was called for, when it appeared of the presidency, Elder W. Woodruff, one of the Quorum of the Twelve, Counsellors Reuben Hedlock and Thomas Ward—high priests, eight—of the Quorum of the Seventies, five—elders, seventy-seven—priests, sixty-six—teachers, thirty-seven—deacons, seven.

Elder Woodruff having made some remarks to the delegates as to the order of representation, the delegates were called upon to make their respective statements.

Two hundred and forty-four branches, containing about ten thousand Saints, were represented: among whom were ten high priests, three hundred and ninety elders, six hundred and fifteen priests, three hundred and eleven teachers, and one hundred and sixty-

four deacons: one thousand nine hundred and ten had been baptized since the October conference.

The meeting being closed by singing and prayer, adjourned until the afternoon.

AFTERNOON SERVICE.

Meeting opened by singing the 142nd hymn, after which Elder Ward engaged in prayer.—The sacrament was then administered by Elder J. D. Ross.

Elder Ward made a few remarks upon the necessity of attending upon the ordinance of the Lord's supper.

Elder Hedlock then spoke on the purpose of a general conference, and the necessity of unity of feeling and action, and of order in the conferences, remarking that branches raised up since last conference cannot form themselves into conferences without the decision of a general conference, and persons seeking to render themselves independent of those who were appointed by the last general conference, are out of order, and violating the laws of the kingdom of God. He remarked that the presiding elders of branches should be associated with the officers of those branches in doing all things in righteousness for rolling onward the kingdom of God; and also, that the presidents of conferences should be united with the presiding officers of branches in the same great cause. Thus should all be united in the great purpose in which they were engaged, viz., the salvation of the human family. The occasional offences that arise from individuals whose minds are too contracted to grasp the sublimity of the subject of salvation, we should learn to endure, and exercise forgiveness rather than raise an obstacle against the progress of the work. He exhorted the audience to exert themselves to live as saints to day, and if such was their continued purpose, they would not err very far from the path of rectitude.

The president then called for the delegates to represent the condition and standing of the conferences.

Elder Milton Holmes stated the Manchester conference to be in a very good condition; the prospects, indeed, were very cheering, perhaps more so than at any other period, and every thing seemed to foretell the reaping of a rich harvest. He exhorted the saints to listen to the counsel given, and bore a strong testimony to the truth of the work.

Elder Leonard Hardy stated that he had not long been connected with the Preston conference, but the prospects to the best of his knowledge were much improved. The officers in council were united, and there was a proba-

bility of some being baptized. He also bore testimony to the truth, and prayed for the success of the work.

Elder Elisha H. Davis rose to state the condition of the London conference, which he said was very satisfactory at the present time. They had witnessed the gradual increase of the church, and of very respectable people of the congregations that were seeking after the truth. The officers were but few, but they were doing good, and though the saints themselves were generally speaking but poor, yet they were determined to press forward and be united in the work of the Lord. The spirit of the gathering was very powerful among them, many had already left for Zion, and many more were very anxious to go. The meetings were well attended, and some were baptized weekly. He requested an interest in the prayers of the saints, that he might be endued with wisdom and prudence; the enemies were on the alert to detect, if possible, any thing that might be thought a false step, and without the prayers and faith of the saints, he felt quite incompetent for the task devolving upon him.

Elder Galley stated that the Macclesfield conference, from the past year's experience, was much improved, and never had the spirit of God given stronger testimony of the truth than these last three months. The officers were united in desiring the glory of God. He further stated that the conference was extensive as regarded the distances of places, and that his circumstances in business did not allow him to pay that attention to it which it required, that other laborers were much wanted, and he requested that some travelling elder or high priest might be sent amongst them.

Elder Robert Crook rose to report the condition of the Birmingham conference, and we rejoiced much to see our aged brother manifesting almost the agility of youth. He stated that he rejoiced much to see the saints by whom he was surrounded, and he rejoiced also at the condition in which he had left his conference, their counsels were in peace—unity and love prevailed amongst them. He also rejoiced much in the late visit of Elder J. B. Meynell, and thanked God for his visit, and he was very sorry that he was leaving England, for he knew they were of one heart and one mind. He exhorted his brethren to be loyal subjects of the realm, stating that he prayed for Her Majesty the Queen three times a day, until the magistrates themselves declared him to be a most loyal subject. He also stated that the Derbyshire conference was in a good condition at present, but much in need of some active laborer.

Elder George Simpson stated that there was not that union in the Staffordshire conference which was necessary for the well-being of the church, he hoped they would take his conference into consideration, and that measures might be taken for their assistance.

Elder John Banks stated that he had not had much time to become acquainted with the Edinburgh conference, having only been there about three weeks. Edinburgh was a splendid city, the seat of much wisdom and learning, and it would require much wisdom and prudence to be exercised; but considering all circumstances, he trusted that the coming year would yield them a rich harvest.

Elder Richard Blakey stated that the Gaway conference had many difficulties to contend with, but still it was in a better condition than he had known it before. He should wish to call the attention to this conference, as he was at present under the necessity of retiring from his labors in the vineyard, in order to assist an aged father, whose growing infirmities called for his help.

Elder James Houston stated that the branches in the Glasgow conference were in a very prosperous condition, full of union and love in their counsels; Lanerk, where he had been laboring, numbered sixty-four in about six months; he was sorry that he was not better able to represent the whole conference, as its general condition was most satisfactory and encouraging.

Elder James Ure briefly stated that the Sheffield conference was in a very cheering condition.

Elder E. F. Sheets remarked that the Bradford conference at his first visit rather alarmed him, but he thought he could now state that it was in very good order, and he knew not of a dissenting voice in the whole of the three branches of Bradford, Idle, and Leeds; more laborers were wanted, and he anticipated much good would be the result.

Elder Thomas Smith said in reference to the Worcestershire conference, that in its present condition, love and union were prevailing through the whole, with the exception of one case of difficulty, which would come before the meeting. Brother Meynell had been visiting them and they had an excellent time. The conference spread over an extensive country, and it was their intention to labor indefatigably in the coming season.

The meeting then adjourned until evening.

EVENING SERVICE.

The service opened by singing. Prayer by Elder Hedlock, when the representation of the condition of the conferences was resumed.

Elder Stratton stated that generally speaking the branches were in a prosperous condition, that four new branches had been organized these last few months. The Isle of Man branches were in a much better state, united, and the prospects were good.

Elder Speakman stated that the Clitheroe conference was in good standing, peace and unity, and every good grace was to be found amongst them, none could be more inclined to adhere to counsel. They were a people that were full of humility, which had caused him much to rejoice; they were also ever ready to assist in rolling forward the kingdom of God, and they only need to be told their duty in order to do it.

Elder John Johnson said he had not been in the habit of speaking before so large and respectable a congregation, but rather in the regions of darkness, and amongst the blacks of the coalpit. He was, however, glad to say that though Cheltenham had, as it were, been torn up by the roots by persons who had never been sent there, yet he rejoiced to say that now the people were willing to listen to counsel, and the spirit of love and union was in their midst, indeed their condition was better than it had been for three years, and there was a great work to do.

Elder Robert Martin said that the members in the Bedfordshire conference, with very few exceptions, were saints indeed, many of them were of long standing. A good foundation had been laid, and the difficulties that had for a considerable time troubled the churches were removed, and the principles are now much inquired after, and he felt assured that with wisdom and prudence much might be done, especially if more laborers were employed.

Elder Thomas Margetts stated that the Leicestershire conference was not in so good a condition as he could wish to see it. The experience of the last six months had been very trying, but after all profitable. When an aspiring spirit arises, it is calculated to do much mischief; it had been so there, but the results he had no doubt would be beneficial; but notwithstanding all things, the prospects were still better than ever, and their congregations were crowded to excess. He earnestly requested a visit from some of the presidency as early as possible.

Elder Thomas Smith stated that the Bath conference was in good standing, union and love prevailed in their midst, the gifts and blessings of the spirit of God were abundant, the councils were conducted in peace and love, and the prospects were very encouraging.

Elder William Walker remarked in refer-

ence to Hull, that when he was sent there, he could not in his address say brethren and sisters, for there was but one sister there. He continued his labors by preaching at the docks, side to hundreds of people, but apparently in vain. He was at times almost in despair, but nevertheless he received encouragement from the word of God, and continued his labors.—He remarked also that the books of the church had been a great instrumentality in propagating the work in that neighborhood.—The prospects were now encouraging, and the minds of the people were in some measure turned to the contemplation of the principles of truth.

Elder Dan Jones, from Wales, rose, under an attack of the fever and ague, and remarked that he believed it was the intention of the evil one to prevent him speaking that evening, but he was determined to bear his testimony in spite of every opposing power. He said that he came not in the character of a delegate: he represented no conference; for if he had but baptized one, he should be able to represent three. But he would speak of a nation renowned in history, one of the most ancient nations of the earth, who had never been subdued, and to whom he hoped to be instrumental in bearing the tidings of the work of God, in the last days. He enlarged on the characteristics of his people in a manner, and with an eloquence, that told how ardently he loved his native tribe and his father-land. He remarked that, for many years, as a mariner, he had been in search of the principles of truth—he had sought it in almost every clime—among the red men of the woods, or the civilized denizens of the city, but he had found it not until he came in contact with the followers of the prophet of the Lord, the notorious Joseph Smith; but of that despised individual he would bear his testimony, and though he might feel more at home among a tribe of Indians, or on the deck of a ship, than upon that platform and before such an audience, yet he would not flinch from bearing a faithful testimony to the character of the servant of the Lord. He had been with him in the domestic circle, he had been with him in peril and in prison, and only left him about an hour before the murderous deed of his assassination was perpetrated; and he had now come in obedience to the counsel of the martyred prophet, as a messenger to his native land, to bear testimony of the work for which his brother had died, and which he had sealed with his blood. [We would here remark that we are utterly incapable of doing anything like justice to the address of Captain Jones, for though delivered while struggling with dis-

ease, such was its effect upon ourselves, and we also believe upon others, that we ceased to write, in order to give way to the effect produced upon our feelings.]

Elder William Henshaw stated that Merthyr Tydvill conference was in a prosperous condition. Two years ago he first went there and met with much opposition; but some became obedient to the gospel, and the signs followed the believers; gifts, blessings, and visions were in their midst, and the saints were rejoicing in the fulness of the gospel of Jesus Christ.

Elder Wilford Woodruff then rose to represent his conference, to which he had pledged himself at an early part of the day. He said that he represented about twenty-eight states of the American Union, above one hundred thousand saints, a quorum of twelve apostles, the various quorums in the stakes of Zion, fifteen quorums of the seventies, a conference with two temples of the Lord, one long ago completed, and one fast hastening to its completion. After enumerating many other things, which, from the rapidity of his utterance, we failed to note, he remarked that the condition of the churches in America was more encouraging than at any former period in the history of the church. The saints were more universally of one heart and one mind, and the spirit of Elijah's God was in their midst. He then addressed himself to the elders and officers by whom he was surrounded, exhorting them in all cases to abide by the laws of the land, and, that no man, by keeping the laws of the kingdom of God, need violate the laws of the realm: that no one who infringed upon those laws in any manner would be sustained by the authorities of the church. We had nothing to do with the laws but to keep them. He further remarked that elders, generally, raised up churches like unto themselves, and therefore it behoved them to be an example to their flocks in all things that were holy and righteous. The kingdom of God was a kingdom of order, and a spirit of order ought to characterize every branch of the church. He rejoiced much in assembling with them that day, and in meeting such a vast concourse of brethren and sisters as greeted his eyes that day: he rejoiced also to find things throughout the land in so good a condition as they were. He further exhorted the saints not to be discouraged by their trials, but to contemplate the course of the Savior, from the manger to the cross; he sought not for peace and popularity, but for the salvation of men. It was no sign, because men were poor that they could not be useful and successful in propagating the principles of truth; let us but remember from whence our

power comes, and forget not, what Elder Ward often endeavors to teach us, that union is strength, that the grand secret of our success lies in being of one heart and of one mind; but, that on the contrary, division stops all blessings, and closes the heavens against us. Yes, he would say, the heavens were full of blessings for the saints, but union and peace amongst us could alone call them down upon us. He would, therefore, call upon them, for God's sake, to be united in all things pertaining to the rolling onward of the kingdom of our Lord and Savior Jesus Christ. The meeting was then closed with singing and prayer, and adjourned until the next morning, to assemble in the large room in Bridge-street, at ten o'clock.

MONDAY MORNING.

The meeting being opened by singing and prayer, Elder Woodruff proceeded to speak on the great principles that should actuate the servants of the Lord, exhorting them to lay aside all principles of selfishness, and act according to counsel. To labor for the good of all, acting as one man before the Lord, in order to do the best for the welfare of the kingdom of God.

Elder Hedlock spoke on the condition of the church in Nauvoo, how they had suffered from time to time from unrighteous men getting in to their society, who had lost sight of the great principles of the kingdom of God,—and who sought only to aggrandize themselves at the expense of the entire community. Individuals had been amongst them at an early period, who had made extensive purchases of land, which had been enhanced in value by the gathering of the saints, and thus they had taken an advantage of the people by disposing of their purchases at an exorbitant rate of profit. They had also had to suffer from various repeated law suits that had impoverished their resources, that otherwise might have been employed in providing labor for the poor. He had looked at their situation, and he felt anxious for the adoption of some plan that might mutually benefit all. He was desirous of preventing the spirit of monopoly from entering into their midst, and while he now contemplated as it were the energies of the people being thrown away amongst their enemies, he wished to adopt such means as should preserve amongst themselves the combined industry of the saints for the good of all. He then stated his views of the objects to be accomplished, and the benefit arising from the proposed scheme of a joint stock company, that should unite the efforts of the saints on both sides of the water for the good of all. He stated that the shareholders

would be benefited by the adoption of such a plan, inasmuch as the capital so employed, by judicious management, would in a few years double its capital. He further remarked that there must be a channel of communication between the saints on both sides the Atlantic for the mutual benefit of all. He further remarked that there was a variety of means by which these ends might be accomplished, by procuring freight for ships, by procuring provisions for emigration from our brethren in the west, which, placed in bond in this country, would be a great advantage in the supply of sea stores to those that emigrated. He wanted also agents in all parts of the country to assist in the business of emigration, by posting our bills when we had ships in hand, and by procuring passengers, which would afford a fair remuneration for labor on business-like principles. All that we wanted was men of business to enter into this work, which must ultimately work for the good of all.

Elder Ward then remarked that the great point before the meeting was, whether the scheme announced in the last MILLENNIAL STAR to the conferences was to be adopted or not.

It was then unanimously voted that such a plan or association as that proposed should be adopted.

It was then unanimously voted that Brothers Wilson, Caruthers, McEwan, Brown, Clark, Milnes, Mason, Banks, Johnson, and Flint, resolve themselves into a committee to draw up resolutions, to be examined and discussed by the conference, and that they retire into the adjoining room for that purpose.

The brethren of the committee having retired, Elder Woodruff called the attention of the conference to the various business lying before them in relation to the churches.

Elder Woodruff first called for those brethren who were so situated as to give themselves up to the ministry, when there arose Elders J. D. Ross, James Ure, Claud Roger, E. H. Webb, James Houston, Robert Crook, George Slater, Thos. Margetts, E. H. Davis, John Allen, J. A. Stratton, E. F. Sheets, William Walker, C. Miller, Milton Holmes, Leonard Hardy, Geo. Eyre, William Speakman, Thos. Day, Henry Guerden, G. P. Waugh, Dan Jones, William Henshaw, William Allen, Thomas Smith, (of Worcester,) Thomas Smith, (of Bath,) Philip Westwood, Charles Phelps, Hiram Clark, John Banks, John Johnson. The three last named were added, though the brethren had retired on committee.

The case then arose, before alluded to, in reference to the Worcestershire conference, which led to a variety of excellent teaching

in reference to elders or others interfering in the settlement of difficulties where they were not sent. The adjustment of difficulties and the right of sitting in judgment belonging in an especial manner to the high priesthood, unless elders received a special commission for that purpose.

It was then carried that the church in Coventry continue under the control of the Worcestershire conference.

The meeting being closed by prayer, adjourned until two P. M.

AFTERNOON SERVICE.

The service being opened as usual, Elder Ward rose to make some remarks on the responsibility of all connected with the kingdom of God. As individual members of the church we were by no means exempt from this, inasmuch as it was every man and woman's duty to warn their neighbor. And as we received any portion of the authority of the holy priesthood, that responsibility increased, and he would assure the meeting that the presidency in this land justly estimated the importance of the position they occupied, and were well aware that they were answerable to God for whatever measures they adopted in connexion with their superintendence of this portion of his vineyard; and as they had no individual or party feelings, the saints might rest assured that all measures which they might seek to carry, would be with a single eye to the glory of God.

Elder Hedlock then followed on the same principles.

The condition of the Macclesfield conference was then laid before the meeting, when it was carried unanimously that Elder William Walker (late of Hull) go and labor there, under the presidency of Elder James Galley.

Elder Robert Crook having stated the necessity of some young active laborer being sent into the Derbyshire conference, it was carried that Elder George Slater, late of Nanvoo, take the presidency there, recommending him to avail himself, as need might be, of the council of Elder Crook.

Staffordshire conference being next considered, it was carried that Elder Hiram Clark take the presidency for the time being.

Garway conference wanting a president, by the retirement of Elder Richard Blakey, Elder William Allen was unanimously voted to take the presidency thereof.

The condition of the Mars Hill conference being brought forward, it was carried that Elder E. F. Sheets (late of Bradford,) preside over the same.

It was then carried by the meeting that Elder Glaud Roger preside over the Bradford conference, in the room of Brother Sheets.

It was next unanimously voted that Elder John Allen take the presidency over the Carlisle conference.

It was also voted that Elder Robert Martin preside over the Bedfordshire conference, where he has been lately laboring.

It was then unanimously carried, that Hull be organized into a conference, and that Elder Henry Cuerden preside over the same.

It was then, with considerable good humor, unanimously voted that Elder Dan Jones, form and preside over Wrexham conference, consisting at present only of himself and wife.—Some present wished to make Elder Jones a present of some branches in the neighborhood to begin with, but the feeling of the meeting was that he should build upon no other foundation than that which he had already got.—Elder Jones made some interesting remarks on his position, and of his anxiety to preach the gospel to his countrymen in their native tongue, requesting an interest in the faith and prayers of the saints for his success,—when Elder Ward arose, and called upon the meeting, if they felt disposed to uphold Brother Jones in his position, to signify it by a hearty Amen: which was most heartily responded to.

It was then voted that Elder G. P. Waugh labor under the direction of Elder John Banks, in the Edinburgh conference.

It was then voted that the branches of Louth, Taleby, and Wapload, be annexed to the Hull conference, under the presidency of Elder Henry Cuerden.

Voted also that Paul Harrison be ordained an elder, and go to labor in Ireland.

Voted that Doncaster be appended to the Sheffield conference.

Voted that Newhall branch be annexed to the Sheffield conference.

Voted that Kidderminster be annexed to the Worcestershire conference.

It was then unanimously carried that Elder James Houson's appointment to labor in Lanark receive the sanction of the conference.

The meeting which continued to a late hour, without interruption, then adjourned until Tuesday morning.

TUESDAY.

The meeting being opened by singing and prayer.

Elder Webb was then called upon by the president to state the conditions of the branches in his field of labor, viz: Chalford, Hill, Avening, Tetbury, Kingswood, Cam, and Nymphsfield.

It was then carried unanimously, that the before mentioned branches be organized into a conference, and that Elder E. H. Webb preside over the same.

It was then voted that Bath be organized into a conference, to be called the Somersetshire conference.

It was then voted that Elder George Robins go to labor in the Hull conference, under the presidency of Elder Henry Cuerden.

Elder John Johnson, president of the Cheltenham conference, being absent on the committee, Elder Phelps was called upon to lay the circumstances of the conference before the meeting, in relation to a lawsuit now pending. It appeared that the saints had been subject to interruption in their meetings of the most outrageous and disgraceful character, notwithstanding they met in a place regularly certified; that being obliged to have recourse to law in their own defence, they had been, and expected to be still more, involved in expenses, which without assistance they were not able to meet. Elder Woodruff remarked, that circumstances like those in the Cheltenham conference might be the lot of any other, and that it behooved us to sympathise with our brethren, and render them what assistance we could.

It was then unanimously resolved, that the presidents of conferences lay the case before the churches, and that the saints be exhorted to render what assistance they can, forwarding the same to Liverpool as early as possible, to be remitted to Elder Johnson.

Elder Ward made some remarks on conformity to the laws of the land, exhorting the brethren never to resort to physical force when oppressed by their enemies, inasmuch as there was abundant protection in the laws, when justly administered. He requested the brethren, that when they had acted according to principles of righteousness, and the laws of the land, in all things, and yet could not get protection or redress from the magistrates, that they would send him the addresses of such persons, and he would adopt measures to teach them their duty. He had been under the necessity of writing to two magistrates, and it behooved all the servants of the Lord to become, as much as possible, acquainted with the laws of the land.

The Committee of the Joint Stock Company then making their entrance, it was carried unanimously, that the articles which had been drawn up by the Committee be read before the meeting, consecutively, and afterwards item by item, to be discussed by the conference.

After the reading of the articles,

Elder Ward rose, in the first place, to move

vote of thanks to the brethren of the committee for their very arduous labor, in the production of the articles which had now been read, and which had occupied the committee some sixteen hours. This vote was most heartily and unanimously carried.

Elder Thomas Wilson, president of the committee, then returned thanks.

Elder Hedlock rose to express his gratification at the result of the committee, so far, and as he had been the first to suggest the plan, he felt much to rejoice at the prospect of its ultimate success.

It was then voted that Brother Brown read the articles one by one for the consideration of the conference.

AFTERNOON SERVICE.

The service being opened as usual, the following articles were for the time being agreed upon. We shall not here present the remarks made upon each as it passed, but merely quote each article as it was decided upon.

1. That this Joint Stock Company be called "The Mutual Benefit Association."

2. That it shall have for its objects the establishing of those branches of manufacture in America, which will be most beneficial, and return to the stockholders the greatest amount of profit, requiring at the same time the least amount of capital in erecting and carrying on its operations.

3. That this association shall bring over food and provisions from America, that the members may have abundance of those things both cheap and good, at a price considerably beneath that at which such provisions are usually supplied, that thus a saving far exceeding the weekly payment for one share shall be effected.

4. That its capital shall consist of not less than thirty thousand pounds, divided into sixty thousand shares of ten shillings each: that a deposit of one shilling per share shall be paid within two months from the date hereof, or within one month from the date of the application for shares at any future period; the remainder to be paid in equal parts, weekly or monthly, during the following eighteen months.

5. That each shareholder, shall have one vote, and one only, in all matters connected with the business of the Mutual Benefit Association.

6. That a committee of fifteen directors shall be chosen to manage the affairs of this association; that every male shareholder, aged twenty-five years, shall be eligible to become a director. That this committee have full power to manage the affairs of this society. That they be appointed for twelve months; that four retire annually by ballot, and another four be

chosen in the same manner to fill up the vacancy.

7. That each district shall have a committee of management consisting of a President, Secretary, Treasurer, and four members, who shall have the power to organize every branch in a similar manner by the general voice of the said district.

8. That the annual meetings shall be the time for transacting the business of this association, viz: on or after the 6th of April in each year, and that the expenses of each delegate be paid out of the general fund.

9. That the collections of shares shall be made weekly or monthly as may be convenient for each district, and that these instalments shall be paid to the treasurer thereof, he giving a printed receipt to each member: that these check-books shall be sent to the general committee on or before each annual meeting, and that a minute-book be properly kept and signed by the officers of every said district, which shall be returned at the same time, and that for the sake of uniformity, these books be provided by the directors out of the funds.

10. That the cash paid by members, on account of their shares, shall be remitted by the treasurer of each district to the treasurer of the Committee of Directors, on the first Wednesday of every month, in Post-office orders or Bank of England seven days' post-bills, according to the amount.

11. That the treasurer of each district see that he receive a printed receipt for each monthly payment, signed by the three chief directors or managers at Liverpool, viz: the president and the two trustees or cash-keepers hereinafter mentioned.

12. That the said cash orders shall be paid and remitted in the names of these three chief officers, whose names must be endorsed by them on the same, before they can be cashed.

13. That all the monies belonging to this society shall be kept in some bank, chosen by the directors in Liverpool, in the name of the said three principal directors or trustees for this association, whose united signatures shall be attached to every document for deposits, or drafts, or receipts; and that the petty cash be kept in a safe, in the said company's office, under two keys, one kept by each of the said trustees hereinafter named.

14. That every member shall have the liberty of selling his or her share to other members; that any shareholder may increase his or her share at any time by paying the amount paid up, and any bonus that may have been declared or added on the same; and that should the amount of shares demanded exceed sixty thou-

sand, at the next annual conference sixty thousand more may be granted.

15. That all machinery requisite for factories and other implements, shall be procured among the members if possible, and that payment for these shall be taken in shares where practicable, and that the wants of the shareholders shall first be supplied out of any stores belonging to the society, at a small remunerating profit, others buying, to pay the market price.

16. That no money shall be returned to the shareholders, until the end of five years, and if at the annual meeting, then to be held, a majority of the members or their delegates shall see proper, and resolve that the business of this association can be carried on solely with the accumulated profit, then they may order that the amount of shares paid up, shall be repaid to the stockholders, or if otherwise that the business shall be carried on for other five years, with the original capital and profit thereon, paying a dividend to the shareholders, at the rate of not less than ten per cent. per annum.

17. That this association be legally constituted, viz: by Deed of Partnership, Enrolment in Chancery, or Act of Parliament in Great Britain, and by Congress Act, or Registration in America, as the Committee of Directors shall see proper.

18. That the directors shall be empowered to find offices, clerks, &c., at the expense of the association.

19. That five per cent., and no more, on all business done be reserved to cover these and other office expenses.

20. That two directors viz: Thomas Ward, President, and Thomas Wilson, Secretary, are and be sued in their own names on behalf of this association, and be supported and indemnified therein from the funds of the same.

21. That the business of this association be allowed to have commenced on the 7th of April, 1845.

22. That the sale and transfer of shares be recognized by the directors, who shall determine the form thereof.

23. That if any shareholders neglect to pay their monthly instalments due, one penny per month of fine shall be imposed, and if they neglect to pay the instalments for six months, the amount paid shall be forfeited, and added to the stock, but that they be warned in writing, at least fourteen days before the expiration of the said six months, under the hand of the secretary of the district.

24. That the names, places of abode, and number of shares of each proprietor be entered in the shareholders' register.

25. That these shares be considered personal property, and as such may be devised and disposed of.

26. That two-thirds of the fifteen directors may remit forfeitures, and have a discretionary power to act in all matters not herein provided for, as they shall deem best for the welfare of the association; distinctly recording these and all their other acts in minutes to be laid before the annual meeting of proprietors or delegates.

27. That the directors books be balanced every six months, and a balance sheet containing all the particulars of business be at the said annual meeting submitted, audited, and passed if approved of by the shareholders or their delegates, an abstract of which may be published if ordered at the said annual meeting.

28. That the directors appoint their own chairman and deputy chairman from time to time as need may be, and upon the demise of any director, they vote another into his place until the next annual meeting.

29. That the directors if necessary may appoint committees, delegates, and agents, to assist in promoting the welfare of the association.

30. That these directors may purchase and sell shares, and be the general brokers of this society, and in any or all cases of dispute, be empowered to refer matters to arbitration, one arbiter being appointed by each aggrieved party, and the two so named to appoint a third, before entering on the reference,—their award in writing to be final.

31. That letters of attorney, and other legal documents not herein named, be executed in the names of the directors aforesaid, appointed to sue and be sued in all legal matters connected herewith.

32. That directors may resign, and others be appointed, as in case of death aforesaid.

33. That two-thirds of the directors have power to remove any directors for conduct prejudicial to this company, their places being supplied within ten days as aforesaid, until the general annual meeting of shareholders or delegates.

34. That notices of general meetings be sent through the post fourteen days before these be held; that the weekly and monthly meetings be convened, as the committee and directors shall see fit.

35. That the obligations of shareholders on transfer or forfeiture of their shares shall cease, and that the person in whose name they shall be registered be considered the real owner; all transfers to be duly registered, and the husband of any female proprietor must become a proprietor by sale or transfer as aforesaid, and by the approbation of two thirds of the directors or

committee, and that all matters of dispute in districts which cannot be settled there, be submitted in writing, signed by the three principal members of these committees to the directors, whose decision shall be binding on the said district until the next annual meeting, where all matters may be regulated and set in order.

36. That all securities or investments be in the name of the president and the two trustees hereinafter named, subject to the control of the majority of directors, and the voice of the delegates at their general or annual meeting.

37. That the company may be dissolved or business stopped and disposed of, on the fourth of the paid up capital being lost, by the vote of two-thirds of the directors and a majority of the shareholders or delegates present at and voting in two successive meetings.

38. That the language of these articles be understood in the plain and common acceptation of the terms thereof, and that if any doubt or dispute arise as to the meaning of any sentence, article or rule, the same be explained and decided by two thirds of the directors and delegates; and that these articles may be altered and amended at the annual meetings of the shareholders, by the voice and votes of two thirds of the whole of the said shareholders or delegates.

39. That the freight of goods from Liverpool sold to any of the shareholders in Britain, be paid out of the general fund.

40. That bond or bonds be given by the cash-keepers as security for stock.

41. That the said two key-holders, trustees, or cash-keepers give approved bond, jointly or severally, for three hundred pounds: and that this be increased annually, according to the increase of stock, and as the stockholders or their delegates may require.

42. That the following fifteen shareholders act as directors of this association, viz: Reuben Hedlock, Thomas Ward, Thomas Dunlop Brown, Peter McCue, Matthew Caruthers, Thomas Wilson, Hiram Clark, James Flint, Dan Jones, Henry McEwan, Henry Crump, John Druce, Isaac Brockbank, Robert Wiley, and John James.

43. That seven of these form the ordinary directors resident in Liverpool who shall be empowered to act with a trading capital of three hundred pounds of the stock, as they shall see best for the welfare of the association, but that no investment beyond this, at any time, shall be made without the consent and vote of two-thirds of all the directors, either in writing or by vote given in person.

44. That these seven form the quorum of ordinary directors, viz: Reuben Hedlock, Thomas Ward, Thomas Dunlop Brown, Thomas Wilson, Isaac Brockbank, Robert Wiley, and John James.

45. That Thomas Ward act as president and corresponding secretary of the said directors — That Thomas Wilson act as secretary and book keeper of this association. That Reuben Hedlock and Thomas Dunlop Brown act as trustees and cash keepers for the same, the said trustees giving bond as aforesaid.

TIMES AND SEASONS.

CITY OF NAUVOO,

JUNE 15, 1845.

TO THE SAINTS.

'To do good and communicate,' was an injunction of one of the old apostles, not to be forgotten: we, therefore, feel free to say to the saints in Nauvoo, and elsewhere, to do likewise: our prospects were never, since God, the father of our Lord Jesus Christ, called Joseph Smith to be a prophet, seer, and revelator, and to establish a church for the salvation, redemption, and gathering of Israel in the last days, and to "prune his vineyard for the last time, with a mighty pruning," more flattering. The work of the temple is progressing as fast as it can; heaven smiles propitiously upon the earth, and plenty, the most direct index to industry, looks a united people in the face with an assurance as certain as if the Lord spoke himself in an audible voice: *I bless my people when they hearken unto my counsel and keep my commandments.*

The wicked having fled when no man pursued them, we have peace. While fire after fire is devouring the wealth of the world, and calamity and ungodly men, are wasting life with a continual stroke, we have prosperity and health, and with a gratitude, unspeakable, we thank our Father in heaven who hath given us the kingdom and victory, through the worthy name of Jesus Christ.

Brethren! be of one heart, be of one mind, be cheerful, be faithful, be one, and he who clothes the forest with leaves, and paints the flowers of the field, with indescribable beauty, will not withhold any good thing from his people.

MYSTERY.

BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.—As there is such a vast difference of opinion con-

cerning all the prevailing religions of the day, we have thought that a few ideas of our own, and a few extracts of what some of the sects think of themselves, might throw some light upon the dark subject. Our caption is a description of what one of the seven angels showed to John the Revelator, and in all reason and wisdom, is about as near the truth, as to the name of all the religions, which have agitated and devastated the earth since Nimrod commenced the system of climbing up to heaven *some other way*, as any that can be found, except the pure.

There are many very peculiar sayings about Babel, Babylon, the beast, mother of harlots, and abominations upon the earth, which, when rightly understood by the Saints, according to revelation, means the church, or kingdom of the devil: for revelation saith there are but two: the church of God and the church of Satan. How shall we discern between the two?—"By their fruits ye shall know them, Do men gather grapes of thorns, or figs of thistles?"

To commence the matter fairly, then, we will let John tell the story. He says,

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters;

With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns.

And the woman was arrayed in purple and scarlet color, and decked with gold, and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication.

And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

And the angel said unto me, wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, (whose names were not

written in the book of life from the foundation of the world,) when they behold the beast that was, and is not, and yet is."

It will readily be perceived in the foregoing extract, that John had no more reference to the Roman Catholic, and Protestant churches, who had a form of godliness, denying the power, than he had to all Babylon from Nimrod down. The old woman, Satan's wife, was "drunken with the blood of the Saints, and with the blood of the martyrs of Jesus;" and the account actually includes *all*, whose "names were not written in the book of life, from the foundation of the world."

They, then, that killed the Saints in Egypt; they that tormented Israel; cast them into the fire of the furnace; into lion's dens, and boiled them in pans, are included in what John saw. Besides the plainness of this scripture, other prophecies have said many things of Babylon: Isaiah holds this remarkable language:

"That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!

The Lord hath broken the staff of the wicked, and the sceptre of the rulers.

He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.

For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord.

I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the Lord of hosts."

Again we read in Jeremiah that, "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nation^s have drunken of her wine; therefore the nations are mad."

Babylon, literally understood, is the gay world; spiritual wickedness, the golden city, and the glory of the world. The priests of Egypt, who received a portion gratis from Pharaoh: the priests of Baal, and the Pharisees, and Sadducees, with their "long robes," among the Jews, are equally included in their mother's family, with the Roman Catholics, Protestants, and all that have not had the keys of the kingdom and power thereof, according to the ordinances of God.

In all these things there is, according to what John saw, "*mystery*." Among the various denominations, that have endeavored to guide the destinies of souls on earth, many, very many, gracious men, with seeming goodness have filled the pulpit with solemn awe;

but alas! were they prophets and apostles?—They lacked the all important “*thus saith the Lord.*”

To bring this matter right before the people, let us quote the following from a foreign journal.

THE NEW RELIGIOUS MOVEMENTS IN GERMANY.

A new religious movement has started in Germany, which, taken in consideration with the philosophical and philanthropic movements of the age, and arising in the midst of these movements, may lead to important results.

Last August in the cathedral of Treves, the ‘*unio*’ of Christ was shown, and its sight and touch, it was declared, would heal the sick and perform various miracles. Tens of thousands flocked to see, and once more in the middle of the nineteenth century, amidst populations enlightened by the positive sciences, a childish scene of the middle ages was enacted over again, but enacted unfortunately not by children, but by beings full of the perversity of perverted, fanatical and superstitious manhood. This scene excited the indignation of many honest and devoted hearts, and at length a Catholic priest by the name of Ronge protested openly and powerfully against this act of the Church of Rome, and called upon his countrymen, who rejected these acts and scenes of a by-gone age, to unite with him in the condemnation, and to form a German Catholic Church. This proposition met a deep and wide response, and this movement, undertaken by an obscure individual in the Catholic hierarchy, has in a few months awakened among the Germans a new series of religious discussions, and a new spirit. Political questions have been put aside by the press, and the most important political events give way to the interest excited by this new religious movement.

A strange fact is to be remarked in this new movement. While the enlightened Catholics of Germany sustain and encourage this religious reform, it is attacked with violence by the Pietists, who are the strictly orthodox Protestants, and who correspond to the Presbyterians and Methodists, &c. of this country. The reason of this is that while Ronge has protested against what he conceived abuses in the Roman Catholic Church, he has also protested against the whole policy of these religionists, who would make of religion a means of government, of personal interest, of the maintenance of what now exists, with all that is false and anti-Christian in it, for the benefit of those who are now in place and power. Protestantism is far more closely connected with government in

Germany than in this country, and hence the selfishly conservative spirit reigns in it as it does in its opponen, the Church of Rome.

The truth is, that the new religious movement of Ronge is political and social in its nature, as well as religious, borrowing a part of its ideas from Fourier and Owen. The idea of a better practical state of things on this earth, to be produced by Christian charity and philanthropy, by those grand doctrines of fraternity, justice, equality, and brotherhood, given to the world by Christ, could not have failed to enter into a movement of this kind, because that idea is now living every where in society, and has obtained a positive existence in the world. Ronge, with his idea of a Universal Church, which shall unite all classes of society, connecting the rich and the poor in the name of Christian charity, and establishing a brotherhood in the place of the war of castes and clans, of the privileged and the oppressed, is a political and social, as well as a religious reformer; and this has aroused against him those who would maintain privilege, usurpation and injustice in the world, whether Protestant or Catholic.

In his last manifesto, addressed to the secondary clergy, Ronge says:—

“The mission of the Universal Catholic Church was to realize the brotherhood of the whole human race, to harmonize the most heterogeneous elements, to fill up and bridge over all glaring social inequalities. She has failed in this sublime object, by her hypocrisy, her Jesuitism, and her selfishness. She has even corrupted the divine source from which she emanated. She it is who has caused the civil wars of the past and present times; and in testimony, look at the present state of Switzerland. She it is who disunites society, and divides it into classes, of the rich and poor, the wise and ignorant, the privileged and the subjugated. Her hour has come. It is time to enter into the divine domain of light, of truth, of love, which is the only and true ‘kingdom of Christ.’”

This view of Ronge, attributing to Catholicism, the disunion of society and an up-building of privilege, is one-sided, and to a considerable extent erroneous; like other elements of the social compact—the political, &c.—it has done its part in establishing, in past ages of anarchy, ignorance and brutality, a false and oppressive order—perhaps the only one possible, but its error is still to uphold this order, in ages when humanity, by its progressive development, refinement and intelligence, is capable of something better.

But Ronge is declaring war against social injustice, inequality, oppression and privilege, no matter whether he mistakes the source from which they emanate, has struck a chord that will vibrate deeply in the conscience of humanity, and bring up the grand question of the elevation of the race—a question as much political and social as it is religious—and to which will be given that enthusiasm and impetus which comes from a deep religious sentiment, the love of God and the love of neighbor.

This subject suggests new views upon the means and measures which religious bodies, in these modern ages, are taking to spread Christianity, and the political and social results which it carries with it, and the spirit which animates Christian propagation in general.—We will reserve them for another article.

At the end of his manifesto, Ronge invites the secondary clergy, who compose the lower order of the clergy, who are poor and much oppressed, in all nations, to make common cause with him, and to aid in the pacification, and in securing the moral and material happiness of all mankind. The last article of faith, adopted by the new German Catholic Church, is thus expressed: it is remarkable.

"These articles of faith can in no manner bind the generations which are to come. The fundamental principles of your religion are, the love and the progress of humanity. Every Christian sentiment must have its source in love, personified by our Savior Jesus Christ."

This declaration of love and the progress of humanity, which will make Christianity operate directly upon the practical affairs of the world, is a step taken in advance of that Protestantism which has become petrified in theological controversies, and the discussion and propagation of mere speculative dogmas, which are separated from the divine warmth and efficiency of love. For this reason many Protestants are uniting with Ronge. We watch with great interest this new social and religious movement in Germany. A. B. C.

The foregoing shows how easily the people can be deceived without revelation, and that Babylon, when not "literally understood," means *confusion*.

While in the way of quoting from foreign journals, we will give the following:—

ASPECT OF POVERTY IN ENGLAND.—In England, Romanism wears its most courtly dress, and speaks in most gentle accents. All that can ensnare a fastidious taste, or charm a generous disposition, is brought forward; tales of ancient faith and holy martyrdom are told in winning words, and every thing that is graceful in antiquity claimed as an integral element in the

constitution of the Romish Church. Charity is the phrase that is ever on her lips, and she would fain persuade men that it is with a breaking heart she seeks them, that the erring children may be restored to a suffering mother; but to him who, in the first impulse of a conflicting nature, has listened to her voice and believed her testimony, how sad and startling is the conviction which a closer acquaintance with the reality must ever bring? Ancient faith and holy martyrdom were in the day when Romanism was unknown; persecution and cruelty have marked her sway since she came into existence, and the martyrs who have fallen have suffered at her hands; she has been no sharer of her Lord's sorrow, but a despiser of his grief, and a smiter of his children. She has seized upon the intellectual faculties and genius of every age through which she has passed, as appliances of her regal state and the tribute to her worldly dignity: she has enriched herself with the merchandise of souls, which she has sold into darkness, that she might revel in wealth and earthly grandeur. Let any man who would put faith in her professions of charity and maternal love, cast his eye over the record of the Inquisition: let him remember the years of persecution to which she has submitted the children of God, and the blood she has shed; let him reckon up the anathemas of the Council of Trent: let him steadily consider every indication which the present century has afforded of the unchangeable nature of her spirit, and let him judge, how far she who speaks of charity can feel it—how far she, with the word of love in her mouth, and the blow of cruelty in her hand, can ever have humanity at heart. Men may talk as they will of schism and heresy. Where can more be found than those which Rome has harbored? Men may mourn with maudlin sentiment over the evils of the Reformation, and cast their small censures upon the mighty spirits who, under God, brought it to pass. What would Christendom have been without the Reformation, but a corrupting mass of spiritual wickedness and abomination? And it ill becomes those who breathe the atmosphere of Christian liberty, and intellectual freedom, to despise the men who purchased the privilege which they enjoy with their own life's blood and labor. If men will know what Romanism is, let them not learn it from the holiday phrases and scholastic sophisms of Oscott theses, or of Oxford tracts; but let them look at it in the face of Rome: let them mark it in the full exercise of its degrading influence in Belgium: let them gather it from the trash which the Jesuits sell, and the debasing doctrines which too many of the ec-

ecclesiastical dignitaries of France sanction.—
Church of England Quarterly Review.

We feel confident, that when our readers have followed us thus far, upon the subject, they will begin to see the words of the apostles made plain, relative to the "son of perdition."

"Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God.

Remember ye not, that, when I was yet with you, I told you these things?

And now ye know what withholdeth that he might be revealed in his time.

For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way:

And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

Even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders."

Taking the divisions of the churches of the United States into the general account, with what we have above shown, the "mystery" of iniquity doth already work, and they that have eyes to see, can visibly discover the woman, which John saw figuratively, to be the "great city, which reigneth over the kings of the earth."

We might carry this great subject to any extent: for, on looking back through ages that have filled up almost six thousand years, we can discover, that the majority of men, through the cunning of Satan, have been deceived; and that the scheme by which he has cozened them into a belief of the *eternal hereafter*, has been, is yet, and to them (unless redeemed,) will forever be, a *mystery*. Truly said the Savior to his disciples, "To you it is given to know the mysteries," not to those without.

Well may we rejoice: well did our forefathers rejoice, and gloriously will all of us again rejoice, when we find, that by faith, diligence, and perseverance in the commandments of God, we have come up through much tribulation, when the mystery is revealed, having escaped under the continual strokes of the *great hammer of the whole earth*

COMMUNICATIONS.

EXTRACT OF A LETTER, DATED, 36
Chapel St., Liverpool, 18th April, 1845.

Beloved Brother Elias Smith, Esq.:—

Having an opportunity of sending by

private conveyance as far as Boston, I thought I would drop a few lines to you. On my return from the General Conference, I found in the office a letter from Brother Brigham Young, one from Brother Parley P. Pratt, Elijah Fordham and S. Brannan, New York, also one from Father Curtis, of Maine, and several Times and Seasons, Neighbors, and New York Prophets; all bearing good and cheering news from Nauvoo, New York, and other portions of the country, which was truly acceptable. With regard to affairs in this country, I would inform you that we held our General Conference in Manchester on the 6th of April; it lasted three days and a half, where were represented 10,000 saints, save 90. More business was transacted at it than has been at any Conference ever held in the British Dominions. With the rest of the business transacted, we, having caught the same spirit in England which seems to be actuating you in America, have established a Joint Stock Company entitled "The Mutual Business Association," and expect by and by to have over means to assist you in your enterprises. It is to consist of 60,000 shares of ten shillings each; the whole amounting to 30,000 pounds, or \$150,000. Some individuals have taken as many as 100 shares each, and according to the rate at which shares are being taken up, I expect they will soon be all disposed of. One object the company have in view is to establish an iron foundry in Nauvoo, as well as cotton and woolen manufactories, and such others as they may deem necessary. We shall forward to our friends in Nauvoo, a copy of 'The Star,' containing the minutes of the Conference, and the particulars connected with the Association. The work is progressing in this country; only we stand in need of the help of more good, faithful men. Brother Young stated we would have some sent this spring. I hope it will be so.

With regard to emigration, we shall forward what we can this summer by way of New York. When the present volume of The Star is completed we intend publishing it semi-monthly. We have in press 3,000 copies of the Doctrine and Covenants, which we expect out shortly and for which there will be great demand. All our American brethren here are well. I have had a tour through Scotland, during which I was much interested by visiting the castle at Sterling, so much famed for the exploits of Wallace and Bruce, the great Scottish heroes. Also the Palace of Mary Queen of Scots, in Edinburgh, and Edinburgh Castle. Edinburgh is one of the finest cities I have visited in a foreign country. Many of its buildings are twelve stories high. Tell Brother Orson Pratt that I

visited Prince Arthur's Seat, the place of his meditation while building up the church in Edinburgh. I also visited Glasgow; it has a conference of upwards of a thousand members, and it is in a very prosperous state. The 'signs of the times' in this country indicate war. The stand which Sir Robert Peel has taken is decided. On the subject of the Oregon question, he is determined to maintain it at the expense of war. I do not expect President Polk will detract much from the position he has taken, and taking all things into consideration there is a great probability of a war being commenced; indeed it would not surprise me much should it be the case. I saw, on my return from business to day, hand bills headed, 'War, War with America.' England has been and is still very industrious in the increase and strengthening their Army and Navy, while on the other hand, America has been dilatory on this point and is consequently but ill-prepared to cope with the powers of Europe; moreover, there has been some private intercourse between the Emperor of Russia, King of France and Queen of England; and it is expected by many that France and Russia will back up England; though there is a variety of opinion on this point. For my own part, I am willing that the Lord's will should be done in this, if it will only find something else for the Americans to do besides killing prophets, persecuting the saints and taking away charters. Fifteen thousand of the British troops have been ordered to embark for Canada.

Yours with respect,
W. WOODRUFF.

NOTICE.

At a regular meeting of the High Priest's Quorum at the city of Nauvoo, April 20, 1845, William M. Parker was cut off from the church of Jesus Christ of Latter-day Saints, for teaching false doctrine, and for improper conduct.

GEORGE MILLER, Pres.

L. R. Foster, Clerk.

REMARKS.

The editor of the *Millennial Star* makes the following remarks, upon the proceedings of the English Conference, the minutes of which appear in this number of our paper:

"We have been under the necessity this month of adding a supplement, but we trust that the importance of the matter which fills our pages will be an apology for that, as well as the late period of getting it out of press.

We trust that the hearts of the saints generally will be encouraged by the contemplation of the great principle of progression in the kingdom of God.—a principle that should never be absent from their minds, and we think that the contents of our present number will make it manifest, that this principle is not extinct in the hearts of the people of the Lord.

We would earnestly direct the attention of all to the important business that has been brought before the General Conference, and to the measures there decided upon. It has been a source of grief to many, to witness the energies of the saints completely thrown away, and frequently to support those who are our oppressors, but we anticipate that such a union as that contemplated and carried into effect by faithful men, under the blessing of the Lord, will be a source from which many advantages will be derived—Let but the people of God be united, and the Lord will pour out his blessings upon them; let them learn the grand secret of oneness in the cause of truth, and they will stand amazed at the success that will crown all their efforts.

Let the watchword of the church be onward, there is no retreat; they that adhere to the principles of truth must advance, there can be no retrograde movement amongst the saints but to fall away from the kingdom of God.

Let the hearts of the saints then be enlarged, let their minds expand, and let them be prepared for the great things that await them in the future.

'The Times and Seasons,'

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JOHN TAYLOR,
EDITOR AND PROPRIETOR.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI No 12.] CITY OF NAUVOO, ILL. JULY 1, 1845 [WHOLE No. 120.

HISTORY OF JOSEPH SMITH.

CONTINUED.

The following is an extract of a letter to me, from Elder Phelps, dated

"Clay county, Mo., Dec. 15, 1833.

The situation of the saints, as scattered, is dubious, and affords a gloomy prospect. No regular order can be enforced; nor any usual discipline kept up: among the world, yea, the most wicked part of it, some commit one sin, and some another, (I speak of the rebellious, for there are saints that are as immovable as the everlasting hills,) and what can be done? We are in Clay, Rav, Lafayette, Jackson, Van Buren, &c., and cannot hear from each other oftener than we do from you. I know it was right that we should be driven out of the land of Zion, that the rebellious might be sent away.—But, brethren, if the Lord will, I should like to know what the honest in heart shall do? Our clothes are worn out; we want the necessities of life, and shall we lease, buy, or otherwise obtain land where we are, to till that we may raise enough to eat? Such is the common language of the honest for they want to do the will of God. I am sensible that we shall not be able to live again in Zion, till God or the President rules out the mob.

The Governor is willing to restore us, but as the constitution gives him no power to guard us when back, we are not willing to go. The mob swear if we come we shall die! If from what has been done in Zion, we, or the most of us, have got to be persecuted from city to city, and from synagogue to synagogue, we want to know it; for there are those among us that would rather earn eternal life on such conditions, than loose it: but we hope for better things, and shall wait patiently for the word of the Lord.

Our people fare very well, and when they are discreet little or no persecution is felt. The militia in the upper counties is in readiness at a moments warning, having been ordered out by the Governor, to guard a court martial and court of enquiry, &c., but we cannot attend a court of enquiry, on account of the expense, till we are restored and protected
(Signed) W. W. PHELPS."

I received the following

Revelation, given December 16, 1833.

Verily, I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance, I the

Lord have suffered the affliction to come upon them, wherewith they have been afflicted in consequence of their transgressions; yet, I will own them, and they shall be mine in that day when I shall come to make up my jewels.

Therefore, they must needs be chastened, and tried, even as Abraham, who was commanded to offer up his only son; for all those who will not endure chastening, but deny me, cannot be sanctified.

Behold, I say unto you, there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances. They were slow to hearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble. In the day of their peace they esteemed lightly my counsel; but in the day of their trouble, of necessity they feel after me.

Verily, I say unto you, notwithstanding their sins my bowels are filled with compassion toward them: I will not utterly cast them off: and in the day of wrath I will remember mercy. I have sworn, and the decree hath gone forth by a former commandment which I have given unto you, that I would let fall the sword of mine indignation in the behalf of my people; and even as I have said, it shall come to pass.—Mine indignation is soon to be poured out without measure upon all nations, and this will I do when the cup of their iniquity is full. And in that day, all who are found upon the watch tower, or in other words, all mine Israel shall be saved. And they that have been scattered shall be gathered: and all they who have mourned shall be comforted; and all they who have given their lives for my name shall be crowned. Therefore, let your hearts be comforted concerning Zion; for all flesh is in mine hands: he still, and know that I am God. Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build up the waste places of Zion. And all these things, that the prophets might be fulfilled. And behold, there is none other place appointed than that which I have appointed; neither shall there be any other place appointed than that which I have appointed for the work of the gathering of my saints, until the day cometh when there is found

no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains, or the strength of Zion.

Behold it is my will, that all they who call on my name, and worship me according to mine everlasting gospel, should gather together and stand in holy places, and prepare for the revelation which is to come when the veil of the covering of my temple, in my tabernacle, which hideth the earth, shall be taken off, and all flesh shall see me together. And every corruptible thing, both of man, or of the beasts of the field, or of the fowls of heaven, or of the fish of the sea, that dwell upon all the face of the earth, shall be consumed; and also, that of element shall melt with fervent heat; and all things shall become new, that my knowledge and glory may dwell upon all the earth. And in that day the enmity of man, and the enmity of beasts; yea, the enmity of all flesh shall cease from before my face. And in that day whatsoever any man shall ask it shall be given unto him. And in that day satan shall not have power to tempt any man. And there shall be no sorrow because there is no death. In that day an infant shall not die until he is old, and his life shall be as the age of a tree, and when he dies he shall not sleep, (that is to say in the earth,) but shall be changed in the twinkling of an eye, and shall be caught up, and his rest shall be glorious. Yea, verily I say unto you, in that day when the Lord shall come he shall reveal all things; things which have passed, and hidden things which no man knew; things of the earth by which it was made, and the purpose and the end thereof; things most precious; things that are above, and things that are beneath; things that are in the earth and upon the earth, and in heaven.— And all they who suffer persecution for my name, and endure in faith, though they are called to lay down their lives for my sake, yet shall they partake of all this glory. Wherefore, fear not even unto death; for in this world your joy is not full, but in me y-ur joy is full. Therefore, care not for the body, neither the life of the body; but care for the soul, and for the life of the soul: and seek the face of the Lord always, that in patience ye may possess your souls, and ye shall have eternal life. When men are called unto mine everlasting gospel, and covenant with an everlasting covenant, they are accounted as the salt of the earth, and the savor of men. They are called to be the savor of men. Therefore, if that salt of the earth lose its savor behold it is thenceforth good for nothing, only to be cast out and trodden under the feet of men. Behold, here is wisdom concerning the children of Zion; even many, but not all; they

were found transgressors, therefore, they must needs be chastened. He that exalteth himself shall be abased, and he that abaseth himself shall be exalted.

And now, I will show unto you a parable that you may know my will concerning the redemption of Zion: a certain nobleman had a spot of land, very choice; and he said unto his servants, go ye into my vineyard, even upon this very choice piece of land, and plant twéve olive trees; and set watchmen round about them and build a tower, that one may overlook the land round about, to be a watchman upon the tower; that mine olive trees may not be broken down, when the enemy shall come to spoil, and take unto themselves the fruit of my vineyard. Now the servants of the nobleman went and did as their lord commanded them; and planted the olive trees, and built a hedge round about, and set watchmen, and began to build the tower. And while they were yet laying the foundation thereof, they began to say among themselves, and what need hath my lord of this tower? and consulted for a long time, saying among themselves, what need hath my lord of this tower, seeing this is a time of peace! Might not this money be given to the exchangers? for there is no need of these things! And while they were at variance one with another, they became very slothful, and they hearkened not unto the commandments of their lord: and the enemy came by night, and broke down the hedge, and the servants of the nobleman arose, and were affrighted, and fled: and the enemy destroyed their works, and broke down the olive trees.

Now behold, the nobleman, the lord of the vineyard, called upon his servants, and said unto them, Why! what is the cause of this great evil? ought ye not to have done even as I commanded you? and after ye had planted the vineyard, and built the hedge round about, and set watchmen upon the walls thereof, built the tower also, and set a watchman upon the tower, and watched for my vineyard, and not have fallen asleep, lest the enemy should come upon you? and behold, the watchman upon the tower would have seen the enemy while he was yet afar off: and then ye could have made ready and kept the enemy from breaking down the hedge thereof, and saved my vineyard from the hands of the destroyer. And the lord of the vineyard said unto one of his servants, Go and gather together the residue of my servants; and take all the strength of mine house, which are my warriors, my young men, and they that are of middle age also, among all my servants who are the strength of mine house, save those only whom I have appointed to tarry; and go.

ye straightway unto the land of my vineyard, and redeem my vineyard, for it is mine, I have bought it with money. Therefore get ye straightway unto my land; break down the walls of mine enemies; throw down their tower, and scatter their watchmen: and inasmuch as they gather together against you, avenge me of mine enemies; that by and by, I may come with the residue of mine house and possess the land.

And the servant said unto his lord, when shall these things be? And he said unto his servant when I will; go ye straightway, and do all things whatsoever I have commanded you; and this shall be my seal and blessing upon you: a faithful and wise steward in the midst of mine house: a ruler in my kingdom.

And his servant went straightway, and done all things whatsoever his lord commanded him, and after many days all things were fulfilled.

Again, verily I say unto you, I will show unto you wisdom in me concerning all the churches, inasmuch as they are willing to be guided in a right and proper way for their salvation, that the work of the gathering together of my saints may continue, that I may build them up unto my name upon holy places; for the time of harvest is come, and my word must needs be fulfilled. Therefore, I must gather together my people according to the parable of the wheat and the tares, that the wheat may be secured in the garners to possess eternal life, and be crowned with celestial glory when I shall come in the kingdom of my Father, to reward every man according as his work shall be, while the tares shall be bound in bundles, and their bands made strong, that they may be burned with unquenchable fire. Therefore, a commandment I give unto all the churches, that they shall continue to gather together unto the places which I have appointed; nevertheless, as I have said unto you in a former commandment, let not your gathering be in haste, nor by flight; but let all things be prepared before you, and in order that all things be prepared before you, observe the commandments which I have given concerning these things, which saith, or teacheth, to purchase all the lands by money, which can be purchased for money, in the region round about the land which I have appointed to be the land of Zion, for the beginning of the gathering of my saints: all the land which can be purchased in Jackson county, and the counties round about, and leave the residue in mine hand.

Now verily I say unto you, let all the churches gather together all their moneys; let these things be done in their time, be not in haste; and observe to have all things prepared before

you. And let honorable men be appointed, even wise men, and send them to purchase these lands; and every church in the eastern countries when they are built up, if they will hearken unto this counsel, they may buy lands and gather together upon them, and in this way they may establish Zion. There is even now already in store a sufficient; yea, even a bundance to redeem Zion, and establish her waste places no more to be thrown down, were the churches, who call themselves after my name willing to hearken to my voice. And, again I say unto you, those who have been scattered by their enemies, it is my will that they should continue to importune for redress, and redemption, by the hands of those who are placed as rulers, and are in authority over you, according to the laws and constitution of the people which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles, that every man may act in doctrine, and principle pertaining to futurity, according to the moral agency which I have given unto them that every man may be accountable for his own sins in the day of judgment.— Therefore it is not right that any man should be in bondage one to another. And for this purpose have I established the constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.

Now, unto what shall I liken the children of Zion? I will liken them unto the parable of the woman and the unjust judge, (for men ought always to pray and not faint.) which saith, There was in a city a judge which feared not God, neither regarded man. And there was a widow in that city, and she came unto him saying, avenge me of mine adversary.— And he would not for a while, but afterward he said within himself, though I fear not God, nor regard man, yet because this widow troubleth me I will avenge her, lest by her continual coming, she weary me. Thus will I liken the children of Zion.

Let them importune at the feet of the judge; and if he heed them not; let them importune at the feet of the governor; and if the governor heed them not, let them importune at the feet of the president; and if the president heed them not, then will the Lord arise and come forth out of his hiding place, and in his fury vex the nation, and in his hot displeasure, and in his fierce anger, in his time, will cut off these wicked, unfaithful, and unjust stewards, and appoint them their portion among hypocrites, and unbelievers; even in outer darkness; where there is weeping, and wailing, and gnashing of

teeth. Pray ye therefore, that their ears may be opened unto your cries, that I may be merciful unto them, that these things may not come upon them. What I have said unto you, must needs be, that all men may be left without excuse; that wise men and rulers may hear and know that which they have never considered; that I may proceed to bring to pass my act, my strange act, and perform my work, my strange work. That men may discern between the righteous and the wicked, saith your God.

And, again I say unto you, it is contrary to my commandment, and my will, that my servant Sidney Gilbert should sell my store-house, which I have appointed unto my people, into the hands of mine enemies. Let not that which I have appointed, be polluted by mine enemies, by the consent of those who call themselves after my name: for this is a very sore and grievous sin against me, and against my people, in consequence of those things which I have decreed, and are soon to befall the nations. Therefore, it is my will that my people should claim, and hold claim upon that which I have appointed unto them, though they should not be permitted to dwell thereon; nevertheless, I do not say they shall not dwell thereon; for inasmuch as they bring forth fruit and works meet for my kingdom, they shall dwell thereon; they shall build, and another shall not inherit it: they shall plant vineyards, and they shall eat the fruit thereof; even so. Amen.

December 18th. The elders assembled in the printing office, and bowed down before the Lord, and dedicated the printing press and all that pertained thereunto, to God, by mine own hand, which dedication was confirmed by Elder Rigdon, and my brother, Hyrum Smith.—We then proceeded to take the first proof sheet of the "Star," edited by Elder Oliver Cowdery.

Blessed of the Lord is Brother Oliver, nevertheless there are two evils in him that he must needs forsake, or he cannot altogether forsake the buffetings of the adversary. If he forsake these evils he shall be forgiven, and shall be made like unto the bow, which the Lord hath set in the heavens; he shall be a sign and an ensign unto the nations.

Behold he is blessed of the Lord for his constancy and steadfastness in the work of the Lord; wherefore, he shall be blessed in his generation and they shall never be cut off, and he shall be helped out of many troubles, and if he keep the commandments, and hearken unto the council of the Lord his rest shall be glorious.

And again, blessed of the Lord is my father and also my mother, and my brothers and my

sisters, for they shall yet find redemption in the house of the Lord, and their offspring shall be a blessing, a joy, and a comfort unto them.

Blessed is my mother, for her soul is ever filled with benevolence and philanthropy, and notwithstanding her age, yet she shall receive strength, and shall be comforted in the midst of her house, and she shall have eternal life.

And blessed is my father, for the hand of the Lord will be over him, for he shall see the affliction of his children pass away, and when his head is fully ripe, he shall behold himself as an olive tree, whose branches are bowed down with much fruit; he shall also possess a mansion on high.

Blessed of the Lord is my brother Hyrum, for the integrity of his heart, he shall be girded about with truth, and faithfulness shall be the strength of his loins: from generation to generation he shall be a shaft in the hand of his God to execute judgments upon his enemies, and he shall be hid by the hand of the Lord, that none of his secret parts shall be discovered unto his hurt; his name shall be accounted a blessing among men, and when he is in trouble and great tribulation hath come upon him, he shall remember the God of Jacob, and he shall shield him from the power of satan; and he shall receive counsel in the house of the Most High, that he may be strengthened in hope, that the goings of his feet may be established forever.

Blessed of the Lord is brother Samuel, because the Lord shall say unto him. Samuel, Samuel, therefore he shall be made a teacher in the house of the Lord, and the Lord shall mature his mind in judgment, and thereby he shall obtain the esteem and fellowship of his brethren; and his soul shall be established; and he shall benefit the house of the Lord, because he shall obtain an answer to prayer in his faithfulness.

Brother William is as the fierce lion, who divideth not the spoil because of his strength, and in the pride of his heart he will neglect the more weighty matters until his soul is bowed down in sorrow, and then he shall return and call on the name of his God and shall find forgiveness, and shall wax valiant, therefore, he shall be saved unto the uttermost; and as the roaring lion of the forest in the midst of his prey, so shall the hand of his generation be lifted up against those who are set on high, that fight against the God of Israel; fearless and undaunted shall they be in battle, in avenging the wrongs of the innocent, and relieving the oppressed; therefore, the blessings of the God of Jacob shall be in the midst of his house notwithstanding his rebellious heart.

And now, O God, let the residue of my father's house, ever come up in remembrance before thee, that thou mayest save them from the hand of the oppressor, and establish their feet upon the rock of ages, that they may have place in thy house; and be saved in thy kingdom, and let all things be even as I have said, for Christ's sake: Amen.

CONFERENCE MINUTES.

Minutes of a Conference of the Church of Jesus Christ of Latter-Day Saints, held at Rowland O. Crispin's, Warren co. Ohio, on the 14th and 15th of June 1845, agreeable to adjournment from March Conference held in Fayette co. Ohio, on the 8th and 9th, 1845.

The meeting was called to order by Elder Joseph Grover at 11 o'clock A. M. Elder Joseph T. Ball was chosen to preside, and Rowland O. Crispin chosen Secretary.

The meeting opened by singing, and prayer by Elder Joseph Grover.

The president then addressed the meeting in a brief and affectionate manner, setting forth the object of the Conference.

A representation of the different branches was then called for.

Waynesville branch by Elder Braddock; thirty eight members, thirteen Elders and one Priest.

Pleasant Grove branch; seven members, one Elder and one Priest.

Clinton branch; thirty eight members, six Elders and one Priest.

Fayette branch, by Elder Boughn; twenty three members, one Elder one Priest & one Teacher.

Port Jefferson branch, by Elder Johnson; seven members and one Elder.

Dayton branch, by Elder Graves; eight members and five Elders.

A charge was preferred against Isham Webb, for leaving his family and unbelief. After some remarks he was cut off from the church by a unanimous vote.

A charge was preferred against Elder John Bair, for teaching things contrary to the Book of Covenants, inconsistent with virtue, which has destroyed the union of the saints, and prevented them paying their tithing, entered by Azariah Haines, presiding elder of the Clinton branch, June 14th 1845.

It was moved and seconded that a council of Elders be held in his case, which was put to vote by the President and carried unanimously. They were to examine witnesses and report on Sabbath afternoon.

The President then addressed the saints on the necessity of gathering to Zion, in an affec-

tionate manner. He was followed by Elder Grover.

Conference adjourned until 3 o'clock P. M. Conference next agreeable to adjournment. Opened with singing, and prayer by Elder Fallis.

The meeting was then addressed by the President on the latter-day dispensation.

Conference then adjourned until 10 o'clock on Sabbath A. M.

Conference met according to adjournment.

Opened by singing, and prayer by Elder Grover. He then addressed the meeting on the priesthood.

Conference adjourned until half past 1 o'clock.

Conference met according to adjournment.

Opened by singing, and prayer by Elder Boughn.

The meeting was addressed by Elder Grover on the Book of Mormon, after which the President introduced the case of Elder Bair, and stated to the Conference the resolution of the council of the Elders, which was motioned and seconded that he be disfellowshipped; which was put to vote by the President, and carried unanimously.

Elder Grover arose and returned his thanks to the saints for their kindness to him, and requested the voice of the district whether they wished his labors any longer or not. A vote was taken and they unanimously responded, yes; and they unanimously accorded with his teaching. He then blessed them in the name of the Lord.

The president then addressed the saints on the necessity of obeying council.

A vote was taken whether the saints would uphold the Twelve and the authorities of the church by their prayers, which was unanimous.

The President then pronounced his blessing on them in the name of Israel's God. He then dismissed the Conference without setting time for another.

By vote of the Conference, three new members were added, after Conference closed; two of them were children, only eight years of age.

JOSEPH T. BALL, President.

Rowland O. Crispin, Secretary.

Nauvoo, July 15, 1845.

To the saints composing the Conference, held at Rowland O. Crispin's, Warren co. Ohio, 14th June 1845.

DEAR BRETHREN:—A copy of the minutes of your Conference has just been presented me, from which I learn that you have seen proper to withdraw from me the hand of fellowship.

I do not, at this time, feel to question the legality of your proceedings, or the righteousness of your decisions; my heart is too much pained, at having lost your esteem and confidence; though I do wish I had been present at your meeting, when those charges were preferred; not so much for the purpose of defending myself against my accusers; but to have preserved that confidence which I once held in your breasts, by confessing to you candidly my weaknesses, my imperfections, follies and deviations.

Had you heard the statement that I could have given you in relation to the difficulties, troubles and temptations, that I had to contend against, I am confident you would not have attributed any malicious or evil design to any part of my conduct, while among you; if you had, you certainly would have *done me wrong*, for I solemnly protest that my errors have arisen not from my *heart*, but from misunderstanding of principles. Had I the same understanding of principles and doctrine, *then*, that I now have, nothing could have arisen from my teachings, privately or publicly, contrary to your mind and feelings. I erred in receiving teachings from those that professed to know doctrine, yet knew nothing only as they were taught by the evil one.

I have now covenanted before the Lord that hereafter I will receive no doctrine except it comes from the proper source—the Twelve.

Brethren; I have labored a long time among you; I have stood by you with my life in my hand,—I have baptised many of you,—have looked upon you as my best and most endearing friends. You must allow me still to enjoy your friendship and your love, and confidence. If any of you have been injured or led astray by my teachings, publicly or privately. I now humbly ask your forgiveness, and I ask you all to forgive me and restore me to your friendship, and pray for me that I may overcome the adversary of souls and be saved with you in the kingdom of our God.

JOHN BAIR.

The church here, cannot act upon Br. Bair's case without all the testimony of the witnesses. We are rejoiced to see Br. Bair humble, and wish to receive the truth. We hope all the saints will feel to forgive him, for this is according to the Savior's words. If the branches of the churches abroad would examine the Doctrine and Covenants and act according to the law therein contained, they would never err relative to trying members of the different Quorums. Branches abroad may withdraw fellowship, but each Quorum holds the power

to deal with its members for offences, to final judgment, by the aid of the Bishop's Court or High Council.

From the New York Messenger.

ILION, HERKIMER CO., NEW YORK.
Conference of the Church of Jesus Christ of Latter-Day Saints, convened at Ilton, German Flats, Herkimer county, on the 17th and 18th of May, 1845.

Conference met at 2 P. M., and organized by appointing Elder Eleazer Willes, President, and George England, Secretary.

Official members present—six Elders and one Priest.

Sung a hymn. Prayer by the President. Sung a hymn; after which a call was made for representation of branches.

Ilion branch represented by Elder England; eighteen members, three Elders and one Priest.

Milford Centre, by Elder Chidester; four members and one Elder.

Village of Westford, by Elder Bacon; four members and two Elders.

Cherry Valley, by Elder Bacon; four members, three of the Utica branch, and one Elder.

After which Elder Bacon addressed the congregation from the 7th chapter of Paul to the Hebrews, 11th, 12th and 19th verses, setting forth the order of the priesthood, and the church going into the wilderness, or the general apostasy of the church of Christ, which he proved beyond contradiction, in an able and masterly manner.

Meeting adjourned to Br. England's at early candle light.

Met agreeable to adjournment. Opened by singing.

Prayer by Br. Chidester; after which he called upon the saints to bear witness to the truth of Mormonism.

The saints then arose one by one, and gave their testimony in favor of the truth; and said they would live by every word that proceeds from God, and would uphold and subject themselves to the counsel of the Twelve apostles of the Lamb of God. Some of the gifts were manifested, which caused us to rejoice in the kingdom of God. Unity and love prevailed.

Sung a hymn. Benediction by Elder Hewet.

Adjourned till Sunday morning 10 o'clock.

Met according to adjournment.

Sung a hymn. Prayer by Elder Theophilus Taylor. Sung another hymn.

Br. Wm. Segar represented the Utica branch on Sunday morning; twenty two members, two Elders and one Priest, in a scattered condition.

The President then addressed the congregation from the 24th of Acts 14th and 15th verses, setting forth and showing what was called heresy in these days followed by Elder Taylor at half past 11 till half past 12.

Adjourned till half past 1 P. M. Benediction by Elder Taylor.

Met agreeable to adjournment.

Sang a hymn. Prayer by Elder Bacon.

He then arose to address the congregation from the 28th chapter of Isaiah, 21st, 23d and 23d verses, showing that Isaiah had in view a great work to be commenced in as late a generation as the present, and that it had already commenced, which he proved in a very clear and lucid manner. Proving that this continent was the place for the setting up of the ensign to gather the dispersed of Judah, and assemble the outcasts of Israel followed by Elder England, who backed up the gospel with his testimony, and spoke in behalf of suffering innocence, and exhorted all those who had not embraced the gospel to do it immediately and by that means secure to themselves eternal life.

Br. Steele made some remarks, and gave his testimony to the truth of Mormonism, and said he knew it to be the work of God, and was acknowledged by signs following the believer.

The President then made some remarks to sign seekers, showing that if the sectarians preached the pure gospel of Jesus Christ, they are very much to blame to ask a sign from those that they say have the spirit of Belzebub.

Br. Hewet gave his testimony in favor of the work of the last days.

Br. Chidester gave his testimony in behalf of the work of God in Mormonism, and left his testimony against all that would not learn the way of life, through prayer and faith to that God that gave his Son as a ransom for the world.

Br. Taylor bore testimony in favor of Mormonism, and exhorted all within the sound of his voice to search the truth as it is in the Lord Jesus.

Sung a hymn, and adjourned till early candle light, at Br. Burgdorff's.

Met at Br. Burgdorff's. sang a hymn. Prayer by Elder Bacon.

After which the sacrament was administered.

Br. Bacon exhorted the saints to faithfulness, unity and love to each other, and called on them to bear testimony.

Br. Taylor next exhorted the saints to unity, and spoke of the calamities that awaited the ungodly, and that Judah's fierce lion would

arise from the thicket and destroy the nations that forget God.

Brother England next exhorted the saints to love and unity, and to prepare for our exit from among the Gentiles, and go to the beautiful city of Nauvoo. He thanked God that there was one woe which had never come upon the Mormons yet, after all their persecution. The Savior says Woe unto you when all men speak well of you. That is the woe; who is there that speaks well of the Mormons? They are very scarce, and if any one wishes to obey the gospel, they must expect to lose their good name if they have any. I have lived in this place three years, and was respected by every one, but as soon as I came into the kingdom of God, then Satan began to rage, and sectarianism foamed till they have run out lies till their Father shall help them no more.

Brother Steele made some remarks about signs. They said they would believe if they should hear him speak in tongues, and they have heard him speak in tongues several times and they are worse than ever.

Brother Chidester Gave his testimony to the truth.

Brother Hewit said he had been sick for several years, and the doctors had given him up, and said he could not live. But as soon as he heard the Mormons he believed and was administered unto, and his neighbors said if he got well they would believe also; and now I am as well as any man, and they won't believe yet, and I testify to every man that I was healed by the power of God, through the administration of one of his servants, a Mormon Elder.

Resolved that the minutes of this Conference be forwarded for publication in the Prophet.

The Conference adjourned, sine die.

ELEAZER WILLES, President.

George England, Secretary.

From the Millennial Star.

SCOTLAND.

We have lately had the long-wished for pleasure of paying a visit to our brethren in the north; and we can truly say that though our journey was in part performed amid the rigours of severe weather, yet we have been amply rewarded for every toil. We feel convinced of one fact, which is, that there is scarcely anything more confirmatory of the faith of the saints, than to travel and behold the effects of the principles of truth upon others. A feeling of this kind we fully realized on our visit to Scotland, where we beheld a people widely different in their national customs, habits, and

feelings from ourselves, yet under the influence of the gospel of Jesus Christ to which they had become obedient, we found them, as it were, one with ourselves; of one heart and of one mind in relation to the principles of eternal truth, and the glorious prospect that are opened out to the saints of God in the future.

On the 16th of March, we held a conference in the Odd Fellows' Hall, in the city of Glasgow, and notwithstanding the severity of the weather, our brethren and sisters flocked in from the country, crowding the hall with joyous and happy countenances, the recollection of which assembly will be long remembered by us. We found the conference in a most encouraging and prosperous condition, under the presidency of our beloved brother Peter McCue, and our prayer is that he may be long preserved in connexion with the honest-hearted by whom he is surrounded, to be instrumental in rolling onward the kingdom of God.

After separately visiting several of the branches in the Glasgow conference, where we had an opportunity of witnessing in an individual branch, the effect of the power of truth, confirmatory of what we had before realized as a whole, we proceeded on our journey to the ancient city of Stirling. Here we found but few saints, but sufficient to whisper to each heart, that we were not entirely in the land of strangers, but some of the great family of the redeemed of the Lord were there. With the city itself and the surrounding country we were greatly interested, each glance as it were bringing back the recollections of the stirring deeds of days of yore. May the saints that spring from such a soil, exhibit in connexion with the kingdom of God, a like heroism with that which has spread as it were a halo of glory over their sires.

From Stirling we took one of the steamers on the Forth, for Edinburgh, and though the weather was very unpropitious, it was impossible to destroy the effect of the romantic nature of the scenery by which we were surrounded. After a very severe passage, the storm continuing to increase in violence, we at length arrived at the capital of Scotland—the Athens of modern times. We need not say that our welcome was most hearty, and that we rejoiced much in meeting some of the saints of God in a city distinguished for its wisdom and learning. On Sunday, the 23rd of March, we met in conference, making what changes we considered necessary for the well-being of the whole, and appointed Elder John Banks, late of Preston, to preside over the Edinburgh conference. We anticipate a great work being accomplished there, and the true secret of suc-

cess will be found in the union of the saints, upholding by faith and prayer those who have been set apart to the service of the Lord. May the spirit of the Lord rest upon the saints mightily in that great metropolis, that multitudes through their instrumentality may be born again into the kingdom of God.

With the best feeling of our hearts, bidding adieu for a season to the saints in Scotland, we have to express our regret that circumstances should have compelled us to leave so abruptly, but anticipate with much pleasure the time when we shall be able to renew our visit.

WILFORD WOODRUFF,
REUBEN HADLOCK,
THOMAS WARD.

TIMES AND SEASONS.

CITY OF NAUVOO,
JULY 1, 1845.

WHAT IS TO BE.

As a matter of every day reflection, all people, good, bad and indifferent, are more concerned about *what is to be* than any thing else that appertains to life. This may be one reason why so much jealousy, hatred and persecution are manifested towards any man, men, or people, that profess to be guided by revelation.

Notwithstanding the word of the Lord, having out-lived all the speculation of the ancients, and frustrated the philosophy of the moderns, shines like diamonds among the rubbish of six thousand years, to guide the way of human beings, still every age has its own *blind leaders of the blind*, and the result that has been, is now, and will be,—“both fall into the ditch.”

We have said thus much for the consideration of the saints; if the world pays any regard to it, may God bless them accordingly. We profess to be governed by revelation and shall we, while fire, storm and vexation trouble the world, be lulled to sleep in false security? Shall we calculate our warfare over, and our salvation safe when the war of elements hath hardly commenced? “He only is saved that continueth faithful to the end.”

“Pray without ceasing,” said an old apostle, and so says a later one. The troubles to come are more grievous than what have been; so be ready.

Joseph Smith, our martyred prophet, left the following prophecy to be fulfilled:

“Verily, Verily, I say unto you, darkness covereth the earth and gross darkness the minds of the people, and all flesh has become corrupt before my face! Behold vengeance cometh speedily upon the inhabitants of the earth; a day of wrath; a day of burning; a day of deso-

lation; of weeping; of mourning and of lamentation; and as a whirlwind it shall come upon all the face of the earth, saith the Lord.

And upon my house shall it begin; and from my house shall it go forth saith the Lord. First among those among you saith the Lord; who have professed to know my name and have not known me, and have blasphemed against me in the midst of my house saith the Lord."

From the above it is evident that after the church suffers the world has to come in for its share of woe;—and now after fourteen years' suffering, who does not see the Lord begin to pour out a 'little vengeance' like a whirlwind?

Be faithful and patient, then saints, and He that said to the flood 'come,' and make an end of wickedness, will say also 'go,' to the elements, and sweep the earth with the besom of destruction till it is fit for Paradise again, and then my people shall inherit the kingdom.—Watch and pray.

FULFILMENT OF PROPHECY.

There is something so cheering and grand, to the friends of Revelation, when a prediction or prophecy, is fulfilled, that they hardly know how to express their gratitude to him that hath brought it to pass in its time. Our Savior said, (speaking of Jerusalem:) "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. * * For these be the days of vengeance, that all things which are written may be fulfilled. * * And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." No rational man has been able to gainsay these words: for the Jews were dispersed among the nations, and Jerusalem has been trodden down of Gentiles almost 1800 years. But there were other prophetic sayings about Jerusalem, which, while they help substantiate revelation, help silence spiritualizing the scriptures and crown Mormonism with the glory of promulgating the truth. Out of many passages, we will only select one, yet future, leaving men to reflect upon the idea that old men and women, and girls and boys, shall yet grace the streets of Jerusalem: "And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born." Looking at him

whom they had pierced must mean Christ coming the second time.

The following has strange symptoms of bringing to pass the old prophets and what Jesus said too.

MODERN JERUSALEM.

BY THE EDITOR OF THE SAVANNAH REPUBLICAN

Modern Jerusalem is a staunch, strongly built city. The walls of the houses are most substantial, and are built of very compact limestone, which is mostly of a light or dark cream color. It has an appearance of great solidity, which is increased by the flying buttresses which every where spring over the streets. An earthquake that would demolish a portion of the town, would be apt to involve the whole of it in ruin—so compactly is it built together. The streets are filthy, and nowhere have I met with so many wretched deformed beggars—so many blind helpless beings—asking alms from early dawn till set of sun. The exterior of the houses towards the streets is most forbidding, looking jail like and gloomy, but entering the Courts, you see more cheerfulness, and some of the terraces have a very commanding look out. Domes appear every where. They rise above the principal rooms of all houses. There is no wood to construct roofs of, and thus the ceilings of the rooms are pleasingly vaulted. In no one thing are the accounts of travellers so discrepant as to the modern town. Some writers draw of it a peerless picture, and others paint it in the most gloomy colors. Some, perhaps, have been there in the rainy, others in the bright season—as in most cases the truth seems to be about half way between the two extremes. It is neither so good nor so bad as it has been drawn, but it is a very respectable town, far better than most others in the East. The modern town does not cover the whole site of the ancient one. Mount Zion itself, on the South side, is without the present wall. On the North, or more directly on the North west side of the city, the old limit must have been a mile beyond the present one. The whole ground is cavernous cisterns—themselves probably more recent than those of the town taken by the Roman Legions. Excepting on a part of the North west side, the limits of the ancient city are well defined. The mountains are still 'round about Jerusalem,' and the features of the scenery are all bold and grand. On three sides, the precipitous steepes of the valley impose boundaries beyond which no buildings could ever have passed. It is said and is doubtless true, that the wall supporting Solomon's temple, on the side of the Valley of Jehoshaphat, was 450 feet high. On the West, or naturally the weakest side, the tenth Roman Legion was encamped. The pres-

eat walls are well built and battlemented; but they have neither ditches, counterscarp walls nor other exterior defences. They are modern, but worthy to belong to an age when gun powder was unknown, for they cannot stand two days against breaching batteries. The town has now a garrison of about fifteen hundred lubberly Turkish soldiers, and could be taken by escalade in ten minutes, against all the resistance the garrison could offer.

The environs of Jerusalem are very striking. They form one vast necropolis—the very rock being perforated in all directions with tombs which being near the bottom of the valley of Jehoshaphat, Kedron, Gihon, and Hinnor—These valleys, together with the Western Wall, form a circuit of two miles and a half—the whole circumference of the ancient town being, according to Josephus, rather more than four miles.

SPEECH

Delivered by President B. Young, in the City of Joseph, April 6th 1845.

I hope there may be faith enough in this congregation of Saints to still the wind, and strengthen me so that I may be heard by all of this vast assemblage of people; and in order that my voice may extend, and be heard by all it will be necessary for the brethren and sisters to be as quiet as possible, and I will do my best to speak that you may all hear and understand.

We shall devote this day to preaching—exhortation—singing—praying and blessing children, (such as have not been blessed,) and all those who have not been able to come to meeting: such women may be, who have not had their children blessed, and have the privilege this afternoon.

Last Sunday I proposed to the Saints, to speak to day on the subject of the baptism for the dead in connexion with other items, that the Saints may be satisfied—that all doubt and darkness may be removed with regard to certain principles of the doctrine of redemption.

But before I undertake to explain or give correct views upon this important subject, I would say to all those who are satisfied with all the knowledge they have, and want no more: to you I do not expect to be an apostle this day; but for those who are hungering and thirsting after righteousness, I pray, that they may be filled and satisfied with the intelligence of God, even his glory.

What I have stated in the winter past relative to the baptism for the dead, has been a matter of discussion among the elders, and among the brethren and sisters in general, but I will endeavor to show to this congregation of Saints the propriety of it; and that the peo-

ple could not run at hap-hazard, and without order to attend to this ordinance and at the same time it be valid, and recognized in heaven.

We are building a house at present unto the Lord in the which we expect to attend to the fulfilment of this doctrine; you all believe that this is a doctrine revealed by God to his servant Joseph. Admitting this to be the fact, that he has revealed through him a plan by which we may bring to life the dead, and bless them with a great and glorious exaltation in the presence of the Almighty with ourselves; still we want to know how to do these things right; to do them in a manner that shall be acceptable to the Almighty, if otherwise he will say unto us at the last day, "ye have not known me right, because of your slothfulness and your wickedness depart from me for I know you not." O ye Latter-day Saints! I don't want one of you to be caught in that snare, but that you may do things right, and thus be enabled to make your calling and election sure. I might say the plan of salvation is perfect of itself—it is a system that can save, redeem, honor and glorify all who are willing to apply themselves to it according to the pattern—it is a plan of salvation to all men both male and female; it has been handed down, and known from the days of Adam, and those who will open their eyes to see, their ears to hear, and their hearts to understand, they will acknowledge at once that it is a perfect system; but those whose eyes, ears and hearts are shut up by incorrect tradition and prejudice, they acknowledge by their lives, by their practices, by their walk and conversation, and by their actions in general, that they do not understand it, yet they plead the atonement, and say we believe the atonement is sufficient for all—only believe and he will save you; yet at the same time the bible, reason, common sense and every other righteous principle positively testifies that there must be means made use of to put you in possession of the blessings of the atonement, as well as any other blessing.

I believe the plan of salvation is comestable, and may be understood—and the inhabitants of the world who will come to God can be made acquainted with all the ordinances and blessings by which they may know how to save themselves and their friends, as we know how to build a house, or as the mechanic knows how to make any piece of mechanism; but mechanism is not to be compared with the perfection of the machine of salvation, or with the beauty of the plan of redemption: it is the most perfect system of any other creature under heaven.

The gospel is adapted to the capacity of all the human family, whether they be high or low, rich or poor, bond or free, black or white, young or old, it is adapted to their capacities, all can understand and be saved: no comparison of its purity can be made; you may investigate the laws of nations, and gather together all the laws of the kingdoms of this world, and make a selection of the best part of the purest principles of the laws of justice and equity, and they would not compare, nor would there be any resemblance to the purity of the laws of heaven. He who gives that law is perfect, and reduces it to the capacity of finite beings in order that they may understand it and then receive more: thus the infinite being gives line upon line, reveals principle after principle, as the mind of the finite being expands, and when he has learned all his life he will then begin to see, that he has not yet entered upon the threshold of the eternal things that are to be gained by the children of men. I have now about got through with my preliminaries, and shall occupy your attention with some items in relation to the doctrine of the baptism for the dead.

I do not say that you have not been taught and learned the principle; you have heard it taught from this stand from time to time, by many of the elders, and from the mouth of our beloved and martyred prophet Joseph; therefore my course will not be to prove the doctrine, but refer to those things against which your minds are revolving. Consequently I would say to this vast congregation of Saints, when we enter into the Temple of God to receive our washings, our anointings, our endowments and baptisms for the saving of ourselves, and for the saving of our dead: that you never will see a man go forth to be baptized for a woman, nor a woman for a man. If your minds should be in any dubiety with regard to this, call to mind a principle already advanced, that when an infinite being gives a law to his finite creatures, he has to descend to the capacity of those who receive his law, when the doctrine of baptism for the dead was first given, this church was in its infancy, and was not capable of receiving all the knowledge of God in its highest degree; this you all believe. I would keep this one thing in your minds, and that is, that there is none, no not one of the sons and daughters of Adam and Eve, that ever received the fullness of the celestial law at the first of the Lord's commencing to reveal it unto them.

The doctrine of baptism for the dead you have been taught for some time, and the first account that I heard of it was while I was in

England; it was there I got the glad tidings that the living could go forth and be baptized for those who had fallen asleep. This doctrine I believed before anything was said or done about it in this church; it made me glad when I heard it was revealed through his servant Joseph, and that I could go forth, and officiate for my fathers, for my mothers, and for my ancestors, to the latest generation who have not had the privilege of helping themselves; that they can yet arise to the state of glory and exaltation as we that live, have a privilege of rising to ourselves. The next year I came home and requested Brother Joseph to preach upon the subject, which he did, I also heard many of the elders preach upon the same subject.

There has been many things said, and notions imbibed, concerning this doctrine. Allow me to advance an idea, and it is this; except we attend to this ordinance according to the law of heaven in all things it will not be valid or be of any benefit either to the living or the dead; when it was first revealed all the order of it was not made known, afterwards it was made known, that records, clerks, and one or two witnesses were necessary or else it will be of no value to the saints.

The Lord has led this people all the while in this way, by giving them here a little and there a little, thus he increases their wisdom, and he that receives a little and is thankful for that shall receive more and more, and more even to the fullness of the eternal Godhead: there is no stopping place, but the weak capacity of man cannot understand it unless the spirit of the eternal God is in their hearts, and then they can comprehend but a little of it. In this is the glory, power, and excellency of the gospel of the Son of God to poor weak finite man.—Look, O ye Latter-day Saints, at the nations of the earth, Christendom, look at them; but look at ourselves (although we have received a great deal) yet who is there here that has seen Jesus Christ, that have beheld angels, that have conversed with the spirits of just men made perfect, and the assembly of the church of Enoch, and with God the judge of all? who is there here that has been caught up to the third heavens and gazed upon the order and glory of the celestial world? don't you see brethren we have yet a great deal to learn, but is it not our privilege to be filled with all the fullness of Godliness? (cries of yes.) When you receive all that is for you, you will say O the blindness of Christendom! O the ignorance of the world!! even the Latter-day Saints that have assembled themselves together at the April conference in the year eighteen hundred and forty-five, will say, what am I?

Joseph in his life time did not receive every thing connected with the doctrine of redemption, but he has left the key with those who understand how to obtain and teach to this great people all that is necessary for their salvation and exaltation in the celestial kingdom of our God. We have got to learn how to be faithful with the few things, you know the promise is, if we are faithful in a few things we shall be made rulers over many things. If we improve upon the small things, greater will be given unto us.

I have said that a man cannot be baptized for a woman, nor a woman for a man, and it be valid. I have not used any argument as yet; I want now to use an argument upon this subject, it is a very short one; and I will do it by asking this congregation, if God would call a person to commence a thing that would not have power and ability to carry it out? Would he do it? (no.) Well then, what has been our course on former occasions? Why, here goes our beloved sisters, and they are baptised in the river or in the fount for their uncles, for their fathers, for their grand-fathers and great grand-fathers.

Well, now I will take you and confirm you for your uncles, for your fathers, for your grand fathers, and for your great grandfathers, and let you go; after a while here comes our beloved sisters, saying, I want to be ordained for my uncle, and for my father, and for my grand father, and great grand-father; I want my father ordained to the high priesthood, and my grandfather, I want to be patriarch, and you may ordain me a prophet for my uncle! What would you think about all that, sisters, come now, you have been baptised and confirmed for your father, wont you be ordained for him? You could cast on a stocking and finish it.— You could take wool and card and spin it and make it into cloth, and then make it into garments. A person that commences a work and has not ability and power to finish it, only leaves the unfinished remains as a monument of folly. We will not commence a work we cannot finish; but let us hearken to the voice of the spirit and give heed to his teachings and we will make ourselves perfect in all things.

I would now call your attention to some of the sayings of the apostle Paul. I hope you will not stumble at them. Paul says, "nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord, for as the woman is of the man, even so is the man also by the women, but all things of God." The same Apostle also says, "The woman is the glory of the man." Now brethren, these are Paul's sayings. not Joseph Smith's spiritual wife system sayings.

And I would say, as no man can be perfect without the woman, so no woman can be perfect without a man to lead her, I tell you the truth as it is in the bosom of eternity; and I say so to every man upon the face of the earth: if he wishes to be saved he cannot be saved without a woman by his side. This is spiritual wifeism, that is, the doctrine of spiritual wives.

Let these my sisters should think I give power into the hands of their husbands to abuse them, I would say there is no man has a right to govern his wife and family unless he does it after the order of the church of Christ, unless he does it upon this principle he need not expect to receive a celestial glory. He that does not govern as Jesus governs his church, breaks his bonds and solemn obligations to his family.

Now ye elders of Israel will you go and beat your wives? will you neglect and abuse them? You may ask, is that anything about being baptised for the dead, or the laws of the celestial kingdom?

With regard to the laws of the celestial kingdom, I say it always was, and is, and always will be, a system of beauty and order. When the angel visited Cornelius, and commanded him to send men to Joppa for Peter, who should tell him words whereby he and his house should be saved. Would it not have saved a good deal of trouble if the angel had told these words to Cornelius? It certainly would, but it was not the angel's privilege, it remained for Peter to do, because it was Peter's calling; it was Peter's duty. In this case we see the principle of order. Again, in the case of the Savior, did he offer to baptise Paul? No, he had to go to Damascus, to a certain street, in order to find Ananias, who administered to him. Thus you see the angel honored Peter, the Savior honored Ananias by permitting them to attend to the calling they had received power to act in. So let fathers honor their families, husbands honor your wives, honor your children that they may learn to honor you; and if you come and are baptised for the father of your wife, and you want your mother baptised for, let your wife do it; give honor to her.— Ananias had the glory and honor of ordaining Paul and sending him to preach. Christ had done his work, and then gave honor and glory to his servants; when the elders have done their work, let them give their wives honor, and let them say to them, come be baptised for my mother, and for my sister, and save them, and I will preside over the whole of you.

Thus let every person stand in their own order, and do that which belongs to them to do, that there may be no confusion, but let order and beauty be the characteristics of this people.

I used to think that the sectarian world would certainly get to heaven for they tried hard enough. And we boys would frequently wish ourselves in heaven with our backs broke that we could not get out again. The sectarian world is just like that, they are scrambling up in the greatest confusion, saying to each other, I hope you will get to heaven, and may your back be broke that you cannot get out again, and that is all they know about it.

The religion of heaven teaches us to give every man and every woman their due, that rightly belongs to them. And he that walks up to his privilege and duty, he has honor and glory, and shall never be removed out of his place.

I have shown to the brethren and sisters that Brother Joseph did not tell them all things at once, consequently you may expect to hear and see many things you never thought of before. One thing is that we have taken down the wooden fount that was built up by the instructions of Brother Joseph. This has been a great wonder to some, and says one of the stone-cutters the other day, "I wonder why Joseph did not tell us the fount should be built of stone." The man that made that speech is walking in darkness. He is a stranger to the spirit of this work, and knows nothing. In fact he does not know enough to cut a stone for the house of God. There is not a man under the face of the heavens that has one particle of the spirit about him, but knows that God talks to men according to their circumstances. God knew that old Abraham could not build a temple, therefore he said unto him, go to the mountain I shall tell thee of, and there offer up your sacrifice. He tells us to build an house here, in this place, according to our means. And when we get a little more strength, he will say, go now and execute your means upon the next house we have got to build, and it is just to stretch our faith until it shall become exceeding great, that we can command the elements and they will obey. And when we get into Jackson county to walk in the courts of that house, we can say we built this temple: for as the Lord lives we will build up Jackson county in this generation, (cries of amen,) and we will be far better off with regard to temporal things, when we have done, than ever we were before. If we had the means to build a fount in that house, say one of marble, the Lord would just as like as not tell us to cover it with gold to stretch our faith. Brother Joseph said to me with regard to the fount, "I will not go into the river to be baptised for my friends, we will build a wooden fount to serve the present necessity; brethren does that satisfy you? This fount has caused the Gentile world to

wonder, but a sight of the next one will make a Gentile faint away. This brings to my memory a circumstance that transpired in the temple at Kirtland. A very pious lady came to see the temple, she walked up and down in the house, with her hands locked together, and after the escape of one or two of the sectarians most sanctified groans, she exclaimed, "The Lord does not like such extravagance." Poor thing, I wonder how she will walk upon the streets when they are paved with gold; she could not bear to see the temple of God adorned and beautified, and the reason was because she was full of the devil.

I would put you on your guard against those who wear a long face, and pretend to be so holy, and so much better than every body else — They cannot look pleasant because they are full of the devil. Those who have got the forgiveness of their sins have countenances that look bright, and they will shine with the intelligence of heaven. If you don't believe it, try yourselves and then look up into the glass.

We will have a fount that will not stink and keep us all the while cleansing it out: and we will have a pool wherein to baptise the sick, that they may recover. And when we get into the fount we will show you the priesthood and the power of it: therefore, let us be diligent in observing all the commandments of God. Put away all fears of mobs, let not these things trouble you, for I say to the people I believe myself we shall have a healthy season, and that we shall have a summer of peace. — The devils will growl without, and if they could get in here they would growl, but if they do they must look out. And I dare venture to say, that there could not be found as healthy a looking congregation in all the United States as I see here this day.

Brethren and sisters, for the sake of your dead and for the sake of yourselves, be faithful and have no feelings in your hearts against one another, but learn to suffer wrong rather than do wrong, and by so doing we will outstrip all our enemies and conquer the evil one, for know ye not that here is Zion? know ye not that the millennium has commenced? We have had Zion upon the earth this fourteen years. Peace reigns among this people which is Zion. Union and true charity dwells with this people: this is the most orderly and peaceable people upon the face of the whole earth. Well, this is Zion, and it is increasing and spreading wider and wider, and this principle of Zion, which is peace, will stretch all over the earth; that is the millennium.

The saints will increase, and continue to increase, and virtue, love, holiness and all good

principles, will continue to spread and spread, and will rule the nations of the earth, and who is there that can stop its progress? None, but it will roll until there is no room for the devil; then he will be bound and shut up. The principles of the kingdom of God will prevail, from city to city, from nation to nation, until the devil shall be bound and there is no place for him. They killed the prophet Joseph for fear he would spread this principle, but it will go and fill the whole earth; this is true and will come to pass as the Lord lives. Amen.

COMMUNICATIONS.

For the Times and Seasons.

REMISSION OF SINS.

Sin is the transgression of law; and remission of sins pre-supposes the satisfaction of justice, in some way, of the law that was transgressed, for the justification of the criminal; for justice is the standard of action in all just law, and no action can vary its claims without violating the force and dignity of that law; and if this is done, it is worse than no law. The justice of a just law, claims the protection of all good subjects; and the infliction of the penalty of every transgression; and without this, justice is not satisfied. If a man sins against a just law, he can never in justice, again enjoy the approbation of that law, short of ample atonement, either directly or indirectly. If he makes his own atonement, justice is thereby satisfied; and it leaves nothing in the mind of the executive, or, one who enforces the law, that savors of forgiveness, and if he receives the approbation of the law, it is because justice claims it; but if another makes the atonement, he then obtains remission by the satisfaction of justice, to be sure in the infliction of the penalty, but unto him it is an extension of mercy, and the forgiveness originating in the mind of the executive, is because the atonement made in behalf of the criminal shall be considered a sufficient one to cancel the crime, or answer the penalty of the law; and he receives the approbation of the law, not because he has merited it, but because mercy has opened the way for the remission of his sin, by the satisfaction of the claims of justice in the infliction of the penalty in his behalf.

Such is the character of all just law, (and that too of necessity) that if there be no atonement for sin, nor infliction of the penalty for transgression, there can be no remission nor approbation of the law that was transgressed. — This principle exists because of the accountability that all subjects sustain to the law by which they are governed. Mankind are ac-

countable to God, if at any time he has given them a law, or commandments by which they should be governed; and that it has been done we are willing to believe. The Lord God commanded Adam, the first man, saying: "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." All men are made partakers of this penalty, not by actual sin, but by nature, being natural heirs of him who did transgress, and also partakers of condemnation and banishment, and all the effects of the fall, like as Adam was; and according to the natural course of justice in the infliction of the penalty upon Adam as transgressor, and upon us as legitimate sufferers with him, there could be no hope in our case; for Adam, in eating of the forbidden fruit, subjected himself to the influence and power of death; and death naturally brings darkness and corruption brings dissolution; and there is nothing in death to re-organize, nor to bring to light; and hence, this penalty is naturally of eternal duration, and man is naturally unable to fulfil it short of eternal subjection. Thus the justice of this law is naturally of sufficient force to hold us in subjection to the powers of death until the penalty is suffered by us, or an atonement made for the remission of the sin of the transgression thereof. But if the penalty is cancelled by an atonement made for us, it must be by some being of better character and capacity, otherwise he would have to suffer as long as we, and the desired remission could not be effected at last. If we receive this as a true doctrine of the natural state of mankind in consequence of the fall, we are bound by every consideration of benevolence, love and mercy, to be grateful if there is a door opened for our redemption. The scriptures hold out the encouragement that there is an atonement made in our behalf of sufficient merit to answer the claims of justice, [and reconcile God to us,] so that we are no longer under condemnation for original sin; and so that we shall be made free from the penalty of the fall, as it is written, "As in Adam all die, even so in Christ shall all be made alive, but every man in his own order."

Jesus Christ was a suitable being and able to make this atonement in our behalf, and satisfy the claims of justice, because, Firstly, he was the first begotten and best beloved of the Father. [See Heb. 1: 6. and Mat. 3: 17.]

Secondly, he was able to comprehend the penalty without suffering eternally. [Is. 9: 6. Ps. 16: 10, and Luke 22: 39, &c.]

And Thirdly, he was without sin, and justice had no claim upon him that he should suffer,

only as he took it upon himself to suffer for us [Is. 53 chap] And the whole was an act of mercy against justice for the remission of our sins, or that we should not be forever subject to the vengeance of a broken law; and also, *that we might be placed upon the ground of exaltation and eternal life*, according to the first purpose of God in the creation of man: for the atonement of Jesus Christ hath secured unto mankind much good; and this one thing it hath secured particularly, even the forgiveness of sins by the shedding of blood; as it is written, "And he took the cup and gave thanks, and gave it unto them, saying, drink ye all of it, for this is my blood of the new testament, which is shed for many, for the remission of sins"—[Mat. 26:28.]

Again, "For behold I say unto you, * * * when ye partake of the sacrament, do it with an eye single to my glory; remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins."—[Book of Doc. and Cov. Sec. 50]

Some may object to this position, because the apostle Peter told certain believing Jews to be baptized for the remission of sins; or at least it is so on record. If this proves anything, it proves too much for an objection, for the scriptures also say, that the blood of Jesus Christ, was shed for the remission of our sins, and if this is the only necessity of baptism, one or the other must be superfluous. But if we will dip a little deeper into the fountain of truth, and search still further into the character of the fall, and the merits of the atonement; we shall find that notwithstanding we are no longer counted sinners because of Adam's transgression, yet, there is a curse left upon the earth, for man's sake, and God's preparing salvation for us by the atonement does not reconcile us to him without law; for we are prone to sin by nature, being still under the power of the devil according to the character of the curse, and would forever have remained so, but the atonement brought in a law of *restoration*, by which we may subject our carnal nature, and again become heirs of the kingdom of God if we will; and that law is the gospel, and baptism is an ordinance therein for what? Why, for birth and regeneration, as it is written, "Except a man be born of water and of the spirit he cannot enter into the kingdom of God."

Again, the Book of Cov., speaking of baptism, says, "Wherefore, enter ye in at the strait gate," &c. [Sec. 41. (see also 1 Pet.)] It is a door of entrance into the kingdom of God. But the apostle said, "Be baptized for the remission of sins." [See also Book of Cov.,

(old edition) Sec. 65.] Now the first definition of the word "*for*," is "*because of*." Put this construction upon the quotation, and it would read, Be baptized *because of* the remission of sins. This would agree with the general face of the scriptures, and with the plan of salvation, for, if there had been no atonement, original sin could not have been remitted, neither would the gospel have been given, and we because of sin could never have been saved; but now, because of the remission of sins, by the shedding of blood; we have the privilege of water baptism as an ordinance of initiation into the kingdom of God; and this together with the other gospel ordinances, will secure to us legitimate claim upon celestial inheritance. But if this argument does not suit, there are others. Mankind are by nature aliens from God, and will be until in all cases, the gospel is had in exercise for their restoration; and every one hearing the gospel, is under condemnation if he will not obey it; and unto such the atonement is no longer meritorious because of actual sin against a greater law, as it is written, "He that believeth on him (Christ) is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." [Jno. 3:18.] And like as though there had been no atonement, and not only so, but worse; they are subject not only to death, but to the power of the second death:—"where the worm dieth not, and the fire is not quenched."

Hence baptism is, in a certain sense, for the remission of sins, or rather, it is a means by which we may escape condemnation. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." But according to the words of Christ, and the character of the gospel, baptism has more properly the birth and regeneration of alienated man into the kingdom of God as its object, and the remission of sins is granted unto mankind because of the atonement made by the shedding of blood, "and without shedding of blood is no remission." [Heb. 9:22]

V. H. BRUCE.

City of Joseph, July 1845.

*Properly "reconciled us to God."

ANOTHER WITNESS FOR MORMONISM.

It certainly is a great consolation to the Latter-Day Saints, to see the unravelment of all things come forth and prove the Book of Mormon. Some people may query because there are Roman figures and Roman letters. There never were any other figures used in the word: they belonged to the 'pure language.' As to the

Roman letters, no one knows their age: they are as old as the Ethiopic, Celtic, or Greek, for each have some of those letters in it, and who knows when they were first invented? The strange work goes on; and so to the story:

ANOTHER MAMMOTH CAVE.

A very remarkable cave, recently discovered in Missouri, is thus described by the Boonville (Mo) Statesman. We fear the Mammoth Cave in Kentucky, will have to look out for its laurels. Neighbor Bullitt of the Picayune, what have you to say in the premises?

A most extraordinary cave was recently discovered in Howard county, between Glasgow and Cooper's bottom. One of the farmers of the neighborhood, wanting rock to build, we believe, a chimney, went to an adjacent hill-side for the purpose of quarrying there. In striking the earth with a hoe or some similar implement, a sound was emitted plainly indicating that the hill-side was hollow beneath, and proceeding to remove the dirt covering the surface, he discovered a wall built of stone, and built evidently by human hands. This wall he displaced, and it gave him entrance to the mouth of a cave, which, upon subsequent examination, he found a most extraordinary natural curiosity. The cave has been explored to the distance of 300 yards. Twenty-five or thirty yards from the entrance is a sort of room, the sides of which, according to an account in the 'Glasgow Pilot,' present a most brilliant and wonderful appearance. The writer, who entered the cave with a lantern says:

"I had not proceeded far, before I entered the principal chamber that by a single light presented the most magnificent scene that I ever beheld. The ceiling of the most splendid cavern is some eighteen or twenty feet high, and of a hexagon form, the whole ceiling presenting a shining surface as though it was set with diamonds."

Very near the mouth, another writer says, there is a stone shaped like a horse, but not so large, being only about three feet high.

"The head, neck and the body are entirely finished, and part of one hind leg and all the rest is solid stone. The neck is made of three pieces, and stuck or fastened together something like cabinet makers put the corners of drawers together, (dovetailed,) the rest is all solid."

In another part of the cave the walls on one side are very smooth. On these walls numerous letters, figures and hieroglyphics appear, most of which, however, are so defaced as to render them unintelligible. Nevertheless the figures 1, 2, 6, and 7 are quite plain. Just above these figures the letters DON and CARLO are legible. Further on, the letters J. H. S. appear on the wall. An arm of the main cavern has also been discovered, and has been explored some two hundred yards. A writer says:

The walls and ceiling of this extraordinary cave are pretty much the same as in the other rooms. The walls have a peculiar and extraordinary brilliancy, occasioned, I discovered, from the fact that instead of stone as we first believed, we found them to be of a metal, very much resembling sulphate of iron but of a silvery appearance. We had not proceeded very far before we heard a rumbling noise that occasionally broke upon our ears in notes the most thrilling and melodious I ever heard. We stood for a considerable time in breathless silence to catch the most enchanting sounds that ever greeted the ear of man, and it was only at an interval that we could summon courage enough to explore its source, which we did, and were much surprised to find it proceeded from a gushing spring in the side of the wall. The sounds we heard we found to be produced by the fall of water, and varied by the current of air before alluded to, which we then found to be very strong. We each took a hearty draught of the limpid water of this gushing spring, and, after surveying the diamond walls of the greatest natural curiosity in the world, we commenced retracing our steps to its mouth, when we found it to be quite dark and eight o'clock at night.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI No 13] CITY OF NAUVOO, ILL., JULY 15, 1845 [WHOLE No 121.

HISTORY OF JOSEPH SMITH.

CONTINUED.

December 19th. William Pratt and David Patten took their journey to the land of Zion, for the purpose of bearing dispatches to the brethren in that place, from Kirtland. O may God grant it a blessing for Zion, as a kind angel from heaven: Amen.

The following circular was published in the "Star" by

THE ELDERS IN KIRTLAND TO THEIR BRETHREN ABROAD:

Dear Brethren in Christ, and companions in tribulation;

It seemeth good unto us, to drop a few lines to you, giving you some instruction relative to conducting the affairs of the kingdom of God, which has been committed unto us in these latter times, by the will and testament of our Mediator, whose intercessions in our behalf, are lodged in the bosom of the Eternal Father, and ere long will burst with blessings upon the heads of all the faithful:

We have all been children, and are too much so at the present time; but we hope in the Lord that we may grow in grace and be prepared for all things which the bosom of futurity may disclose unto us. Time is rapidly rolling on, and the prophecies must be fulfilled. The days of tribulation are fast approaching, and the time to test the fidelity of the saints, has come. Rumor with her ten thousand tongues is diffusing her uncertain sounds in almost every ear: but in these times of sore trial, let the saints be patient and see the salvation of God. Those who cannot endure persecution and stand in the day of affliction, cannot stand in the day when the Son of God shall burst the veil, and appear in all the glory of his Father with the holy angels.

On the subject of ordination, a few words are necessary: In many instances there has been too much haste in this thing, and the admonition of Paul has been too slightly passed over, which says, "*Lay hands suddenly upon no man.*" Some have been ordained to the ministry, and have never acted in that capacity, or magnified their calling at all: Such may expect to lose their calling, except they awake and magnify their office. Let the elders abroad be exceedingly careful upon this subject, and when they ordain a man to the holy ministry, let it be a *faithful man*, who is able to teach others also; that the cause of Christ suffer not.

It is not the multitude of preachers that is to bring about the glorious millennium! but it is those who are "*called and chosen, and faithful.*"

Let the elders be exceedingly careful about *unnecessarily* disturbing and harrowing up the feelings of the people. Remember, that your business is, to preach the gospel in all humility and meekness, and warn sinners to repent and come to Christ. Avoid contentions and vain disputes with men of corrupt minds, who do not desire to know the truth. Remember that "*it is a day of warning and not a day of many words.*" If they receive not your testimony in one place, flee to another, remembering, to cast no reflections, nor throw out any bitter sayings. If you do your duty, it will be just as well with you, as though all men embraced the gospel.

Be careful about sending boys to preach the gospel to the world; if they go, let them be accompanied by some one who is able to guide them in the proper channel, lest they become puffed up, and fall under condemnation and into the snare of the devil: finally, in these critical times, be careful; call on the Lord day and night. Beware of pride: Beware of *false brethren*, who will creep in among you to spy out your liberties, &c. Awake to righteousness and sin not; let your light shine, and show yourselves workmen that need not be ashamed, rightly dividing the word of truth. Apply yourselves diligently to study, that your minds may be stored with all necessary information.

We remain your brethren in Christ, anxiously praying for the day of redemption to come, when iniquity shall be swept from the earth; and everlasting righteousness brought in.—Farewell."

On Monday night the 24th of December, four aged families, living near the village of Independence, whose penury and infirmities, incident to old age, forbade a speedy removal, were driven from their houses, by a party of the mob who tore down their chimneys, broke in their doors and windows, and hurled large rocks into their houses, by which the life of old Mr. Miller, in particular, was greatly endangered.—Mr. Miller is aged sixty-five years being, the youngest man in the four families. Some of these men have toiled and bled in the defence of their country: and old Mr. Jones, one of the sufferers, served as life guard to General Geo. Washington, in the revolution. Well may the soldier of Seventy Six, contemplate with horror, the scenes which surround him at this day

in Jackson county, where liberty, law, and equal rights, are trodden under foot. It is now apparent, that no man embracing the faith of this people, whatever be his age or former standing in society, may hope to escape the wrath of the Jackson county mob, whenever it is in their power to inflict abuse.

A court of enquiry was held at Liberty Clay county, Missouri, the latter part of this month, to enquire into the conduct of Colonel Pitcher, for driving the saints, or Mormons from Jackson county, which resulted in his arrest for further trial by a court martial.

December 26. James Blanchard, and Alonzo Rider, were cut off from the church by a council of elders in Kirtland, for repeated transgressions, and promising to reform, and never fulfilling. Nelson Acre was also cut off, on account of his absenting himself from the meetings, and saying that he wanted no more of the church, and that he desired to be cut off, &c. None of these being present, the council notified them of their exclusion by letters.— This evening a bishop's court was called to investigate the case of Elder Ezekiel Rider, who had said many hard things against Bishop Whitney: that Brother Whitney was not fit for a bishop, and that he treated the brethren who came into the store with disrespect, that he was overbearing, and fain would walk on the necks of the brethren, &c. Brother Story was also in a similar transgression. I rebuked them sharply, and told them that the church must feel the wrath of God, except they repent of their sins, and cast away their murmurings and complainings one of another, &c., &c. Elder Rigdon also lectured them on the same principles. Brothers Rider and Story confessed their wrongs and all forgave one another.

December 27th. A bishop's court was called to investigate complaints made against Brothers Elliott, Haggart and Babbitt, and their wives, and Jenkins Salisbury, all of whom were present, but the accusers not being present the court adjourned, *sine die*.

The mob sold the materials, or rather gave "Davis & Kelley" leave to take the Evening and Morning Star establishment, to Liberty, Clay county, where they commenced the publication of "The Missouri Enquirer" a weekly paper. They also paid our lawyers, employed as counsel against the mob, three hundred dollars, on the one thousand dollar note, on agreement: a small amount towards an establishment, which with the book work and furniture, had cost some three or four thousand dollars.

From the very features of the celebrated mob circular, previously inserted, it will be seen

that they meditated a most daring infraction of the constitution of our country, that they might gratify a spirit of persecution against an innocent people. To whom shall blame be attached in this tragedy, when they in July last, boldly made known their determination to drive the Mormons from Jackson county, "pencilly if they could, forcibly if they must," openly declaring, that "the arm of the civil law did not afford them a sufficient guarantee against the increasing evils of this religious sect;" and in their circular they further say, "we deem it expedient, and of the highest importance, to form ourselves into a company for the better and easier accomplishment of our purposes," and conclude with these high toned words: "we therefore agree, that after timely warning; and upon receiving an adequate compensation for what little property they cannot take with them, they refuse to leave us in peace as they found us, we agree to use such means as may be sufficient to remove them; and to this end, we each pledge to each other, our lives, our bodily powers, fortunes, and sacred honors?"

In answer to their bold and daring resolves to guard against anticipated evils. I give the following extract from the Governor's letter in relation to this affair, dated, Oct. 19th, 1833. "No citizen, or number of citizens, has a right, to take the redress of their grievances, whether real or imaginary, into their own hands: such conduct strikes at the very existence of society, and subverts the foundation on which it is based."

I ask again, to whom shall blame be attached in this tragedy? When the mob previously and publicly declared their intentions; and the principles involved were understood by the executive, as appears by the foregoing; and also by the judiciary, according to Judge Ryland's letter; and the constitution of the land, guarantees equal rights and privileges to all, to whom should blame be attached, but Jackson county mobbers and Missouri?

December 31st. Wilford Woodruff, was baptised at Richland, Oswego county, New York, by Elder Zerah Pulsipher.

1834. The scattered saints in Missouri commenced the year, eighteen hundred and thirty four, with a conference, which they held in Clay county, on the first day of January, at which Bishop Partridge presided. After transacting much business relative to comforting and strengthening the scattered members of the church, it was

Resolved, That Lyman Wight and Parley P. Pratt be sent as special messengers, to represent the situation of the scattered brethren in Mis-

court, to the presidency and church in Kirtland and ask their advice, &c.

On the evening of the 2nd of January, a bishop's court assembled in Kirtland to investigate the case of Wesley Hulbert, against whom charges had been preferred by Harriet Howe and others, "that Hulbert had denied the faith, spoken reproachfully of the church, did not believe Joseph was a true prophet, &c. Hulbert was in the place, but did not appear before the court consequently was cut off.

Wilford Woodruff was ordained a teacher, at Richland, New York.

Liberty, Clay co., January 9th, 1834.

Dear Sir;

Since my communication of the 29th of November, and a petition dated the 6th of December last, to which my name was attached, I am induced to trespass again upon your patience, with further particulars in relation to the unfortunate faction in Jackson county, on which subject I should be silent, were it not that I entertain a hope of suggesting some ideas that may ultimately prove useful in ameliorating the present suffering condition of my brethren, and in some degree restoring peace to both parties.

Being particularly acquainted with the situation of both parties at this day, my desire is, to write impartially; notwithstanding I feel very sensibly the deep wound that has been inflicted upon the church of which I am a member, by the citizens of Jackson county. The petition to your Excellency, dated the 6th of December last, was drawn up hastily by Mr. Phelps, and signed by several of us, just before the closing of the mail; and there is one item in particular in said petition, that needs some explanation; the request that "our men may be organized into companies of Jackson Guards, and furnished with arms by the state," was made at the instance of disinterested advisers, and also a communication from the Attorney General to Messrs. Doniphan and Atchison, dated the 21st of November last, giving his views as to the propriety of organizing into regular companies, &c. The necessity of being compelled to resort to arms, to regain our possessions in Jackson county, is by no means agreeable to the feelings of the church, and would never be thought of but from pure necessity.

In relation to the court of enquiry, serious difficulties continue to exist, well calculated to preclude the most important testimony of our church, and there appears to be no evil, which man is capable of inflicting upon his fellow creature man, but what our people are threatened with at this day by the citizens of Jackson county. This intimidates a great many,

particularly females and children, and no military guard would diminish their fears so far as to induce them to attend the court in that county; this with other serious difficulties will give a decided advantage to the offenders, in a court of enquiry, while they triumph in power, numbers, &c.

The citizens of Jackson county, are well aware that they have this advantage, and the leaders of the faction if they must submit to such a court, would gladly hasten it. The church are anxious for a thorough investigation into the whole affair, if their testimony can be taken without so great peril as they have reason to fear. It is my opinion from present appearances, that not one-fourth of the witnesses of our people, can be prevailed upon to go into Jackson county to testify. The influence of the party that compose that faction is considerable, and this influence operates in some degree, upon the drafted militia, so far as to lessen confidence in the loyalty of that body; and I am satisfied that the influence of the Jackson county faction, will not be entirely put down while they have advocates among certain religious sects.

Knowing that your Excellency must be aware of the unequal contest in which we are engaged, and that the little handful that compose our church, are not the only sufferers that feel the oppressive hand of priestly power.— With these difficulties and many others not enumerated, it would be my wish to adopt such measures as are best calculated to allay the rage of Jackson county, and restore the injured to their rightful possessions; and to this end, I would suggest the propriety of purchasing the possessions of the most violent leaders of the faction, and if they assent to this proposition, of about twenty of the most influential in that county, (which would embrace the very leaders of the faction,) could, be obtained, I think the majority would cease in their persecutions, at least, when a due exercise of executive counsel and authority was manifested. I suggest this measure because it is of a pacific nature, well knowing that no legal steps are calculated to subdue their obduracy, only when pushed with energy by the highest authorities of the state.

In this proposal, I believe that I should have the concurrence of my brethren. I therefore give this early intimation of our intention, or the part of some of the leading men in the church, to purchase out some of the principal leaders of the faction, if funds sufficient can be raised; hoping thereby to regain peaceful possession of their homes; and in making a trial of this measure at a future day, we may deem it

important, and of great utility if we could avail ourselves of counsel and directions from your Excellency, believing there will be a day, in negotiations for peace, in which an executive interposition, would produce a salutary effect to both parties.

In this communication, with honesty of heart I have endeavored *briefly* to touch upon a few interesting points in plain truth, believing that I have given no wrong bias on either side, and with earnest prayers to our great Benefactor, that the chief ruler of this state, may come to a full knowledge of the grand outrage in Jackson county. I subscribe myself,

Your obedient servant,

ALGERNON S. GILBERT.

To his Excellency DANIEL DUNKLIN, Jefferson City, Mo.

On the evening of the 11th of January, Joseph Smith, jr., Frederick G. Williams, Newel K. Whitney, John Johnson, Oliver Cowdery and Orson Hyde united in prayer, and asked the Lord to grant the following petitions:

That the Lord would grant that our lives might be precious in his sight, that he would watch over our persons, and give his angels charge concerning us and our families, that no evil nor unseen hand might be permitted to harm us.

That the Lord would also hold the lives of all the united order, and not suffer that any of them shall be taken.

That the Lord would grant that Brother Joseph might prevail over his enemy, even Doctor Hurlbert, who has threatened his life, whom Joseph has caused to be taken with a precept; that the Lord would fill the heart of the court with a spirit to do justice, and cause that the law of the land may be magnified in bringing him to justice.

That the Lord would provide in the order of his providence, the bishop of this church with means sufficient to discharge every debt that the order owes, in due season, that the church may not be brought into disrepute and the saints be afflicted by the hands of their enemies.

That the Lord would protect our printing press from the hands of evil men, and give us means to send forth his record even his gospel, that the ears of all may hear it, and also that we may print his scriptures; and also that he would give those, who were appointed to conduct the press, wisdom sufficient, that the cause may not be hindered, but that men's eyes may thereby be opened to see the truth.

That the Lord would deliver Zion, and gather in his scattered people to possess it in peace; and also, while in their dispersion, that he

would provide for them that they perish not by hunger or cold; and finally, that God, in the name of Jesus, would gather his elect speedily, and unveil his face, that his saints might behold his glory, and dwell with him. Amen.

As soon as the Governor intimated, or the news began to circulate, that the Mormons, (as the people styled the church) would be restored to their possessions in Jackson county (if they desired to be) the "priests" of all denominations, as the men behind the scene, with the mob, began to set their springs in motion, and by their secret councils, and false publications and insinuations, soured the public mind, and veiled the administration of the laws, so that anything like a return to their houses and lands, or recovery of damages for losses sustained, seemed as distant as the day of judgment. The power of wickedness and darkness walked hand in hand together, and the saints mourned.

January 16th. I visited Brother Jenkins Salisbury, and spent the night. O Lord! keep us and my family safe, until I return unto them: O my God, have mercy on my brethren in Zion, for Christ's sake. Amen.

CONFERENCE MINUTES.

From the N. Y. Messenger.

Minutes of a conference held at Cambria, Niagara county, N. Y.

Elder D. H. Redfield was called to the chair, and James Kenny chosen clerk.

The president then arose and gave some valuable instruction on the object of calling this conference together, that we might console them, and that they might be prepared for the blessings that God designs to bestow on his servants, and whether they, as a church, would sustain the Twelve, and the authorities at Nauvoo, and carry out the principles that their prophet and patriarch have given for their salvation.

Resolved, that we sustain the Twelve in their calling, and uphold them by our prayers and influence, and build the Temple at Nauvoo.

Elder Farr then arose and addressed the brethren upon the vision of Daniel, in setting up of the kingdom of God in the last days, and the necessity of obeying the commands of God and the blessings that would follow.

High priests present, two; elders, ten; priests, one; teachers, one.

Representation of branches:—

Cambria branch, represented by James Kenny, ten members, including four elders, all in good standing.

Akron branch, by Brother Hart, twenty two

members, including five elders and one priest, all in good standing.

Grand Island branch, by Brother Stacy, nine members, including one elder, all in good standing.

Lewiston branch, by Brother Small, nine members, two elders, two priests.

Cayuga Creek branch, by Brother Lacombe, six members.

Scattering members, by Brother Neale, twelve members.

The conference then took into consideration the necessity of sustaining the Messenger, Times and Seasons, and Neighbor, after which Elder Farr continued his remarks.

Adjourned till evening.

Met pursuant to adjournment. Opened by prayer by Brother Kenny.

Brother Sheffield spoke on the first principles of the gospel. Followed by Elder Stratton.

Adjourned till Sunday morning at 10 o'clock.

Conference met according to adjournment.—Brought to order by the president.

Sung a hymn selected by Elder H. Stratton.

Elder Winslow Farr then addressed the congregation upon the subject of the restitution of all things, spoken of by the prophets, and this is the dispensation that was designed of God to bring about this great and glorious work—Showing from the scriptures, that God in every dispensation, had prophets to lead his people, and showing from scripture that God did nothing but what he revealed it unto his prophets; and that no one ought to teach without being called of God, as was Aaron, and that the testimony of Jesus is the spirit of prophecy, and it was by revelation that Peter knew that Jesus was the Christ, and as God was about to gather Israel back to the land of their fathers, it could not be performed without revelation.—Then going on to show that in the restitution of all things, it was necessary to restore the priesthood, and through that priesthood he would reveal all things that were necessary for the salvation of the human family.

Elder Stratton then arose and spoke on the first principles of the gospel.

Adjourned for one hour.

Met pursuant to adjournment. Opened by singing and prayer.

The president then arose and said that it was his intention to have spoken on some particulars of our holy religion, but those who have spoken before me have gone over most of the ground, and spoke on all subjects, consequently he should be under the necessity of reviewing some of the principles that had already been

advanced by his brethren, and then went on to show his hearers something of the restitution, and the situation that man stood in the presence of God, and the beauties of the resurrection of the dead, showing by scripture and good sound logical reason, the difference between the saints of light, and the narrow contractedness of the people in this generation, who have not embraced the doctrine of Christ, and that it was by perseverance that the saints of God ever would obtain those blessings and hearkening to the counsel of those whom God had placed in his church to lead his people.

Elder Farr made a few remarks on the same subject.

Br. S. A. Neale made a few remarks concerning those who had not embraced the gospel.

It was then moved and carried that the Lewiston branch be attached to the Cambria branch.

Adjourned till evening.

Met pursuant to adjournment.

Meeting being called to order, after singing and prayer, the brethren and sisters spoke and told their determinations.

After which the conference adjourned sine die.

DAVID H. REDFIELD, Pres't.

JAMES KENNY, Clerk.

INDIANS IN CANADA.—It appears by the Report on the Affairs of the Indians in Canada, laid before the Legislative Assembly on the 20th of March, 1845, that some 12,000 Indians reside in the Provinces, and that the number is on the increase. The policy of the British Government towards the red man has been kind and conciliatory, and the fact that they increase in numbers in Canada from the excess of the births over the deaths, as well as by immigration from the United States, speaks favorably for the humane and fatherly care of the British authorities. There is no driving the tribes from their old hunting grounds and the graves of their fathers, as in the United States, and the Canadian Indians are still located at numerous points in both provinces. They enjoy their lands and the protection of the Government in peace, and the social condition of the settled tribes is improving. The contrast with us is humiliating. The lords of the soil have been harassed and hunted down until many tribes have become extinct, and in our cupidity for more lands we shall ere long force the mere remnants of once powerful nations now gathered beyond the Mississippi, to remove still farther west at the point of the bayonet. What a sad record of decay and death does the history of the Aborigines of this country present.—*Cleveland Herald*.

EPHRAIM AND MANASSEH.

There cannot be any subject brought before the people, which ought to claim more candid attention, than information that relates to any of the families of Israel. The bible contains a few lines upon the subject in question. Jacob blesses Ephraim and Manasseh and says *let them grow into a multitude in the midst of the earth.*

Here we have it "in the midst of the earth," and all that is wanting is to find the *multitude*. This we show in the following from a southern paper:—

INDIANS OF AMERICA.—The semi-annual report of the American Indian Mission Association, held at Forsyth, Ga., on May 17, 18, and 19th ult. in its survey of the field which is opened for their labors, and after remarking upon the claims of the aboriginal race of this continent as being as fully entitled to the philanthropic and benevolent efforts of American Christendom, as the inhabitants of the eastern continents of Asia and Africa, proceeds to give an estimate of the numbers of American Indians. We extract from this, the concluding portion of their report:—

"The field we have entered is extensive, comprising a full quarter of the Globe. The population, it is true, is not so dense as in many other countries, but it is supposed to embrace ten or eleven millions of the original inhabitants and about the same number of others, whose condition morally is as deplorable as that of the natives, or of any heathen nation in the world; and with these races of men there is such a commingling that in approaching the one, we necessarily come in contact with the other. The portion covered by the population of the United States, and the civilized parts of Canada, is an exception of but a speck compared with the whole. We have, therefore, before us a fourth part of the world to work upon: and material consisting of about twenty-two millions, or upwards; and with very partial exceptions among the Indians on our borders, this field is unoccupied by others. Other societies have sailed across the seas to Asia, Africa, and Europe, and have left America for us.

It is estimated that there are yet four millions and a half of the Aborigines in North America, including Mexico and its dependencies. Further southeast in Central America, in Guatemala, there are supposed to be one million of Indians. One of their towns contains about 20,000 inhabitants. In the more eastern parts of the country, are large districts thinly inhabited by uncivilized Indians.

Still further southeast in New Granada, in a

population of about 1,800,000, one million may be estimated as being of Indian blood. In the adjoining region of Venezuela (or Carracas) it is supposed that there are *eighty three thousand* Indians. Some of these, but not all, have submitted to a state of dependence and vassalage under the Spanish and Catholic yoke. Other tribes are unsubdued, as the Goahiros, about 30,000 in number, and the Guaraunos, about 8,000 in number.

In Guiana, the tribes of Caribs and Warrows adjoin the coast. The Arrowsauks and the Accawaws reside farther in the interior. Here the European settlements do not extend far back from the sea; and in the interior are numerous tribes but little known.

Peru is said to have a known population of Indian blood, of 853,350. East of the mountains are extensive regions, chiefly prairie, inhabited by tribes unsubdued by the Spaniards, whom we may estimate at least, at 40,000.—The extensive region of Brazil is supposed to contain 800,000 or 1,000,000 unsubdued Indians.

In Buenos Ayres, what are termed civilized Indians, because subject to the Spaniards, number about 700,000, besides those who are unsubdued in the interior.

In Chili there are, perhaps, 500,000 Indians, most of whom are submissive to the Spaniards. The interior of Patagonia is inhabited by unsubdued Indians; the number not known, but probably amounting to one or two millions.—In the islands of Trinidad, Margarita, and St. Vincent, it is said that a few of the original inhabitants remain; in all about 3700. The large island of Terra del Fuego is inhabited by the Aborigines.

We must not, however, disguise a fact, which though it may be felt by some of the missionaries has, perhaps, not been well understood generally, namely: that missionary labors among the Indians are usually attended with more toil, difficulties, and obstacles, and consequently may be said to be *harder* to perform, than those among the heathen of other countries; but it is presumed that none are better qualified to perform difficult and hard work, than the missionaries whom this association will employ.

The prevalence of peace in the greater part of North America, and many other considerations, make the present time peculiarly favorable for carrying forward our work successfully; and even the present political agitations in Mexico, we have good reason to believe, will result favorably for the designs of the association, and notwithstanding, in the countries

further southeast, obstacles not altogether formidable may be apprehended, we may hope that they will appear less appalling as we approach them. The South Americans have long been in a restless condition: the gospel would insure tranquility and blessings beyond those of which they have hitherto been capable of conceiving.

Since our Divine Master has done so much for fallen man, and we have been so much favored as a nation, as Christians, as members of a benevolent association; and in view of the condition of the Aborigines, and our obligations to them, and of the inviting opportunities which now present themselves for doing them good, and the confidence of success which humble reliance upon God, must inspire us, surely there will not be one in our favored fraternity who will be unwilling to participate most zealously in this good work of "building the old wastes, of repairing the waste cities, and the desolations of many generations."—And, in behalf of all, we adopt the language of Nehemiah, "The God of heaven be with us, that we may prosper; and therefore we his servants will arise and build."

The total number of the Indian race is therefore estimated by the report at near or about 12,000,000, excluding those of mingled Spanish &c., and Indian blood.

THE PROSPECT.

The saints have reason to rejoice at the prospect before them: for while the calamities of the last days, as foretold by the prophets, are continually taking place among the nations and kingdoms, the "division" sent by Jesus Christ, as recorded in St. Luke, is also fulfilling. We copy the following as a sample. The Swedenborgians without revelation will last about as long as a candle in a windy garret.—The candle of this generation is nearly burnt to the socket. But see how old fashioned religion fails in the old world:

From the London Intellectual Repository.

RECEPTION OF A NEW CHURCH MESSENGER BY THE VICE-CHANCELLOR AND OTHERS, AT OXFORD.

In consequence of the present divided State of the Church of England, and particularly of the University of Oxford, upon essential points of doctrine, especially the doctrine of Justification by Faith alone, a reader of the writings of Swedenborg thought it his duty, as a Clergyman, to go to the University in order simply to announce the dissolution of the Old Church and the establishment of the New, as declared in the writings of our author. He had resolved not to go in the character of a theological dis-

putant, or of a critic upon the writings of ancient or modern divines, but solely in the character of a *Messenger*, to convey the glad tidings of salvation as announced by the New Jerusalem Church; trusting that in case any argument should arise upon the subject, the writings of Swedenborg would enable him to give suitable replies.

The result of his mission is, that he has been enabled to announce the doctrines of the New Church to several of the leading men at Oxford whose names are familiar with the public. In every interview the arguments against the New Church resolved themselves into two; first, that the *Catholic Church* is the interpreter of Scripture; and secondly, that the *creed* of this church is the key to the interpretation thereof. To the first objection it was replied—If the Church is the interpreter of Scripture, then in the case of the prophetic books which form a large portion of the Bible, where and what are the interpretations *authorized* by the Church? To this question, no answer could be obtained in any one of the interviews; probably for the reason, that the Church no where possesses *authorized* interpretations of prophecy, as she possesses *authorized* interpretations of doctrine; that the interpretation of prophecy, therefore, is an open question; open to any and every individual who, in his character of interpreter, is not bound to refer to the authority of the Church, and who, consequently, is at liberty to adopt the interpretation of Swedenborg, if he thinks proper.

The second objection was, that the *creed* of the Church is the Key to the interpretation of Scripture, and that the door to the divine mysteries must be opened only with this Key. To this it was replied, Be it so; you give me a Key to open the door; but have you ever opened the door with it? Do you not acknowledge that a great portion of prophecy is a sealed book? What do you know of the Apocalypse? Have your *creed* ever opened it? If so, where are your *authorized* interpretations?

To these arguments there was no attempt to reply, although a reply was solicited again and again. In almost all these cases, however, it was satisfactory to hear it admitted, that the subject required investigation, and that the respective parties were not qualified to enter into it in consequence of their ignorance of Swedenborg's writings, and that the question must not be allowed to rest where it did.

The clergyman who went upon the present mission next resolved, by the blessing of Divine Providence, to lay the whole subject before the Vice Chancellor, who received him with the utmost courtesy. A statement was

then made of the doctrines and principles of the New Church, and an outline given of Swedenborg's interpretation of the Apocalypse. It was candidly, but most respectfully, declared to the Vice Chancellor, that the Old Church, both Protestant and Catholic, was said to have come to an end—that their continuation was only a question of time and expediency—that a New Church was now being raised up by the Lord, and that the present divisions in the Church of England and the University were only a visible fulfilment of the predictions contained in the Apocalypse, as interpreted by Emanuel Swedenborg.

"Mr. Vice Chancellor," said the clergyman, "I call upon you, I call upon the University, most respectfully, but most solemnly, to institute an investigation into these writings, that if they are false, their falsehood may be demonstrated, and if they are true, the Church of England and the University may know their position.

"I understand you," said the Vice-Chancellor, "you require that we should institute an investigation into the truth or falsehood of these writings?" "Precisely so," was the reply. "Then I promise you," said the Vice-Chancellor, "that this investigation shall be immediately commenced, and I myself will begin reading them this evening." "I feel obliged," said the clergyman, "and may I now express a hope, that writings which have found their way through this country, through several parts of the Continent, and the United States of America, may at last find their way into the Libraries of this University?" Here terminated the interview which took place on Tuesday morning, February 4th; the Vice-Chancellor having listened to the statements throughout with the deepest attention, and manifested the most courteous and Christian deportment. He willingly accepted one copy of Swedenborg's "Brief Exposition of the Doctrine of the New Church," &c., and one copy of the "Illustrations of the End of the Church," &c.

Whatever may be the result of this visit to Oxford, one thing is certain, that if the Church of England be rent asunder by her present unhappy divisions, or be doomed in future to continued internal warfare, she will at least, in this her day of visitation, have received a friendly and affectionate notice from the New Church of "the things which belong to her peace."

A. C.

THE PENTECOST.—"The Jewish observances," says the New York Herald, of June 13, "were renewed in the various Synagogues yesterday morning, at nine o'clock and ended at one, P.

M. There were rather more attendants than on the day before, but in every other respect the observances were similar, consisting merely of reading the word, and saying a form of prayer set apart for the occasion. It is not, perhaps, generally known that the modern Jews have no ceremonials further than meeting together, praying, reading the word, which is accompanied with frequent bowing, in a more sprightly than reverential manner. But this ancient people have not discarded their venerable forms—although some difference of opinion in matters of discipline prevails among the two or three sects; the necessity of relinquishing sacrifice, first fruits, the altar, &c., is imposed upon them by the loss of their lands, the possession of which is requisite to the existence and operation of all the old rites and ceremonies, "as the Lord commanded Moses."

We would like to have it instilled into the minds of the Jews, that after 2,400 years from the time the *daily sacrifice* was taken away, the sanctuary will be 'cleansed,' and they or those having the Priesthood and authority can offer an acceptable offering before the Lord.

TIMES AND SEASONS.

CITY OF NAUVOO,
JULY 15, 1845.

Change—The New York Messenger says:—"The office of the 'Millennial Star' in Liverpool, Eng., has been removed from 36 Chapel Street, to Stanley's Buildings, Bath Street.—We give this notice for the information of those directing letters."

FROM THE EAST.

An awful account of the blood and carnage, among the Druses and Christians of Syria was published in the Neighbor. The loss of life and property are immense. Since that account was published, the packets from England have brought the following:—

SYRIAN CHRISTIANS.—A letter from Constantinople of the 11th, in the Augsburgh Gazette, says: "The patriarch of the Maronites, M. Habaises, is dead. The high Maronite clergy have assembled at Bkorka for a new election. Three thousand Maronites have taken refuge at Saïda from the Druses, and are supplied with the means of subsistence by the Turkish authorities. Bahri Pacha, who replaces Wedschih Pacha at Beyrout, having assembled there the leaders of the belligerent parties, an armistice was agreed to on the 26th, and reciprocal guarantees were given, with assurance of

oblivion of the past on both sides, and promises to denounce to the Turkish authorities any new rising of either the Druses or the Maronites. This arrangement has been placed under the guaranty of the foreign consuls at Beyrout."

INDIANS IN CANADA.

What is the reason that the United States' hand of charity, so liberally bestowed upon the sons of the forest, has constantly withered the Indians away? It would be very satisfactory to have some of the missionaries answer the question. These nobles in degradation, these red men of the wilderness, ought to have as much glory in the asylum of the oppressed as the colored men of the south—had they not? (See p. 164)

They Say—Yes, the Mormons say, that saints can live and die a natural death, without the aid of doctors or lawyers; but they cannot be saved in the celestial kingdom, without being baptised and confirmed by an elder.

A BLESSING

Pronounced by Joseph Smith, jr., upon the head of William Smith his brother, Dec. 18th, 1833.

Brother William is as the fierce lion which divideth not the spoil because of his much strength, and in the pride of his heart he will neglect the more weighty matters, until his soul is bowed down in sorrow; and then he shall return and call on the name of his God, and shall find forgiveness and shall wax valiant in the cause of truth: therefore he shall be saved unto the uttermost, and shall be endowed with power from on high. At his rebuke, in the name of the Lord, the eyes of the blind shall be opened; the ears of the deaf shall be unstopped; the tongue of the dumb shall be made to speak, and the lame man shall leap as a hart: and his adversaries shall not have power to withstand his words. Hell shall tremble because of him, and Satan shall flee from before his face and he shall be as a roaring lion of the forest: in the midst of his prey:—so shall his hand be in the midst of his enemies among those who know the Lord, but seek the injury of the righteous.

And the hand of his generation shall be lifted up also against those who are set on high, that fight the God of Israel: fearless and undaunted shall they be in battle, in avenging the wrongs of the innocent and relieving the oppressed;—Therefore the blessings of the God of Jacob shall be on him to the uttermost, and in the midst of his house from generation to generation forever. And he shall be lifted up at the last day, and shall come up before the Lord like as a full shock of corn, laden with his tens

of thousands as a reward of his labors, with songs of everlasting joy, with hosannas upon his lips, to God and the Lamb, to go no more out. Amen.

THE PHILANTHROPY OF ENGLAND:

While the English are pretending to feel such a christian abhorrence of the oppression which they affirm exist in those of our States where negro slavery is tolerated, behold the evidence of her sincerity as presented by a London correspondent of the Boston Atlas:

"It is remarked that the Church of England has on all occasions, been found ranged on the side of oppression and political despotism. It supports a poor law that treats poverty as a crime, and hunts the poor from parish to parish as if they were wild beasts. It helps the landlord to tax food, and make bread scarce and dear. It robs the people of the funds bequeathed for their education, and lifts up its bigot against any other education but that given in the spirit of its own dogmas. It extorts tithes, rates, dues, and offerings, even from the poorest of the poor—it devours widows' houses and for a pretence, makes long prayers. It is said that the rich cannot enter the kingdom of heaven, and yet the church aims at nothing but riches, and grasps all the silver and gold within its reach; its bishops and clergy monopolize the wealth of the land, and surrounded with abundance of this world's goods, forget the poor at their gate. They talk and write eloquently of new forms and new robes, but they never preach eloquently about true christianity. Of what possible use is the established church in London? The Bishop of London has answered the question. He said in the House of Lords:

"I pass the magnificent church which crowns the metropolis, and is consecrated to the noblest of objects—the glory of God—and I ask myself in what degree it answers that object. I see there a dean and three residentiaries, with incomes amounting, in the aggregate, to between ten and twelve thousand pounds a year.

I see, too, connected with the Cathedral twenty-nine clergymen, whose offices are all but sinecures, with an annual income of twelve thousand pounds. I proceed a mile or two to the east or northeast, and I find myself in the midst of a large population, in the most wretched destitution and neglect: Artisans, mechanics, laborers; beggars, and thieves to the amount of three hundred thousand." Out of his own mouth he is condemned. Instead of providing for the temporal and spiritual destitution of these three hundred thousand beggars and thieves, the Bishop of London cleanses his con-

science if he writes speeches upon church forms and ceremonies?"

☞ We have extracted the foregoing to show how much malice and hatred is stirred up between the daughter and the mother country. If such sins exist in England, why not do as the Latter day Saints have: show them a better religion, a better way, and "pour in the oil and the wine."

In order to show our feelings we will quote Christ's words:

"Blessed are ye that hunger now; for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.

Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your names as evil, for the Son of man's sake.

Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven; for in the like manner did their fathers unto the prophets.

But wo unto you that are rich: for ye have received your consolation.

Wo unto you that are full: for ye shall hunger. Wo unto you that laugh now: for ye shall mourn and weep.

Wo unto you when all men shall speak well of you: for so did their fathers to the false prophets.

But I say unto you which hear, Love your enemies, do good to them which hate you.

Bless them that curse you, and pray for them which despitefully use you.

And unto him that smiteth thee on the one cheek, offer also the other; and him that taketh away thy cloak, forbid not to take thy coat also.

Give to every man that asketh of thee; and of him that taketh away thy goods, ask them not again.

And as ye would that men should do to you, do ye also to them likewise."

As in the days of Noah, so is it now: the whole earth is full of violence! but the spirit of God will not always strive with man. The fig trees are leaving; the summer is near; be ready.

STEADFAST.

The following beautiful touch upon the steadfastness and faith, and preservation of the Saints in the last days is from the New York Messenger.

"Brethren, the Church of the Saints has stood firm and unmoved amidst all the lies and slander that ever was or ever can be invented by men or devils; therefore they have nothing more to fear from that source. You have stood

firm amid the rattle of chains, the groaning and creaking of prison doors, and the gloom of dungeons.

The vexations caused by the abuse of civil and military authority, have never moved you from your faith, or checked your progress.

The roar of artillery, the sharp crack of the rifle, the pistol, bayonets, the whistle of musket-balls, and the clashing of swords, have all been tried in vain; the Church of the Saints has survived all these efforts, and while her sons, daughters, prophets, apostles and leaders, together with the aged and the infant, have fallen martyrs, she has still stood firm and united, maintaining her position and moving forward her enterprise. States have spent their fury and exhausted their resources in vain to check her progress. Governors and Legislatures have withheld all protection, deprived her of every right, and even combined with murderers to exterminate, rob, drive, plunder and murder. But you have withstood all their efforts, even in the days of the infancy of the church, and while you were weak in faith and few in numbers, and your progress is still onward in power and majesty. What now have we to fear! What new enemy can come into the field! What new trial has the church to meet! We boldly answer, none. We bid defiance to all the hosts of Satan—to all the spirits of hell—all the lying priests, editors and 'christians,' who follow them—to all the States, Governors and Legislatures in the world—or to death itself, to bring a trial upon the Church of Latter-day Saints that they have not already effectually met, and proved themselves competent to surmount. Therefore we have nothing now left to fear or dread. We are able, in the strength of the God of Joseph, to fill the world with truth and wisdom, and to establish peace, and bring in everlasting righteousness, for ere long the Lord of Lords, and King of Kings will descend from heaven, with all his mighty hosts to help us, and to complete the victory.—And the last enemy which shall be subdued under the feet of God and his Saints, is death. Then hosannah to God and the Lamb, and hail to the immortal Joseph and all the martyrs.—They shall be crowned and enthroned, and enter upon their high and responsible offices as kings, priests, presidents and governors and judges, by acclamation, and reign, and his Saints take the kingdom under the whole heaven and possess it, for they are worthy.

Then shall governors, legislators and rulers of this world, who once had a little brief authority, walk up to the bar of Justice, and receive a righteous sentence. Then shall their abuses of the Saints be had in remembrance,

and they shall be an abhorrence unto all flesh, for their worm shall not die, nor shall their fire be quenched.

An extract from a letter written to JOHN ADAMS by THOMAS JEFFERSON, of Virginia, published by Mr. John Stewart, of New York, in the second volume of the 'Bible of Nature,' page 271—272.

"I feel, therefore I 'exist.' I feel bodies which are not myself: there are other existences, then. I call them matter. I feel them changing places: this gives me motion. Where there is an absence of matter, I call it void, or nothing, or immaterial space. On the basis of sensation, of matter and motion, we may erect the fabric of all the certainties we can have or need. I can conceive thought to be an action of a particular organization of matter, formed for that purpose by its creator, as well as that attraction is an action of matter, or magnetism of loadstone.

When he who denies to the Creator the power of endowing matter with the mode of action, called thinking, shall show how he could endow the sun with the mode of action called attraction, which reins the planets in the track of their orbits, or how an absence of matter can have a will and by that will put matter into motion, then the materialist may be lawfully required to explain the process by which matter exercises the faculty of thinking. When once we quit the basis of sensation, all is in the wind. To talk of immaterial existences is to talk of nothing. To say that the human soul, angels, God, are immaterial, is to say they are nothings, or that there is no God, no angels, no soul. I cannot reason otherwise: but I believe I am supported in my creed of materialism by the Locks, the Traeys, and the Stewarts. At what age (Athanasius and the Council of Nice) of the Christian Church this heresy of immaterialism, or masked atheism, crept in, I do not know. But a heresy it certainly is. Jesus taught nothing of it. He told us, indeed, that God is a spirit, but he has not defined what a spirit is, nor said that it is not matter. And the ancient fathers, generally, of the three first centuries, held it to be matter, light and thin indeed, an ethereal gas; but still matter.

TO JOHN ADAMS."

Will the editor of the Messenger inform us whether Thomas Jefferson was a Mormon or not?

As ever, yours,

J. M. GRANT.

Mt. Holley, N. J. July 15, 1845.

It seems the editor of the Messenger has not answered Elder Grant's request, and

so we take the responsibility to give a sentence of revelation on the subject, which came through the great prophet and seer, Joseph Smith. On the 373d page of the second edition of the Book of Doctrine and Covenants, last clause of the tenth paragraph, we find these words: "*And for this purpose have I established the Constitution of this land, BY THE HANDS OF WISE MEN, whom I raised up unto this very purpose, and redeemed the land by the shedding of blood*" So it seems that the immortal Thomas Jefferson was so much of a Saint or Mormon, that God knew he was a wise man, and raised him up on purpose to prepare the way for breaking to pieces Nebuchadnezzar's image of governments, priests, misrule, confusion and false religion!

The whole world can bear witness that God's "wise men" have shown more genuine humanity and wisdom, than all christendom put together; and this makes revelation triumphant! Glory to God, Jesus Christ, Joseph Smith, and all the prophets! men could kill their bodies, but they could not hurt their souls, nor their words. *They are eternal.*

SPEECH DELIVERED BY HEBER C. KIMBALL.

AS REPORTED BY G. D. WATT.

City of Joseph, April 8, 1845.

There are many things that are necessary to lay before this congregation to day, as there are a greater number of visiting members, from the different branches, than our own citizens, they have not come out to day, it is so cold and disagreeable.

There are some matters it is necessary we should know; but let us act in concert, and be agreed in one thing, not to give counsel contrary to the advice that shall be given from the stand. It is the case many times that persons receive counsel, that is not for their benefit, peace, nor salvation; and these are matters pertaining to the saints here in the City of Joseph; cultivating the earth; for every man to do all he possibly can; to put all the seed into the earth they can. It is wisdom that this city and the regions round about shall be cultivated, for we may as well cultivate first as last; to raise our own wheat, and our own corn, and oats, pease, and beans, and barley, and cheese, and butter, and eggs, and every other thing that is for our comfort; for we are not considered suitable to live among 'white folks;' therefore we'll cultivate the earth for ourselves, and make our own cloth, and our own stockings, and shoes, and our own bonnets, and caps, and every other thing we need for our comfort: and what we cannot make we will buy, and we will buy the

best. But we shall not be under the necessity of buying but few things from the Gentiles.

Is there any woman in this congregation, from any part of this State, or from Massachusetts, or from New Hampshire, or from Vermont, or from New York, or from any State in the Union, that can make good bonnets of straw, for I want as good a bonnet as ever was put upon a female's head, for my wife, and for my daughter, and I will pay them for it. I want a very good thing, for the ladies of the city of Joseph are very dressy, and desire good things. There are many of them that have said, and have thrown out the proclamation, that if they cannot have good bonnets and caps, and ribbons, and shoes, and stockings, they will go to St. Louis, and to Boston, and to Salem, to get them; and some to Pittsburgh, with Sidney Rigdon, for some of his apples, and peaches. These things are true. I have heard these observations myself; and if the females cannot make their own bonnets, they can be employed in making something else that will buy as good a bonnet, in the city of Joseph, as you can buy from Boston, or from Salem, or any of these places; or any thing else that is manufactured, in this city. And we can make the ribbons of cotton wood, it will make a substantial article. Those posies you wear round your faces, are only made of paper, some are made of cloth covered with paint or dyed. Well we can make a more substantial ribbon of cotton wood, and there are thousands of it in this county.

And we want to see every lot in the city of Joseph fenced up and cultivated, and let every street that is not used, be fenced up, and planted with corn, and with potatoes, and with cabbage, and every good thing we want to eat.

And if the brethren who live in the country, upon the prairies, have more land than they want themselves, let them let their brethren have it, that they may cultivate the earth, and raise what grain they want for their consolation and comfort. This is essential and necessary, more so this season than it has been before. The reason is we want to finish the Temple, and attend to our washings and anointings, so that a good deal of our time will be taken up next winter, to prepare ourselves for the time of its dedication. For it is necessary that this people should have these things, both male and female, young and old.

Brethren and sisters, you see the necessity of being diligent and not to stay your hands for a moment, from working upon the Temple, and taking stock in the Nauvoo House. I will do all that I can for both. I have not got much at present, but I shall have an abundance by and by. If I had it now, I have no time to take

care of it; therefore I do not want it. It is enough for me, and my brethren to take care of you.

With regard to the Temple and Nauvoo House, these are our feelings, and we want this people to hear and understand, and universally, to pay their tithing. Let all go and labor; those who have no teams, and those who have, and do all that lies in their power to build up these houses; and in the remaining time they can cultivate the earth, and attend to their mechanic shops. And you that are mechanics and work in your shops, there is one tenth of that belongs to the Temple, and you can do as much good in your shops, as you can by working at the Temple, so go ahead and stick to your shops and do all you can.

I have another thing to lay before this congregation; it is that every man and every woman stay in this county, and not go out of it, to work for the Gentiles at all; but let them harvest their own wheat, and plough their own ground, and dig their own potatoes, and we intend not to preach to them this summer;—therefore let not any man, from this time henceforth, come to us and ask, 'shall I go to preaching?' I want to go down country, shall I go? No; you must not go, unless it is on business necessary to be done for the church, or to save somebody's life. We all go for that, but upon any other business, it is not necessary. This counsel is good for us to observe, that we stay in the city or somewhere else, in this country.

What is the object do you suppose of making the proclamation for all the saints to gather in, from all the United States, if we want to send them back again? We want them here, that they may help us to build the Temple, and the Nauvoo House; and want them to bring their firelocks, and learn to use them, and keep them well cleaned and loaded, and primed, so that they will go off the first shot, that every man may be in readiness, and prepared, that is, every man shod with the preparation of the gospel of peace; (holding up his cane as a sample) that is the way. We want the brethren to stay in the City of Joseph, as much as possible, and those who cannot stay in the city, to remain in the county, where they can, to urge on the work of raising grain, &c., that the saints may have a plenty to eat, while we are attending to the ordinances of the House of God.

After the endowment we want the brethren to go to the nations of the earth, before that satan tears you asunder; for he will be heavy upon you when you get this. I would not advise any man, or any woman, to go to the east, after money or any thing else, until they get their endowment; then they may go, if they please,

if they go by counsel; and you will never go astray, if you take this course. If you go astray it is because you go upon your own hook, not understanding what is in the future.

Let fathers, inasmuch as they have daughters, keep them at home in the City of Joseph, among the saints of the Most High God, and watch them, and if they want to go to any place, go with them, to that place, and see that they do have kind treatment, for I know the Gentiles have no regard for us, as a people, nor for our women, and they would abuse them, and the very best of them would think it no sin.

I have travelled upon the rivers, and by land, and by sea, and I have had an opportunity of seeing their treatment. They consider you the oilscouring of the earth; but I know this to be the best people of the age, and God knows it, and the devil knows it, and every body else knows that this is not a bad people.

We have on our every day clothes, now; if you would see us in our fine dress, you would say we are the best looking fellows in the world. Here are my brethren, the Twelve; we have been sitting in the dust these three days, and where will you see a better looking set of chaps, when our faces are clean, and our hair combed out.

We have had our women insulted many times by men in Warsaw, (who are the meanest people that ever God suffered to live.) If our women should call there, the gentlemen there would very politely desire an introduction to them, and they will be so obliging to wait upon them at the table, &c, and you would think they were the finest men in the world, but they do this for the purpose of destroying the females. I saw this myself, (and I wished I had the preparation of the gospel.) I have seen these men since; but I have never spoken to them, and I do not consider they are fit to speak to.

It is true they are fine looking men, and well dressed; yea, they are gentlemen, in appearance; but they are villains in their hearts. If we let our females go, the first that we know, they will be going to Carthage, and Warsaw, and I would rather my family would go to hell, for it will be no worse than these places, for it is where the inhabitants of these places will go; but we will be on the earth, and they will be sent to hell, because they are not fit for our society or the society of the saints; those who have their names put upon the books, that are not blotted out, for you will be judged out of the books kept by the church; and they will be of great consequence to look upon in the morning of the resurrection.

What a pleasure it will be for our children to look upon these books, while we are in our graves, sleeping. They can see what an interest, and labor, and toiling, their fathers accomplished, when we were building the Temple, in order to get our endowments.

While we were building the Temple, in Kirtland, we were poor, and in worse circumstances than we are now, or ever will be; for at that time we were persecuted and were under the necessity of laying upon the floor with our firelocks by our sides to sustain ourselves, as there were mobs gathering all around us to destroy us, and prevent us from building the Temple. And when they were driven, every man that was in the church, arose, and we took our firelocks, to reinstate our brethren, and in the night we laid upon the floor; we laid upon Brother Joseph's floor, and upon Sidney Rigdon's floor, so as to be ready to keep our enemies at bay; and we laid on Sidney Rigdon's floor many a night to save his life, and to save the lives of his family; and he is now exerting every effort to take away our lives; but he will see the day when he will be glad to come into the cellar kitchen and become a cook, and to black the boots and shoes of the servants of God; and it will be the case with thousands of others. They will be glad to black our boots and to lick the dust that is under our feet, and this is nothing to what will come to pass. I might stand here all day, and tell you things of the future, and you would not believe the half of it.

Brother Cahoon and Br. Cutler can tell you how many hands worked upon that Temple at one time; I think there were not more than five or six. Father Cutler, and Elder Cahoon, can tell you that there was not left in Kirtland more than ten or fifteen men, when we left with the camp to go to Zion, to Jackson county. And my wife took one hundred pounds of wool and got it carded and spun it, and wove it, and made it into garments for the men that were laboring upon the House; not only did my wife assist in this thing, but a great many of our sisters; and they were not the tenth part as well off as you are, taking you as a people. But I do not say this in order to insinuate that our sisters, in the City of Joseph, are not willing to render their assistance to build the Temple. No, for we have a great sum subscribed, by the sisters, to get our window glass, and nails, yea, it is a mighty sum; and shall we send our daughters to Warsaw, and to Carthage, and to Madison, and to Burlington, and to the Devil knows where? Shall we do it? No. Now I ask of the brethren and sisters, universally, shall we withdraw our support from our enemies? Yes.

I speak of this because it is better for you, and you will find it so, in eternity. They need not go out of the city, for I know there is labor enough for them. I could employ three or four myself, in my family, for the more we get the more we want to wait upon the rest. If you cannot get business try to make it for yourselves. I can make business plenty, for myself; I will leave it to the saints if I cannot.

Now, shall we go and reap their wheat and plough their ground, and dig their potatoes? Shall we let our girls go and wash their clothes, and boil their potatoes, and make their Johnny cake? No. They did not know how to make a short Johnny cake until our girls taught them. [He proposed to withdraw fellowship from the Gentiles' eniquity, which was done by a unanimous vote.] Now they are disfellowshipt; this is a final decision of all matters before this Conference.

I will make a few remarks relative to the penny subscription, I understand that twelve or thirteen hundred dollars have been subscribed. The sisters have been diligent, and they accomplished a great object.

Again; I would exhort the brethren to pay their titling, and to pay the best of your substance, and the Lord will sanctify the elements for our good, and prosperity and comfort. Give honor to him to whom honor is due. Be subject to the powers that be; and let every man and woman be subject to counsel, and you will have favor in the sight of God and angels. This I believe, and I know that he hears our prayers; our enemies may organize wolf hunts; but what can they accomplish? for God has a power in this church, and their plans are frustrated; and God knows how it is. Do you know? I know.

When we have asked in faith, I have not known any thing that has not come to pass, these three years. If they would let us be, we are a civil people. I wish the Gentiles would come into the City of Joseph, and go to our Magistrates, they would find there is not a law-suit in this place. I have not had difficulty since I have entered this church, with any man, nor do I intend to have. I would say away with law-suits, and difficulties, from this time henceforth and forever. Amen.

But they would not be here more than a month before they would kick up their heels and damn us to the lowest hell; but they will be glad yet to grease a fellow's boots for a little corn, and so will the Gentile nations; but let us take care of ourselves, until we get our endowments, and there is a day coming when we can have a situation to dwell in peace, and they will

come in ships, upon the great waters, and bring their silver, and gold, and precious things, to build up our Temples, and waste places; and we will build up Jackson county, and they can not help themselves. But we want these boys to get their endowments first, and lay aside their lightness and prepare themselves for these things.

A thought has just entered into my head, and I will let it out. I will ask the brethren if they think it is wisdom to start grog shops. Shall we have such places in this city? Shall we buy their whiskey? Shall we turn them over to the buffetings of satan? Yes. Shall we fellowship a man that will do it? I wont. I will bet you a dollar, I can go and buy, and drink, a gallon of their liquor, every day and I will not get drunk, because it is mostly water.

Shall we cultivate a system of ruin in our midst, and foster those who are our enemies? Shall we be their subjects for destruction? No. Men, women, brethren, and sisters, if you feel like withdrawing your support from such places, show your hands, (which was unanimous.) They will go now; we will deliver them up to the buffetings of satan.

AN EXTRACT

From the Messenger relative to the Jews and gathering at Palestine.

It would indeed be surprising if the wide diffusion of knowledge among all classes of the civilized world did not create a wider diffusion of interest for the history and localities of Palestine. All that can delight the eye, and feed the imagination, is lavished over its surface; the lovers of scenery can find there every form and variety of landscape; the snowy heights of Lebanon with its cedars, the valley of Jordan, the mountains of Carmel, Tabor, and Hermon, and the waters of Galilee, are as beautiful as in the days when David sang their praise, and far more interesting by the accumulation of reminiscences. The land unbroken by the toils of the husbandman, yet "enjoys her snubbaths;" but Eschol, Bashan, Sharon, and Gilead are still there, and await but the appointed hour, (so we may gather from every narrative,) to sustain their millions; to flow as of old, with milk and honey; to become once more "a land of brooks of water, and fountains, and depths that spring out of valleys and hills; a land of wheat and barley, and vines, and fig trees, and pomegranets, olive-oil, and honey;" and to resume their ancient and rightful titles, "the garden of the Lord," and "the glory of all lands." What numberless recollections are crowded upon every footstep of the sacred soil! Since the battle of the five kings against four, recorded in

the 14th chapter of Genesis, nearly two thousand years before the time of our Savior, until the wars of Napoleon, eighteen hundred years after it, this narrow but wonderful region, has never ceased to be the stage of remarkable events. If for the sake of brevity, we omit the enumeration of spots signalized by the exploits of the children of Israel, to which, however, a traveller may be guided by the holy writ, with all the minuteness and accuracy of a road-book, we shall yet be engaged by the scenes of many brilliant and romantic achievements of the ancient and modern world. Take the plain of Esdraelon alone, the ancient valley of Jezreel, a scanty spot of twenty-five miles long, and varying from six to fourteen in its breadth; yet more recollections are called up here than suffice for the annals of many nations. Here, on the banks of that ancient river Kishon, "the stars in their course fought against Sisera," the object of the immortal song of Deborah and Barak; and here, too, is Megiddo signalized by the death of the good Josiah. Each year, in a long succession of time, brought fresh events; the armies of Antiochus and of Rome, Egyptians, Persians, Turks, and Arabs, the fury of the Saracens, and the mistaken piety of the Crusaders, have found, in their turn, the land "as the garden of Eden before them, and have left it a desolate wilderness." Nor did it escape the ferocious gripe of a revolutionary war. The arch destroyer of mankind sent his armies thither under the command of General Kleber, and in 1799 gave the last memorial of blood to these devoted plains.

But how small and transitory are all such reminiscences to those which must rivet the attention and feelings of the pious believer.—If Johnson could regard that man as little to be envied, who could stand unmoved on Iona or Marathon, or any spot dignified by wisdom, bravery, or virtue, what we must say of one who cared not to tread Mount Zion or Calvary, or who could behold with unmoistened eye

"Those holy places,

Over whose acres walk'd those blessed feet,
Which eighteen hundred years ago were nail'd
For our advantage on the bitter cross?"

We have heard, indeed, that few persons can contemplate the holy city for the first time, without emotion; not long ago it was brought to our knowledge that two young men, (and they were not especially serious,) on arriving within sight of its walls and mountains, struck by the *religio loci*, 'How dreadful is this place! this is none other than the house of God, and this is the gate of heaven,' slipped involuntarily from their camels and fell into an attitude of adoration.

This interest is not confined to Christians—it is shared and avowed by the whole body of the Jews, who no longer conceal their hope and belief that the time is not far distant when the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea: and shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and shall gather together the dispersed of Judah from the four corners of the earth. Doubtless, this is no new sentiment among the children of the dispersion. The novelty of the present day does not lie in the indulgence of such a hope by that most venerable people—but in their fearless confession of the hope; and in the approximation of spirit between Christians and Hebrews, to entertain the same belief of the future glories of Israel, to offer up the same prayer, and look forward to the same consummation. In most former periods, a development of religious feeling had been followed by a persecution of the ancient people of God; from the days of Constantine to Leo XII., the disciples of Christ have been stimulated to the oppression of the children of Israel; and heaven only can know what myriads of that suffering race fell beneath the 'piety' of the crusaders, as they marched to recover the sepulchre of their Savior from the hands of the infidels. But a mighty change has come over the hearts of the Gentiles; they seek now the temporal and eternal peace of the Hebrew people; societies are established in England and Germany to diffuse among them the light of the gospel; and the increasing accessions to the parent institution in London, attest the public estimation of its principles and services.

Encouraged by these proofs of a bettered condition, and of the sympathies of the Gentiles, who so lately despised them, the children of Israel have become far more open to Christian intercourse and reciprocal inquiry.—Both from themselves and their converted brethren we learn much of their doings, much of their hopes and fears, that a few years ago would have remained in secret. One of them who lately, in the true spirit of Moses, went into Poland, 'unto his brethren, and looked on their burdens,' informs us that 'several thousand Jews of that country, and Russia, have recently bound themselves by an oath that as soon as the way is open for them to go up to Jerusalem, they will immediately go thither, and there spend their time in fasting and prayer unto the Lord until he shall send the Messiah

The Spirit of Rebellion Every-where.—We copy the following from an English paper. It shows that the spirit of rebellion and mobocracy is all over the world

NEW ZEALAND.

Intelligence, by way of Sydney, has been received from Auckland, of an alarming character. Another outrage by the natives had been perpetrated in the district of Matakana, a place about twenty or twenty-five miles from Auckland. It appears they attacked the stores of three or four of the settlers, ransacked them of flour, tea, sugar, and tobacco; and while possessing themselves of all the available property, they threatened the life of any one who dared to oppose their designs. In consequence of the increase of these depredations Captain Fitzroy had published a proclamation, offering a reward of £50 each for the apprehension of the chiefs Parehoro, Mati, and Kokou, who have been concerned in these outrages; and stating further "that the strongest measure, will be adopted ultimately, in the event of these methods being found insufficient." Governor Fitzroy has again sent a request to Sir George Gibbs to send more troops to New Zealand.—He also offers a reward of £100 for the capture of Honi Keki, another chief, who had cut down the flag-staff at the Bay of Islands, and threatened to cut down the flag-staff at Auckland.—Keki has, in return, defied Governor Fitzroy and offered a reward for his head. The settlers at Wellington, with the sanction of the unsalaried magistrates, have resolved to organize a militia, without the consent of the Governor—in defiance, indeed, of his formerly-expressed hostility to such an armament; the settlers at Nelson have formed the nucleus of a militia; and the New Plymouth settlers are ready to follow the example. The natives are armed and plundering; the settlers are arming for self-defence; the missionaries are trembling under the threats of the Aborigines; and the Governor, without either money or troops, appears incapable of action. An ordinance had appeared, prohibiting persons from carrying on business

as merchants, or dealers of goods imported into the colony, either on their own account, or as factors, agents, or consignees, without a license, under certain pains and penalties. This, as a scheme of taxation, seems to be regarded as one of the most arbitrary and unjustifiable measures that could be pursued, and the New Zealand journals hesitate not to condemn the policy which induced the Governor to give his sanction to any such project. A private letter from Wellington, dated Feb. 5, after mentioning that, in consequence of the above outrages, the Governor had sent to Sydney for more troops, states, that Captain Fitzroy "has tried the conciliatory system for twelve months, and after mature deliberation, has come to a conviction that nothing will avail except bloodshed, so that the sooner it is done the better."

Yelrome, Ill., June 29, 1845.

June the 29, the Yelrome branch of the church of Jesus Christ of Latter-Day Saints, met in Conference, and, after charges had been preferred against Moses Clauson, John Dean, Benjamin Bragg, Burton Scott, and Lydia Scott, fellowship was withdrawn from them, as they would not make satisfaction.

Done by order of the church.

SOLOMON HANCOCK, President.

JAMES C. SNOW, Clerk.

FROM ENGLAND.

We learn that about one hundred thousand dollars for the benefit of the manufacturing interests of Nauvoo, have been raised in England by the Joint Stock Company. Nauvoo can be made the garden of the world, by industry, economy, and union.

ABROAD.

There is a church in New South Wales, Australia, of eleven members, raised up by Elder Andrew Anderson.

The gospel is being preached in France.

In Scotland the truth flourishes.

'The Times and Seasons,

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI No 14] CITY OF NAUVOO, ILL. AUG 1, 1845 [WHOLE No 122.

HISTORY OF JOSEPH SMITH.

CONTINUED.

On the 22nd, the presidency of the High Priesthood wrote from Kirtland to the brethren in Christ Jesus, scattered from Zion, scattered abroad from the land of their inheritance:—
Greeting:

We your companions in tribulation, embrace the present opportunity of sending you this token of our love and good will, assuring you that our bowels are filled with compassion, and that our prayers are daily ascending to God in the name of Jesus Christ in your behalf.

We have just received intelligence from you through the medium of Brother Elliott, of Chagrin, making enquiries concerning the course which you are to pursue. In addition to the knowledge contained in the above on this subject, we say if it is not the duty of the Governor to call out and keep a standing force in Jackson county to protect you on your lands, (which it appears, must be done, as we understand the mob are determined to massacre you if the Governor takes you back upon your lands and leaves you unprotected;) it will become your duty to petition the Governor, to petition the President to send a force there to protect you, when you are reinstated.

The Governor proposes to take you back to your lands whenever you are ready to go, (if we understand correctly,) but cannot keep up any army to guard you; and while the hostile feelings of the people of Jackson county remain unabated, probably you dare not go back to be left unguarded. Therefore, in your petition to the Governor, set all these things forth in their proper light, and pray him to notify the President of your situation, and also petition the President yourselves, according to the direction of the Lord. We have petitioned Gov. Ducklin in your behalf, and enclosed it in a printed revelation, the same of this, which we now send to you. The petition was signed by something like sixty brethren, and mailed for Jefferson City, one week ago, and he will probably receive it two weeks before you receive this.

We also calculate to send a petition and this revelation to the President forthwith, in your behalf, and then we will act the part of the poor widow to perfection, if possible, and let our rulers read their destiny if they do not lend a helping hand. We exhort you to prosecute and try every lawful means to bring the mob to justice, as fast as circumstances will permit.—

With regard to your tarrying in Clay county, we cannot say; you must be governed by circumstances; perhaps you will have to hire out, and take farms to cultivate, to obtain bread until the Lord delivers.

We sent you a fifty dollar, United States note some time ago, if you have received it, please acknowledge the receipt of it, to us, that we may be satisfied you received it. We shall do all that is in our power to assist you in every way we can. We know your situation is a trying one, but be patient and not murmur against the Lord, and you shall see that all these things shall turn to your greatest good.

Enquire of Elder Marsh and find out the entire secret of mixing and compounding lead and antimony, so as to make type metal, and write us concerning it. Joseph has sent you another fifty dollar note, making in all one hundred dollars; write us concerning it. There is a prospect of the eastern churches doing something pretty handsome towards the deliverance of Zion, in the course of a year, if Zion is not delivered otherwise.

Though the Lord said this affliction came upon you because of your sins, polluting your inheritances, &c., yet there is an exception of some, namely, the heads of Zion, for the Lord said your brethren in Zion begin to repent, and the angels rejoice over them, &c. You will also see an exception at the top of the second column of this revelation: therefore, this affliction came upon the church to chasten those in transgression, and prepare the hearts of those who had repented, for an endowment from the Lord.

We shall not be able to send you any more money at present, unless the Lord puts it into our hands unexpectedly. There is not quite so much danger of a mob upon us as there has been. The hand of the Lord has thus far been stretched out to protect us. Doctor P. Hurlbut an apostate elder from this church, has been to the state of New York, and gathered up all the ridiculous stories that could be invented, and some affidavits respecting the character of Joseph, and the Smith family, and exhibited them to numerous congregations in Chagrin, Kirtland, Mentor, and Painesville, and fired the minds of the people with much indignation, against Joseph and the church.

Hurlbut also made many harsh threats, &c., that he would take the life of Joseph, if he could not destroy Mormonism without, Bro.

Joseph took him with a peace warrant and after three days trial, and investigating the merits of our religion, in the town of Painesville, by able attorneys on both sides, he was bound over to the county court. Thus his influence was pretty much destroyed, and since the trial the spirit of hostility seems to be broken down in a good degree, but how long it will continue so, we cannot say.

You purchased your inheritances with money therefore, behold you are blessed; you have not purchased your lands by the shedding of blood, consequently you do not come under the censure of this commandment, which says "if by blood to your enemies are upon you, and ye shall be driven from city to city;" give yourselves no uneasiness on this account.

Farewell in the bonds of the new covenant, and partakers in tribulation.

(Signed.)

ORSON HYDE,

Clerk of the Presidency of the church.

On the evening of the 28th, Brothers, Oliver, Frederick, and myself, being agreed, bowed before the Lord, and united in prayer, that God would continue to deliver me, and my brethren from Doctor Hurlbut, that he may not prevail against us in the law suit that is pending: and also, that God would soften the hearts of E. Smith, J. Jones, Loud, and Lyman, also, Mr. Beardsley, that they might obey the gospel, or, if they would not repent, that the Lord would send faithful saints, to purchase their farms, that this stake may be strengthened, and its borders enlarged, O Lord, grant it for Christ's sake: Amen.

February 1st. Every expedient preparation was making by the church in Kirtland, and Clay county, to have those who had been driven from their possessions in Jackson county, returned.

Governor Dunklin wrote to the brethren as follows:

"City of Jefferson, Feb. 4, 1834.

Gentlemen:

Your communication of the 6th of December, was regularly received, and duly considered; and had I not expected to have received the evidence brought out on the inquiry ordered into the military conduct of Col. Pitcher, in a short time after I received your petition, I should have replied to it long since.

Last evening I was informed, that the further enquiry of the court was postponed until the 20th instant. Then, before I could hear any thing from this court, the court of civil jurisdiction will hold its session in Jackson county, consequently I cannot receive any thing from one preparatory to arrangements for the other.

I am very sensible indeed, of the injuries

your people complain of, and should consider myself very remiss in the discharge of my duties, were I not to do every thing in my power consistent with the legal exercise of them, to afford your society the redress to which they seem entitled. One of your requests needs no evidence to support the right to have it granted; it is that your people be put in possession of their homes from which they have been expelled. But what may be the duty of the Executive after that, will depend upon contingencies.

If upon enquiry it is found that your people were wrongfully dispossessed of their arms, by Col. Pitcher, then an order will be issued to have them returned; and should your men organize according to law, which they have a right to do, (indeed it is their duty to do so, unless exempted by religious scruples,) and apply for public arms, the Executive could not distinguish between their right to have them, and the right of every other description of people similarly situated.

As to the request for keeping up a military force to protect your people and prevent the commission of crimes and injuries, were I to comply, it would transcend the power with which the Executive of this state is clothed.—The Federal Constitution has given to Congress the power to provide for calling forth the militia to execute the laws of the union, suppress insurrection, or repel invasion; and for these purposes, the President of the United States is authorized to make the call upon the executives of the respective states, and the laws of this state empower the "commander-in-chief in case of actual or threatened invasion, insurrection or war, or public danger, or other emergency, to call forth into actual service such portion of the militia as he may deem expedient." These, together with the general provision in our state constitution that "the Governor shall take care that the laws are faithfully executed," are all this branch of Executive powers. None of these, as I consider, embrace the part of your request. The words, "or other emergency" in our militia law seems quite broad, but the emergency to come within the object of that provision, shall be of a public nature.

Your case is certainly a very emergent one, and the consequences as important to your society, as if the war had been waged against the whole state, yet, the public has no other interest in it, than that the laws be faithfully executed, thus far, I presume the whole community feel a deep interest, for that which is the case of the *Mormons* to day, may be the case of the *Catholics* to-morrow, and after them any other

sect that may become obnoxious to a majority of the people of any section of the state. So far as a faithful execution of the laws is concerned, the Executive is disposed to do every thing consistent with the means furnished him by the legislature, and I think I may safely say the same of the judiciary.

As now advised, I am of the opinion that a military guard will be necessary to protect the state witnesses and officers of the court, and to assist in the execution of its orders, while sitting in Jackson county. By this mail I write to Mr. Reese, enclosing him an order on the captain of the "Liberty Blues," requiring the captain to comply with the requisition of the circuit attorney in protecting the court and officers and executing their precepts and orders during the progress of these trials. Under the protection of this guard your people can, if they think proper, return to their homes in Jackson county, and be protected in them during the progress of the trial in question, by which time facts will be developed upon which I can act more definitely. The attorney general will be required to assist the circuit attorney, if the latter deems it necessary.

On the subject of civil injuries, I must refer you to the court; such questions rest with them exclusively. The laws are sufficient to afford a remedy for every injury of this kind, and, whenever you make out a case, entitling you to damages, there can be no doubt entertained of their ample award. Justice is sometimes slow in its progress, but is not less sure on that account.

Very respectfully, your obedient servant,

(Signed,) DANIEL DUNKLIN.

To Messrs. W. W. Phelps, Isaac Morley, John Whitmer, Edward Partridge, John Corroll, and A. S. Gilbert.

On the 9th, a conference of high priests, elders and officers of the church of Christ in New Portage, Medina county, Ohio, was called at the house of Brother Kirtland, which I attended. It had been suggested that Elder Rigdon might remove from Kirtland to New Portage, but after listening to the proceedings of a previous conference, in Portage, from Brother's Palmer and Bosworth, it was decided that Elder Rigdon should not remove; and that the brethren in New Portage should assist all in their power to build the Lord's House in Kirtland; and that the brethren erect only a temporary or cheap place for meeting in Portage, as that was not to be established as a stake at present, and that course would enable them to do more for the house in Kirtland.

CONFERENCE MINUTES.

Minutes of the Conference of the Church of Jesus Christ of Latter Day Saints, held at Jackson, Michigan, July 5th and 6th, 1845.

Saturday, 2 o'clock P. M., Conference was called to order by N. W. Bartholomew.

Wm. Quigley, R. J. Coats, and N. W. Bartholomew, were called to preside during the Conference.

Samuel Graham was chosen clerk.

By request, the Conference was addressed by R. J. Coats, on the subject of the kingdom; followed by Wm. Quigley on the same subject, and then proceeded to ascertain the number of official members present.

One High Priest, one seventy, eight Elders, one Priest, and one Deacon, were present.

The Jackson Branch was then represented by Elder George Catlin; thirty four members, including one High Priest, four Elders, one Priest and one Deacon; all in good standing.

Albion Branch, represented by Elder Samuel Graham; eighteen members, three Elders and one Teacher; eleven in good standing; seven in standing, and have not been able to walk since Brother Noah Packard visited them with the circular of the Twelve.

Napoleon Branch, represented by Wm. Quigley; seven members including three Elders and one Priest; eight in good standing; one in standing.

A preamble and resolutions expressive of the feelings of the Albion Branch, were then read by Samuel Graham, and by a vote were adopted as a part of the minutes of the Conference.

Conference adjourned, by benediction, until Sunday, 10 o'clock, A. M.

Sunday morning, Conference met pursuant to adjournment.

Opened by singing and prayer by Elder Wm. Quigley.

A crowded audience then listened to an address delivered by Elder Samuel Graham, on the ordinances of the gospel; followed by Arza Bartholomew, on the same subject. During the discourse, Mr. Elitson, a Methodist preacher, or rather an exhorter, and another gentleman, made some disturbance about a dog. After some threats had passed, the Rev. gentleman, Mr. Elitson, very much enraged observed if your dog kicks me again I will break his neck and yours too; after which the President interrupted them by calling them to order.

Conference adjourned until 2 o'clock P. M.

During the intermission three were added to the church by baptism.

Sunday after noon, Conference met pursuant to adjournment.

Opened by singing, and prayer by Elder Willis Bartholomew, Conference was then addressed by Elder R. J. Coates, on the subject of the resurrection.

A preamble and resolutions expressive of the feelings of the Jackson Branch, were then read, as follows:

Whereas many false reports have been put in circulation by evil and designing men, with a view to prejudice the minds of many against the authorities of the Church of Jesus Christ of Latter Day Saints; therefore we deem it expedient to publish to the world by this preamble and the following resolutions, our views in regard to who has the authority and on whom rests the responsibility of bearing off the kingdom in these last days. Believing as we do that the Twelve, chosen by God, through the Prophet of the Most High, who has died a martyr to the cause, have this authority, therefore,

Resolved, That we will sustain and uphold the Twelve by our prayers and abide their teachings.

Resolved, That we will use our united efforts in forwarding the building of the Temple and the Nauvoo House, and in carrying into effect all the purposes of the late Prophet Joseph.

An expression of the feelings of the Albion Branch:—

Dear Brethren and Sisters in the new and everlasting covenant, in Conference assembled:—Your rank and standing under the reign of the Prince of Peace, have never been surpassed, indeed have never been equelled by any portion of the human race. You have visions and revelations of God. His being and perfection, developments of the depth of wisdom and knowledge of the council of his grace, and the purposes of his love, which give you an intellectual and moral superiority above all your predecessors in the Patriarchal or Jewish age of the world. Secrets of God which have been hid from ages and generations have been revealed to you by the apostles of the great Apostle and High Priest of your profession. Mountains are indeed leveled, valleys are exalted, and the rough places are made plain to your apprehension; and from this data you are able to form more just conceptions of the present, and more lofty anticipations of the future than fell to the lot of the most highly favored subjects of preceding dispensations. To be called the friend of God was the highest honor conferred upon Abraham; to be called the friends of Christ was the principal honor of the disciples of Christ, to whom he committed the secrets of his Kingdom, but to be called the children of God through faith in Jesus Christ, is not only the common honor of the saints; but the highest honor which

could be vouchsafed to the inhabitants of the earth. Such honor have we my fellow citizens, in being related to the only begotten Son of God; for to as many as received him, to them gave he power to become the sons of God. The world indeed does not know us, because they do not know Him. Beloved brethren, now are we the children of God, and shall we not cleave together in love and sweet union. Has not Jesus said "the conqueror shall inherit all things" that he will not blot his name out of the book of life; that he will confess it before his father and the holy angels; that he will place him upon his Throne and give him a crown of eternal life that will never fade away. Dear brethren, let us then arise in the strength of Judah's Lion. Be valient for the truth and adorn ourselves in all the graces of the spirit of God. Put on the armor of light, and with all the gentleness, and mildness, and meekness that was in Christ; with all the courage, and patience, and zeal, and effort, worthy of a cause so salutary, so pure, so holy, and so divine, determined never to faint nor to falter, till we enter the pearly gates; never to lay down our arms till with the triumphant millions we stand before the throne and exultingly sing, "Worthy is the Lamb that was slain to receive power, and wisdom, and honor, and glory, and blessing, forever and ever, Amen.

Resolved, That we love the brethren and love to listen to the counsel of the Twelve Apostles of the Church of Jesus Christ of Latter Day Saints, for in them we have the most implicit confidence.

Resolved, That we will make all possible effort to tithe ourselves one tenth of our possessions, as soon as possible, and go up to Nauvoo.

WM. QUIGLEY,
R. J. COATES,
N. W. BARTHOLOMEW. } Presidents.
Samuel Graham, Clerk.

Minutes of a Conference of the Church of Jesus Christ of Latter Day Saints, held in the town of Florence, St. Joseph Co. Mich., June 7th and 8th. 1845.

At 10 o'clock A. M., Conference was called to order and Elder Crandell Dunn was called to the chair and Elder E. M. Webb, chosen clerk.

A hymn was sung, and Conference opened by prayer by the President.

Official members present, one High Priest, Crandell Dunn; two Seventies, E. M. Webb, Pardon Webb; six Elders, Edward Willard, Jeremiah Cramer, Jonathan Willard, Ezekiel Lee, Seth Taff, George A. DeMont; two Priests, Thomas Forsyth and Thomas S. Smith.

Representation of Branches. Kalamazoo Branch, fifty eight members, nine Elders, one Priest, one Teacher, one Deacon, Elder E. Lee

Presiding Elder. Since last Conference, the Grand Prairie Branch of nine members have united with this. One has been baptised and two dismissed by letter.

Bertrand Berrien Co. Branch; eighteen members, two Elders, one Priest, Gideon Brownell Presiding Elder; seven added since last Conference.

Mottville Branch, St. Joseph Co.; eleven members, two Elders, Andrew Thompson Presiding Elder.

Pawpaw Branch, Van Buren Co.; nine members, two Elders; Benjamin Waldren Presiding Elder.

Bethel Branch co. Branch; twenty three members, one Elder; Moses Olmstead Presiding Elder; twenty three added, two died and fourteen removed to Nauvoo since last Conference.

Florence Branch, St. Joseph co.; nine members, one High Priest, and thirty scattering members not represented by the above.

Moved and seconded that Brother Orrin Craw be ordained an Elder to preside over the Florence Branch. Carried unanimously. He was ordained under the hands of Elders C. Dunn, E. M. Webb and E. Lee. After which the President gave some appropriate instructions to the saints, followed by E. M. Webb.

Benediction by Elder E. M. Webb; adjourned till three o'clock P. M.

Met according to adjournment. A hymn was sung, and prayer by Elder Ezekiel Lee. Another hymn was sung.

A discourse was then delivered by E. M. Webb on the fulfillment of prophecy, in which he demonstrated beyond successful contradiction that Joseph Smith was a Prophet of the Most High God, and that this work (called Mormonism) came forth in fulfillment to the predictions of the ancient Prophets.

He was followed by Elder C. Dunn on the same subject. Benediction by Elder Dunn. Adjourned till nine o'clock to-morrow morning.

Sabbath, June 8th; met pursuant to adjournment, and held a prayer meeting. Dismissed for ten minutes. At 10 o'clock, preaching by Elder C. Dunn on the subject of the gospel, in which he ably set forth the necessity of strict obedience to the same in order to insure a crown of life. He was followed by Elder P. Webb. Benediction by Elder E. M. Webb.

Adjourned one half hour.

Met according to adjournment. Prayer by E. Lee.

E. M. Webb then addressed the assembly on the subject of the resurrection and inheritance of the saints; followed by E. Lee.

Voted that the minutes of this Conference be published in the Times and Seasons.

Voted that the Conference adjourn to meet in the Town of Comstock, Kaiaumazoo co. Mich. the first Saturday and Sunday in Sept. next.

Peace and harmony pervaded the Conference;—the spirit of God was manifested and the sublimities of eternity rested upon the congregation; the saints were edified and built up in the most holy faith, and rejoiced with exceeding great joy in view of the prospects of eternal life and the rich inheritance of the saints for which to God be all the glory: Amen.

CRANDELL DUNN, Pres.

E. M. Webb, Clerk.

EXTRACT OF A LETTER FROM BENJAMIN F. GROUARD, Dated—

Tchiti, Decmber 6, 1844.

MY EVER DEAR AND RESPECTED WIFE:—

I joyfully embrace another opportunity of writing you a few lines, knowing you are ever anxious to hear from me; especially when we are so remote from each other. I hardly know what to write about first, I have so many things to say, and in fact a sheet of paper is a poor medium, to my notion, to communicate one's thoughts; still, as there is no other resource, while so widely separated, we must gladly accept of it. Still you must not expect that all I can say in this, is hardly an index to what I want to say. I sometimes think it quite strange that I have never received any communication from you since I left; still, I cannot attribute it to your neglect, for I fondly hope there are some on the way, and will soon reach me.—It is a long time though, that I have had to wait, and sometimes I get quite out of patience. It is now fourteen months since I have heard a syllable from you or the church, except some newspaper stories, or the like. One of those was, that Brothers Joseph and Hyrum had been assassinated. Such things, though we do not believe them, give us great uneasiness, and make our situation very unpleasant.

Nothing but the privilege of seeing you would give me more pleasure at the present time, than to know your situation and circumstances; whether you are in Philadelphia or Nauvoo, and how you prosper? whether those who volunteered to befriend you, are friends indeed; and how you are contented in my absence? whether you hold out faithful yet? I hope and trust you do.

Should they kill Brother Joseph, and half the church, we know it is the truth; and God's purposes will roll on, and be fulfilled in spite of all things. If he is killed, what has befallen him more than the rest of the prophets? Nothing. But I hope and trust it is not so.

My ignorance of your whereabouts troubles

me a great deal, and had I known that it was going to give me so much uneasiness I never should have consented for you to leave Nauvoo, but I fondly hope you are in Nauvoo, and boarding with Brother Schwartz. If I knew that was the case, I should rest quite contented. I suppose, dear, you still think your lot is a hard one at the best, and so it is, taking an abstract view of it, that is, unconnected with the reward of your privations. But we must learn to look ahead and live in anticipation, or as the phrenologists say, we must cultivate the *bump of hope*, and get a large share of that, and then we shall be able to comfort ourselves now, with the anticipations of the future.—For my own part, the thoughts of our meeting again, and having the privilege of communing together, is truly a great pleasure, and keeps my spirits up under all circumstances. Only think for one moment—my heart leaps for joy while I write it—when we shall meet together. Then we can sit down and talk over all our trials and difficulties, and look back with pleasure upon the past, knowing we have done our duty and stand approved in the sight of Heaven.

When I do return, if the Lord will, I intend securing what you have ever desired,—a comfortable dwelling; and if the Lord should see fit to call me to go forth again to preach the gospel, I intend to see it well stocked with provisions for your use while I am gone, except I should have to come on such another mission as this. If I should have to come on such a mission again, I tell you what, I think you would have to come with me; for I don't think I should be willing to be separated from you so long again. However, I guess I will get home again before I talk of going away.

Dear, I must begin to draw my letter to a close, as my space is getting small, and you will please excuse all blunders, as I have written in a hurry. I am just on the point of going to pay Bro. Pratt a visit on the island of Tooboul, and I anticipate a pleasant time.—He has built up quite a branch of the church there. We have altogether, according to the last accounts received from the brethren, baptized forty-three or forty-five.—About one third are English and Americans, and the rest natives. Rather slow work, but the Lord's will be done; and if we do the best we can, of course it is all that is required of us, whether much or little is done,

I oftentimes, dear, imagine myself returning home, and just landing up by the old stone house, or just entering the threshold of the door, and of clasping my own dear wife to my bosom, and greeting all of my dear friends.—

Methinks I can now see you all gathering around me, and with eager visage, making a thousand enquiries, while I shall be so overjoyed that I shall not be able to give an answer to any of them, but making equally as many of you. O, that will be joyful,—joyful joyful, joyful, and the bare anticipation of it, repays us for all we have to endure in consequence of our separation.

I suppose you would like to know how I get along as regards my temporal affairs. To that I would say, I lack for nothing that I stand in need of. The Lord has been true to his promise—I have ever found those who were ready to administer to my wants, and I have never been destitute of money since I left America, which is more than I could say while I was travelling there. I have lived with Bro. Lincoln ever since I have been here. Both he and Sister Lincoln treat me as one of their own family. They want me to stay with them as long as I am here. So you see the Lord has provided abundantly for me.

Now, I suppose you would like to know when I intend to start for home. Well, I'll tell you. I have engaged my passage already. Ah! that makes your eyes shine. But stop: I did not tell you when the vessel was going to sail. It is a whale ship, and she has gone out to fill up, and will return here in ten months, and if the Lord will, I shall go home in her. At any rate I have engaged to. I must now close. Please excuse all mistakes. I am, as ever, your affectionate husband,

BENJ. F. GROUARD.

From the Mil'ennial Star.

A SHORT TOUR THROUGH THE CLITHEROE CONFERENCE.

On the 4th of May I met with the Saints in Blackburn by request, on the occasion of the opening a new room for worship. I addressed them in the morning and evening, and Elder Speakman in the afternoon. The room was filled, and we had an interesting time with the Saints. I found a flourishing branch of the church here; it being also the first time I had ever been privileged with meeting the Saints in the Clitheroe conference.

On the 5th, in company with Elder Speakman, I visited the ruins of Whalley Abbey, situated in a most beautiful locality of hills, and woods, and streams. It had originally been very extensive, but ruins alone existed, with the exception of a small portion of building which is occupied by a few families. It appears to have been founded in the year 1000.

On the 6th we were favored with a most interesting visit to Stoneyhurst, a Catholic col-

lege, and as I was informed, the most extensive establishment in England. One large room was splendidly decorated with paintings of great value, by the great masters. The museum did not contain a large collection either of the natural or animal kingdom, yet a number of specimens were rich and costly, especially some small sculptures in marble, of the Savior, valued at a very high price.

We visited the various apartments of this extensive library, which we found enriched with the most valuable works, many of great antiquity, especially a copy of St. Paul's Epistles, upon parchment, which was said to have been in the hands of the society more than a thousand years; beside it lay Queen Mary's prayer-book, and sundry antique articles.

The lodgings, studies, and chapel for the boys, appeared convenient and comfortable; they have several hundreds passing through a course of education.

The principal chapel connected with the college is fitted up in a most costly manner; the organ, altar piece, crosses, candlesticks, &c., were rich indeed, while one window contained a representation of the thirteen apostles (including St. Paul,) in stained glass as large as life, got up at a great expense. They have also a beautiful garden connected with the establishment, the separate compartments of which are divided by yew-tree fences, about twelve feet high, four feet thick, and from forty to two hundred feet long, as the case required; I suppose not equalled in extent in England.

After leaving the college we travelled to Waddington, a village a short distance from Clitheroe, over the Ribble on the Yorkshire side, where we partook of the hospitality of friend Cottom. While here we visited the alms-house built and dedicated by Sir Robert Parker, A. D. 1700, for the poor widows of the parish.

On the 7th we walked to Clitheroe and Chatburn, and visited the Saints in those places.—I was much pleased with the meek and quiet spirit manifested amongst them. I walked through the village of Chatburn, of which Elder Kimball speaks in his journal, as walking through it with his head uncovered and blessing the place, while the children had hold of his garments as he passed along. I felt the spirit of God rest upon me while passing through the street where such scenes of interest had transpired with Elder Kimball and other servants of God.

During our travels on the 8th, we had the pleasure of witnessing Father Richard Smithies display his skill in beguiling some fine trout from the river Ribble with the artificial fly.—

It was the first time I had ever seen this mode of fishing, and it appeared decidedly the most skilful in the whole routine of fishing. Father Smithies is seventy years of age, in good health, and as a fisherman is not supposed to be surpassed in the country. On our return to Clitheroe we visited the old castle or tower in that place, which appears to have been a very strong hold in its day.

On Sunday the 11th, I attended the quarterly conference at Clitheroe. Elder Speakman was called to preside. The fore part of the day was taken up with a representation of the branches; some alterations in the conference, and in the ordination of one elder, two priests, three teachers, and three deacons. A short time was also occupied in giving instructions.

In the afternoon we administered the sacrament, after which the Saints were called upon to occupy the time in bearing testimony to the work of God. The brethren and sisters followed each other in their testimony one by one, until a considerable number had spoken, and truly the spirit and power of God rested upon the assembly until they were melted into tears; many wept while bearing their testimony; it was indeed, an interesting time to us all.

The elder said that when Brother Kimball left him, he told him to take good care of his lambs; he said he had endeavored to do so, and indeed they had been as lambs, and as children obedient and willing to hearken to counsel.

While sitting in the midst of those loving Saints, I was overwhelmed with the spirit and power of God, and the simplicity, love, and union of the Saints who were assembled, I had not power of utterance to express the feelings of my heart, but found myself in tears of joy and gladness. I addressed the Saints in the evening, and had a full house, and at the dismissal of the meeting, when I was called to take my leave of them, the hearty shake of the hand, and the flowing tears spoke louder the sentiments of the heart than the words which accompanied them of 'Good bye,' and 'God bless you!' My prayer to God is, that he will bless that people and all faithful Saints, and give them a standing with the sons and daughters of Zion.

I left Clitheroe on the 12th and arrived at Preston in the evening, and had the privilege of addressing a large assembly of Saints and friends from the 102d Psalm and 16th verse.—I was followed by Elder Milton Holmes. We both felt the spirit of the subject, and had a good meeting. Elder Hardy, the presiding elder of the conference, was present. Preston was the first place to receive the work in this

country, and it has produced much good fruit. and the Saints there still have the spirit of the work.

W. WOODRUFF.

TIMES AND SEASONS.

CITY OF NAUVOO,

AUG. 1, 1845.

Roof of the Temple.—The first roof of the Temple, has been made of white pine shingles and plank. The second, (for a building which will cost about two millions, is worthy) most probably, will be constructed of zinc, lead, copper, or porcelain. An experiment of sheet lead, covering a portion of the shingles, has already been made.

WHO CAN MEASURE ARMS WITH GOD?

There is some consolation to the Saints, after having labored diligently twelve or fifteen years to warn the world of approaching calamities and woes, amid slander, persecution, assassination, and the stratagems and vilifications of false brethren, to see the work of the Lord spread from sea to sea, from nation to nation, and from continent to continent. And more than all this, to witness how admirably the Almighty backs up the words of his servants, with "distress," among the nations; with "divisions" in governments, churches, neighborhoods and communities; and pour out fire, flood, hail storms, and an unappeaseable murderous spirit among all people. Verily, verily, these signs of coming events, and future glory, too visible not to be seen, and too powerful to be resisted, cause poor frail humanity to reflect, to ponder, to marvel, to wonder, to pray, to hush, to awake, to prepare, to wait, to watch, and to exclaim: *Who can measure arms with God?*

GENERAL CONFERENCE.

NOTICE is hereby given to the members of the Church of Jesus Christ of Latter-day Saints, throughout the whole world, that there will be a General Conference of said church in the TEMPLE OF THE LORD, in the City of Joseph, commencing on the sixth day of October next, at ten o'clock, in the forenoon.

We would say to all the saints abroad, when you come to the General Conference, bring with you provisions to sustain yourselves while you stay here, and also some to give to your brethren, as there are many poor here, who have small gardens and do not raise grain, or make butter, or cheese, or raise fowls, &c., &c.; and you that have them, bring them with you, and

gladden the hearts of your brethren, who labor daily for your welfare and salvation, to build the Temple and Nauvoo House; and to fulfil the commandments of God, for a turn about we consider is no more than fair play.

By order of the Council,

WILLARD RICHARDS, *Recorder.*
City of Joseph, August, 1845.

WHOLESALE MURDER.

The Savior said, speaking of the last days, *they will kill one another*, and every day's doings brings the truth and fulfilment of the prophecy to our view. In fact murder has become as common as any other crime that is committed. What, however, shows the sin, more glaring is, that neighborhoods, states and nations are the perpetrators, and apologists of wilful murder, and the various governments of the earth, wink at it. As cases in point, we will cite the extermination and murders of the Mormons in Missouri; the Lynch murders of the gamblers at Vicksburg, and the assassination of Joseph and Hyrum Smith at Carthage. No successful effort of the Americans has ever been made to wipe out these foul stains and vigorously punish the offenders, nor will there be anything done to retrieve the cankered character of the states implicated, or nation degraded.

The spirit of the last days is, **MURDER!** retaliatory murder and ruin! To substantiate this horrid aspect of the passions, revenge and folly of man, we quote from a cotemporary journal the following:

THE MASSACRE OF DAHARA.

Upon this atrocious massacre the Courier Francais has the following appropriate remarks. We may consider them as marking the opinion of the French press upon an enormity which would have disgraced even the savages who were the victims of this fiendish cruelty:

"See what has just happened in Algiers.—Colonel Pelissier, commanding an expeditionary column in the Dahara, and pursuing the tribe of the Ouled Riabs, found no other means of reducing them than to burn or stifle 500 Arabs, men, women and children, who had taken refuge in a cavern. This atrocity, committed in cold blood, and without necessity, will cause every man to thrill with indignation; and, for the honor of France, it is our most imperative duty to brand it with reprobation, in the name of the army, in the name of the nation, in the name of the Government itself, which cannot without shame approve of an act praised in one of Marshal Bugeaud's journals! An act worthy of the Spanish adventurers of the 16th century, conquering the New World; worthy of the buccaneers of the

worst description; but unworthy of the noble and holy France in the 19th century, who combats heroically on the field of battle, but does not massacre her conquered enemies; who wages war with the sword and not with fagots; who, in fine, is a soldier, and not an incendiary! France, we answer for it, will stigmatize with unanimous reprobation a monstrous act like this; such as one may read of in the annals of savage tribes, and of Mandarin's bands; such, that in reading the account in the bulletin of the army, which prepares, under the national colors, to carry civilization into Africa, we remain mournfully astonished and afflicted, and are obliged to ask if France civilizes or barbarises in Algeria! And it is not enough for public opinion to separate energetically the country from all joint responsibility in this abominable act of a French colonel.

The government must pronounce, after an inquiry, on the morality of this military act, or else its protestations of love of peace will appear in the eyes of Europe nothing but the jugglery of the coward, who sets up for a peace observer with the powerful, and an exterminator with the feeble! Let it not be said of France that she has re-established the punishment of the stake against Mussulman Arabs defending their faith and their independence with arms in their hands; let it not be said that the cruelties of the holy office have re-appeared in her generous army; and that, in order to reduce fanatics, she keeps executioners. We have said that this atrocity was committed in cold blood, and without necessity. Yes, in cold blood, for the roasting, which is the proper name for this feat of arms, lasted from the morning of June 18, to one o'clock of the night of the 19th, and the operation was performed leisurely, with intermissions calculated to watch the effect of the punishment on the victims. Yes, without necessity, for if Colonel Pelissier had waited twenty-four hours longer, those unfortunates, without food and without water, would have surrendered at discretion; but fire seemed more expeditious. Unless the investigation which we demand brings to light extenuating circumstances, this act before divine and human laws, can only be designated by one name that of crime. A crime—and we know the terrible weight of that word—it is not on a triumphal arch that the remembrance of the exploit of the cavern of the Ouled Rishs will be engraven, but on the pillory of history."

The *Courrier* then goes on to contrast this horrible affair with the language of Marshal Bugeaud, in his last proclamation to the Arabs, where he promises them a paternal protection, urges them to place confidence in the French

as their friends, and recommends to them the practices and usages of civilized society. It next fixes upon Marshal Bugeaud himself the responsibility of the proceedings of Colonel Pelissier, by stating that it has been spoken of with eulogium by the *France Algerienne*, a paper published at Algiers, "under the censorship of the Governor-General."

The *Heraldo*, of Madrid, publishes a letter from its correspondent in Algeria, who is one of the officers sent by the Spanish Government to attend the operations of the French army in that quarter. The writer had witnessed the horrible destruction of the Riah Kabyl tribe of the Dahara, and, whilst striving to justify the atrocious deed, fully confirms its worst features. We can afford room but for the following extract from his communication:

"At half-past four I proceeded to the grotto, with two officers of the Engineers, an officer of the Artillery, and a detachment of between fifty and sixty men of those corps. At the entrance there were dead animals already in a state of putrefaction, and enveloped in woolen coverings, which were still burning. We reached the entrance amidst a foot high of ashes and dust, and thence penetrated into a cavity of about 32 steps. Nothing can convey an idea of the horrible aspect the cavern presented. All the dead bodies were naked, and in positions denoting the convulsions they had endured before the poor creatures had expired; the blood dropped from their mouths owing to their putrefaction; but what made one shudder most, was to see the number of infants at the breast lying amidst the wreck of sheep, bags of beans &c. One also beheld earthenware vases, which had contained water, boxes of papers, and a large number of various other things: despite all the efforts of the officers, the soldiers could not be prevented from seizing upon them, searching for jewelry, and carrying away bournouses a l covered with blood. I have bought a necklace taken from one of the corpses, and I shall keep it, as well as two yatagans the Colonel has sent us, as memorials of this fearful scene. Nobody can tell what has passed in the grotto, whether the Arabs, stifled by the smoke, resigned themselves to death with the stoicism they glory in, or their leaders and the fanatic Murabouts opposed their leaving the cavern.—Be this as it may, the drama has been truly horrible, and never was more barbarous bravery displayed at Saguntum and Numantia.—The dead bodies amounted to between eight hundred and a thousand. The Colonel would not believe our report, and has sent other soldiers to count the dead. About six hundred were drawn out of the grotto, not including all

those heaped over one another, and the infants at the breast, who were almost all concealed in their mother's clothes."

Now we will simply add to the above awful murder, that it embraces the genuine spirit of the age; no matter how much so-ever the French papers may *pretend* to condemn the act as an outrage, they like the Americans, in the Missouri murders, the Vicksburg lynching, and the Carthage martyrdom, may speak great swelling words, but they will never *punish* the offenders. Blood touches blood;—the French could kindle the fire and kill, and the Spanish could rob the dead. Missouri could expel and murder her own citizens with impunity; Philadelphia and Vicksburg could take the law into their own hands; and Illinois could shut up the prophets and martyr them in cold blood, while the Governor was catechising the saints to observe the law, within a stones throw as it were, and what is the result? The murderers go unpunished, and silently are applauded for the hellish deed.

"O earth, earth, earth, hear the word of the Lord," for all this blood shall be avenged!—Fire, storm, war, pestilence and famine, shall continue to waste the wicked, until a man shall be as precious as fine gold. Howl, ye nations, for the day of your desolation hastens to wipe the earth where your spots of power, are now red with the evidences of your guilt! Weep, for God will feed you with judgments until you are fitted as convenient flesh for the fowls of the mountains, and the beasts of the wilderness! Wade on in your glory, if human blood has any glory in being sprinkled upon the skirts of nations professing to be *Christians*! Wade on! the hour of judgment is nigh! The present kingdoms are crumbling to pieces! This generation shall not pass till you enter into your degradation and doom, "where the worm dieth not and the fire is not quenched."

JUDGMENTS.

There have been so many judgments poured out upon various parts of the earth, thus far this year, that we have thought it advisable to collect a few of them for a sample. The Savior said, as John has recorded: "For judgment I am come into this world," and with the calamities which have been wasting the lives and property of many places, we see the evidence of the word. Nor is this all that Jesus said upon the subject of his mission. He said as is recorded in Matthew:

"Think not that I am come to send peace on earth: I came not to send peace, but a sword.

For I am come to set a man at variance against his father, and the daughter against her

mother, and the daughter-in-law against her mother-in-law.

And a man's foes shall be they of his own household."

People generally have maintained in their belief about what the Savior was to do, wrong notions. He was to come the *second time* without sin unto salvation, but before he comes, was to come the great and notable day of the Lord; a day of wrath, doubt, vexation, and war.

Yea, more, for Jesus said, as Luke has written:

"I am come to send fire on the earth; and what will I, if it be already kindled?

But I have a baptism to be baptised with; and how am I straitened till it be accomplished.

Suppose ye that I come to give peace on earth; I tell you, Nay; but rather division?

For from henceforth there shall be five in one house divided, three against two, and two against three.

The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law."

Now, if we take the "divisions" in the various sectarian churches as to *slavery*, the language and predictions of Jesus are proven; as to the "fire" we will bring in the following account for a few of the many calamities, which have fallen upon many places like a "fire-shower of ruin," as samples of this year's troubles:

The fires of 1845.—We do not remember ever to have heard of so many great fires in any one short period of time, says the New York Herald as have happened on this continent in the first six months of 1845. We annex a list of the losses experienced, in the order in which they occurred:

Barbadoes,	\$2,000,000
Pittsburgh,	3,500,000
London, Conn.,	500,000
Fayetteville,	500,000
Quebec,	7,500,000
Matanzas,	1,000,000
New York,	6,000,000

Total, \$21,000,000

This aggregate surpasses the loss by the great fire in New York in 1835. Then about twenty millions of dollars of property was destroyed.

The foregoing list is only of a few cities the lesser places and fires in the woods, the burning of many steamboats and vessels swelling the list to almost *fifty millions*, might be added with equal certainty but we will let it rest for the present.

Another and still more important part of the drama, is the great loss of human life in many if not all of these great fires. As we have not the list at hand we have to omit the particulars.

We will conclude this hasty article with a few foreign items:

Awful Loss of Life at Yarmouth.—Never, since the devastating plague of 1759, has Yarmouth witnessed any calamity like the present. The total number of bodies found, on the last report, was 78, though it is supposed that some thirty or forty more may yet be found. Every one feels as though it were some special judgment, and every countenance is expressive of woe at the lamentable event, and the horrid details that have been narrated at the inquests held upon the bodies.

Snow Storm in Russia.—In the southwest province of Russia, a violent snow storm occurred about the middle of March, which continued for six days. It extended over the governments of Volhynia, Podolia, and the province of Bessarabia, and caused the greatest destruction to life and property. Seventy-six persons are reported to have perished.

Fire and Dreadful loss of Life in Spain.—An accident, which produced a most lamentable catastrophe, happened on the 3d ultimo, at Valencia, in Spain. A fire broke out in the premises of a confectioner, but was readily extinguished without any serious consequences; but at a manufactory of cigars, nearly adjoining, several hundred of young women were employed at the time. A report got among them that the gas pipes had burst, and that they were likely all to be burnt alive. Under the terror of this impression, they all rushed to the doors and staircases, and in the confusion, eighteen were killed, and fifty so seriously injured that they were obliged to be carried to the hospital.

SPIRIT OF THE LAST DAYS.

We give below a frightful sketch from an English paper, to show that the spirit of the last days, like the atmosphere, presses upon the whole globe. The Savior's words are forcible; *They will kill one another*:

Frightful Fanaticism.—There are several Austrian Steamboats which carry passengers from various places to and from Constantinople; particularly Pilgrims, Dervishes and other religious travellers. A terrible event lately occurred on board the Austrian Steamer Express, from Trebizond to Constantinople, which exhibits the fanaticism prevailing in that country. She took in passengers at Sinops, and among others, two Dervishes from Candabar,

in Afghanistan, who had been expelled from Trebizond and Samson. A few hours after the ship had put to sea, the two Dervishes, having first repeated devoutly their prayers before the whole ship's company, rose up with sudden fury. One drew out a pistol, and the other a double-edged sharp dagger or dirk from his girdle, and they both then fell upon the passengers with the most determined purpose of murder. The pistol was fired at a young Greek, who died of the wound he received.—The murderer then drawing his large knife, attacked an Armenian with it, and actually ripped up his belly, killing him on the spot. The next victims were the restaurateur of the vessel and his waiter, who received several severe wounds from the dagger of the other assassin. The agent of the steamboat, hearing some scuffle, went forward to inquire the meaning of it, when he and a sailor who accompanied him were assailed by the furious ruffians, and dangerously wounded—the agent without hope of recovery. All this passed in a few seconds of time. Nobody on board was armed, and the scene of terror and confusion among the crew and the passengers surpassed all description.—The captain was writing in his cabin when the alarm reached him. He showed great presence of mind. He recollected that on one of the paddle-boxes there was a musket with a bayonet. He sprang at once upon the paddle-box, detached the bayonet from the gun, and with his weapon fell upon the most furious of the Dervishes. He pierced him through the neck and he fell dead upon the deck. At the same time, one of the ship's engineers dashed out the brains of the other by beating him about the head with a bucket. The struggle for a few minutes between the two fiends and their assailants was terrible. Five, including the Dervishes, in this frantic assault of fanaticism, were killed, and four others wounded. The Dervishes were supposed to be mad with opium; and considered the murder of Gicours as a high-religious act of self-devotion, for they must have known that they were thereby rushing to inevitable death themselves.

SPEECH OF ELDER H. C. KIMBALL, DELIVERED JUNE 1ST 1845.

REPORTED BY G. D. WATT.

I would wish the congregation to get seats as much as possible, and be perfectly still, for it will be with great difficulty that I can speak to be heard by this vast congregation without perfect order. Those that are on the outside cannot hear without perfect order, for no man, who has to speak to such a large congregation from this stand, but needs the prayers and faith of

this people, that they may have power of lungs to speak to them in a manner that they may hear. It is generally the case, when I speak here, it gives me much pain, even the thoughts of it. It strains my lungs, and I know it strains my brethren's lungs, and is killing them very fast. But I feel grateful to my heavenly Father, and thank his name that I have a privilege of assembling with you again and with my brethren and sisters. It is a great blessing from the hands of the great God.

I am aware that my brethren, with myself, are enjoying great privileges and blessings at this time, that they formerly were deprived of: therefore, I know it is necessary for us to appreciate these things and the favors and blessings that our heavenly Father is bestowing upon us day by day. I must confess that I am astonished many times, to see the poverty and distress that this people have labored under, diligently to build a place of rest to themselves as a people. Where is there a people more blessed than we are? God is favoring us day by day; and leading our enemies as a horse is led by the reins. For what purpose? In order that he may carry on his work, and erect that building. I presume that the servants of God, for the sake of having that accomplished, would go into the wilderness in this case and wear sheep skins and goat skins for their apparel and live upon bread and water, for the sake of having that building built, (the Temple) and the Nauvoo House. These are my feelings by night and by day. It is uppermost in my mind, and I know it is with my brethren. You are not aware of the feelings that they have in their bosoms on this account. They meet together and have all the time labored, in the night and in the day: in the night to offer up their prayers before God. Many times we do not go to bed until three o'clock in the morning, calling on the Father in the name of Jesus, to protect us, until that house shall be built; and to lead our enemies away, and turn every thing in our favor.

I will mention one thing that we united in prayer for and called upon the Father in the name of Jesus: that our enemies should not have power to come in here, with vexatious writs, for his servants during this court, and they have not done it. Is not this a miracle? Yes; and we have asked for rain, and it has rained; and we have asked for God to heal the sick, and he has healed them without an exception: that is, he has healed them, or they are mending in answer to our prayers. Are not these great blessings? Does not this prove that God is with this people? Yes, verily, his name is to be praised, if this people will feel the same interest for the building up of this kingdom, and

for the erecting of those houses, his will will be done, and there is no power that can stay them, and when that is done, I am satisfied; I do not care if I go into the wilderness the next day.

But we feel a desire that the Elders, yea, we have a wish that they should not go forth as we have had to, for ten or twelve years, without an endowment; but we want when you go to the nations of the earth, you may have that blessing; for you have got to do all this ere long in obedience to the commandments of God; for you must go to the Islands of the sea, before long, and until that is done we cannot rest day nor night.

I am not speaking these things because I see a neglect. I do not see it; but I know there is a good feeling among this people. This people are willing to do any thing under heaven they are counselled to do. There never was a more obedient people on the face of the earth. I love them. My brethren love them. They are willing when the time comes to give their lives for them; but we do not want to give them away foolishly. I suppose some might think we were cowards. I tell you it is not so, and there need not any one call us cowards. Was Joseph a coward? Was Hyrum a coward? No; but if they had gone into the wilderness, a great many would have called them cowards.

They gave themselves up because the people said they were cowards; but they were not. They were willing to stand by their brethren, and if you call us cowards we will do as they do, (if we are a mind to) This is the reason; but if you will call us cowards, so be it; we have not acted the cowardly part yet. We have stood and fought; we have stood our ground and saved the sheep, and none have gone away but goats. Goats have not got any wool; they may give a little milk; but its poor stuff. This is true. Those who have gone away they are goats. We have got the sheep, and they are good sheep; they like the salt that they get from the good shepherd; they know it is good. They huddle together here every Sabbath, and if there is no shepherd here to feed them, they come here, to the stamping ground, because they love to come here. Why? Because they feel so well to get together. That shows they are of one heart and mind.

But what is this in comparison to what it will be ten years from this time. Ten years will not more than pass away, before we will be where the goats can not get, where they will not get, for they will not have any place among us. We will be in a land of peace, where we can worship God without molestation.

Let us go to work and build this house. Roll out your rusty dolars, and your rusty coppers,

and let us rush on this house as fast as possible. When you gent it done you will have joy and gladness, and greater shouting, than we had when the cap stone was laid. We will make this city ring with hosannas to the Most High God. This is only a little way ahead, and shall we not put the best foot foremost? Yes; and when we sleep let us sleep with one leg out of bed, and one eye open. Let us beware of those fellows, that do not like us very well. At this time a few of them do not like to dwell in our midst; they are afraid of the boys. Well, we will have no more whittling at present; let the boys go to school and attend to their own business. You can see how fast that house is going up. Yon will see an addition to it all the time until the last shingle goes on. We will have our next Conference in it. I feel to rejoice; my heart is glad, and I feel to praise the Lord all the time. I do not go out of doors, and look at that house, but the prayer of my heart is, 'O, Lord save this people, and help them to build thy house.'

This is the prayer of my brethren. We know each others feelings; there is no contrary dispositions among them at all; we are of one heart and mind, and when we are called together, and get in council together, it is often two o'clock before we think what we are about, and it is quite a job to separate us then. The love we have for each other, surpasses the love of women. I believe that is scripture, so you will not think strange of it. Their hearts are glad; their spirits are united; it revives them to meet with each other; they are not drooping, and hanging down their heads, all the time but they are lifting up their hearts. That is the spirit. I love this because it is the spirit we should all cultivate, and cheer each other's hearts, and make each other glad, to feed and clothe each other. for this is comely in the sight of God.

I have nothing but the best of feelings towards this people. I love them. I love to behold them. I love to meet them in the street. and when I meet them, I am not afraid of them. I want to be where we can walk the street, by night, and by day, when there shall not be a man in our midst of whom we are afraid. A place where a man will not be shook to pieces with the ague, and I want to see my brethren there, but I am bound to stay while they stay, and when they go, I go, and this is my prayer all the day long.

Now, brethren, and sisters, you have my best feelings and you have the feelings of my brethren. We want to go to the same exaltation; the same glory; the same kingdom, and mansions of our Father, where Joseph has gone, and

Hyrum has gone, and we want you all to go, if you listen to council, and not go to teaching what you have no authority to teach, for such a doctrine is the doctrine of devils, and not of God.

Let us let these things alone, and teach what we have authority to teach: the doctrine of repentance and baptism for the remission of sins. The sisters have authority to teach the doctrine of repentance and baptism, for remission of sins, and let them call upon their husbands to administer the ordinance of baptism.

Brethren and sisters, you have my good feelings, from this time henceforth and forever: Amen.

From the N. Y. Messenger.

STILL LATER FROM ENGLAND.

We are happy to have the pleasure to present to our readers a very interesting letter from Bro. Hedlock in England. In it will be found matter of great interest.

Liverpool, May 8, 1845,

DEAR BROTHER PRATT:—

I stop from a meeting this afternoon to address a few lines to you in reply to your last favor, which came safe to hand by the last steamer. I am pleased to learn of your wish to correspond with me, and you may expect a letter from me every two weeks. I had almost concluded that my brethren in America had forgotten me, and the saints in England; I have not received a Prophet since they were printed, those that you send to others come safe, and are forwarded immediately to the owners. Bro. Woodruff's family are in Liverpool, and are well; he is now in Carlisle conference; he will return soon, and then go to London, and from there will visit the saints in the midland counties. Elder Milton Holmes presides over the Manchester conference well. Bro. Leonard Hardy presides over Weston conference and is well. Bro. Sheets has been very successful in the Bradford conference; many have been added to it through his labors; he is now going to preside over the Herefordshire conference, where his labors are much needed. Bro. E. H. Davis still presides over the London conference; he has proved himself worthy of all confidence, and the church is prospering under his teaching. Elder J. A. Stratton is now in Wales, where there are a few branches of the church associated with the Liverpool conference;—these branches were raised up by Elder Burnham. Elder Henshaw is preaching successfully in South Wales to the native Welch in their own language. Capt. Dan Jones is in Wrexham, North Wales, and is laying a

foundation for a great work, among the Welch mountains; he has published a work similar to the Voice of Warning, in the Welch language; by some it is well received, and publicly lectured against by others: an extract of a letter that I received from him the other day, will give you the best idea of Elder Jones' feelings and determination.

He says, in reply to a letter written to him. "that I am a minister plenipotentiary for the King of kings, an envoy extraordinary bearing important despatches fraught with life and peace to the best, the most ancient nation extant, having my credentials emanating from the high court of heaven, sealed with the kingly authority of Omnipotence: this is my occupation; is it not a good one? My former occupation was commanding a Mississippi duck (steambot) not brought up at the feet of Gamaliel, but in the rude school of Neptune, an unvarnished sailor, a tar of the five oceans; my residence will be somewhere in my father's vineyard, I know not where he may send me, but suppose it will be among the mountains."

There has not been much done in Ireland, the people are so bound by poverty, and so dependent upon their landlords, that they dare not admit any one to preach in their neighborhoods or keep them over night if the reader of the parish forbids them; if they disobeyed his order, he would inform the bishops and overseers of the parish, and they the landlord, and the people would forfeit their homes and employment, and this is the great reason why the gospel does not spread more in Ireland. Elder Paul Harrison, a native of Ireland, was appointed by the general conference to go to Ireland and preach among the saints, and do what he could to increase the number of saints in (Hibernia) Ireland. I expect to visit Ireland in a few days, for a short time on business.

Elder ——— who left Scotland as time keeper on a line of railway in France, has baptized two since he has been there, and is still strong in the faith; he further adds, that if the gospel was preached in the language of the country, he thinks that thousands would embrace it, for in general, the people have lost confidence in the priests of the day, and infidelity prevails for want of an understanding of the new principles and order of the kingdom of God.

I received a letter from Elder Andrew Anderson, in Montipeer township, Australia, by the politeness of Elder G. P. Waugh of Edinburgh. Elder Anderson was one of the first that was baptized in modern Athens by Elder Pratt, while on a mission in Scotland. Elder

Anderson went out with his family to Sydney with a view to better the condition of his family, and took advantage of a free passage for a year's servitude at moderate wages.

It appears from the tenor of his letter, that he has organized a branch of the church there consisting of nine members, and is strong in the faith, and is preaching the gospel and baptizing. He has written for a parcel of books and the Millennial Star, which I shall forward to him. I will give you a short extract from Anderson's letter, that you may judge better of the situation of things in that country. — "The only answer that I have received from Europe, was in answer to a letter this day three years, Dec. 25, 1814; and I am glad to state to you that I am much better situated than I was then, as it regards having peace and quietness to discharge our several duties the best way we can. The work of the Lord is moving slowly on here. Since I began this letter I have been called the distance of eighteen miles to baptize a man and his wife; they had written a letter to me, but I did not receive it, so the man came to see what was the reason why I did not come; when he found I had not received his letter, he made known what he wanted, and said one of your brethren came to live with me and my wife in our hut, and has been the means of bringing us out of darkness into the marvellous light, he further said that he would gladly obey the gospel but his wife was desirous that we should make no delay in coming, as she was desirous of receiving and obeying the gospel likewise: we travelled all night and got there at sunrise, and was rejoiced to find the wife of him who had come for me, ready to receive the ordinances of the gospel; as soon as I conveniently could I attended to the duties, and we experienced much of the goodness of God. The love that burns in their hearts towards you and all the saints is great; the names of the members of the church as far as I know, are, Andrew Anderson, elder, Charles Gale, elder, William Jones, priest, and Bishop Noble, Currin, teachers, Henry Gale, Henry Sullivan, Robert Fisher, Ann Fisher and Mrs. Anderson. I have endeavored to spread the glorious dispensation to the children of men, to deliver them from the wrath to come, and bring them into the new and everlasting covenant, in which I rejoice in the midst of tribulation in this my exile. I have gone many miles to preach the gospel, and by so doing pulled down censure upon my own head, for I was told that one of the magistrates of the district of Wellington was to banish me out of this, however, they

have never tried as yet. The last two winters I put out hand bills the same as put up in Edinburgh at the first announcing by O Pratt in that city. I preached on the subjects therein contained every Sunday evening; the last winter I preached in the town of Montpelier, where the first night the room was full and some standing out, and most of them Catholics." I have given the above extract at some length because it is the first particular information of the spread of the gospel in New South Wales. I have made arrangements to open a communication with Brother Anderson, and to receive and forward packages of goods to him, which may in future be a channel through which communications for the spread of the gospel may be more beneficial. Elder D. H. Sutherland from Stirling, Scotland, is accompanying his father to Canada, and will no doubt lift the warning voice again in that country, and it may be said that the work of the Lord is increasing with a firm and steady pace; the returns at last Grand conference shows an increase in one year (besides about four hundred that have emigrated during that period to Nauvoo,) and the prospect is, that the increase will be more numerous the present year than last, and from present appearances their will many more emigrate this season than last; the Saints in England receive the Joint Stock Company with delight because it holds out the prospect and is the sole object of the society to establish manufactories in Nauvoo, and to open a trade between this country and America, and give employment to the poor when they arrive in Zion, and furnish food for the poor saints in this country and create business for the whole church more or less.

We have taken every lawful step in the organizing of the British American Commercial Joint Stock Company; we have got a provisional register which enables us to form the company according to act of Parliament. We shall be fully registered in about three months, the saints in Britain are very spirited about it, and according to prospects we shall be enabled to raise about fifteen or twenty thousand pounds by next New-year's day to be then conveyed to Nauvoo by a committee, to be invested in erecting and supplying manufactories for the best interest of all the church; and it is the intention of the Company to open a trade between England and America. We have commenced the business of commission and forwarding agency to all parts, and are intending to extend business as fast as circumstances will permit; we want in order to facilitate business, agencies formed in Boston, New-York, Philadelphia, and New Orleans, and in Quebec

and Montreal, and should it meet your mind to co-operate with us in New-York and also to assist in forming agencies in Philadelphia and Boston. There should be spread in all those places at once, commission and forwarding agencies, and as the elders or others would travel procure orders for British manufactories, and having made arrangements, I should be able to supply orders and forward them, and according to business principles the more they performed the more pay they would have. I should be glad to receive a line from you stating your mind on the subject at your earliest convenience.

Please remember me to all the saints.

I remain your fellow-laborer

In the gospel of Christ.

REUBEN HEDLOCK.

HUMILITY.

It is recorded of one of the ablest and best of men of the age in which he lived, that when he heard of a criminal condemned to die, he used to think and often say, "Who can tell whether this man is not better than I? Or, if I am better, it is not to be ascribed to myself, but to the goodness of God." It is the advice of an Apostle, that "in lowliness of mind, each should esteem others better than themselves;" and if we seriously reflect upon the many sinful passions and desires which sometimes arise in our minds, or many omissions of duty, our many unguarded expressions; there probably is not one of us, but will find reason humbly to acknowledge, that he knows more harm of himself than he knows of any one else.

KNOWLEDGE.

If a man would know himself, he must, with great care, cultivate that temper which will best dispose him to receive this knowledge.

A proper means of self knowledge is, to converse as much as you can with those who are your superiors in real excellence.

Would you know yourself, you must be very careful to attend to the frame and emotions of your mind, under some extraordinary incidents.

The N. Y. Sun says it is a well known fact that Nauvoo is the head quarters of a band of robbers, and that the Gov. should attend to them. What a Moses! and what a discovery he has made! If he will send his devil down to our office we will give him the button. If we were really satisfied that 'Moses' wouldn't laugh, we would try and see what we could say. Now it is a well known fact, that a band of robbers make their head quarters in the city of N. Y., and the Governor ought to attend to it. We've spelled, can I go out?—*Mess.*

POETRY.

For the Times and Seasons.

TUNE—INDIAN STUDENT'S LAMENT.

O give me back my Prophet dear,
 And Patriarch, O give them back;
 The Saints of latter days to cheer,
 And lead them in the gospel track.
 But ah! they're gone from my embrace,
 From earthly scenes their spirits fled;
 Those two, the best of Adam's race,
 Now lie entombed among the dead.

Ye men of wisdom tell me why,
 When guilt nor crime in them were found,
 Why now their blood doth loudly cry,
 From prison walls, and Carthage ground
 Your tongues are mute, but pray attend,
 The secret I will now relate,
 Why those whom God to earth did lend,
 Have met the suffering martyr's fate.

It is because they strove to gain,
 Beyond the grave a heaven of bliss;
 Because they made the gospel plain,
 And led the Saints in righteousness.
 It is because God called them forth,
 And led them by his own right hand,
 Christ's coming to proclaim on earth,
 And gather Israel to their land.

It is because the priests of Babel
 Were desperate their craft to save;
 And when they saw it doomed to fail,
 They sent the Prophets to the grave.
 Like scenes the ancient Prophets saw,
 Like these, the ancient Prophets fell;
 And till the resurrection dawn,
 Prophet and Patriarch—Fare thee well.

THE CAP STONE.

BY W. W. PHELPS.

Have you heard the revelation,
 Of this latter dispensation,
 Which is unto every nation,
 O! prepare to meet thy God?
CHORUS—We are a band of brethren,
 And we've rear'd the Lord a temple,
 And the cap stone now is finish'd,
 And we'll sound the news abroad.

Go and publish how Missouri,
 Like a whirlwind in its fury,
 And without a judge or jury,
 Drove the saints and split their blood!
CHORUS—We are a band of brethren, &c.

Illinois, where satan flatters, §
 Shot the prophets too, as martyrs, §
 And repeal'd our city charters,
 All because we worship'd God.
CHORUS—We are a band of brethren, &c.

Bennett, Law and many others,
 Have betray'd our honest brothers,
 To destroy our wives and mothers,

As a Judas did the Lord.
CHORUS—We are a band of brethren, &c.

And their chief is Sidney Rigdon,
 Who's a traitor, base, intriguing,
 And will fight at Armageddon,
 When the fire comes down from God.
CHORUS—We are a band of brethren, &c.

While the devil such men jostles,
 With his "keys of conquest" morsels,
 We'll uphold the Twelve apostles,
 With authority from God.
CHORUS—We are a band of brethren, &c.

And we'll give the world a sample,
 Of our faith and works most ample.
 When we've finish'd off the temple,
 As a dwelling for the Lord.
CHORUS—We are a band of brethren, &c.

And we'll feed the saints that's needing,
 And improve our hearts by wedding,
 Till we make Nauvoo as Eden,
 Where the saints can meet the Lord.
CHORUS—We are a band of brethren, &c.

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"TRUTH WILL PREVAIL."

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HISTORY OF JOSEPH SMITH.

CONTINUED.

At a council of the high priest and elders, at my house, in Kirtland on the evening of the 12th of February, I remarked, that I should endeavor to set before the council the dignity of the office which had been conferred on me by the ministering of the angel of God, by his own voice, and by the voice of this church: that I had never set before any council in all the order of it, which it ought to be conducted, which, perhaps has deprived the councils of some, or many blessings.

And I continued and said, no man is capable of judging a matter, in council, unless his own heart is pure, and that we frequently are so filled with prejudice, or have a beam in our own eye, that we are not capable of passing right decisions, &c.

But to return to the subject of order: in ancient days councils were conducted with such strict propriety that no one was allowed to whisper, be weary, leave the room, or get uneasy in the least; until the voice of the Lord, by revelation, or by the voice of the council by the spirit was obtained, which has not been observed in this church to the present. It was understood in ancient days, that if one man could stay in council, another could; and if the President could spend his time, the members could also; but in our councils, generally, one will be uneasy, another asleep; one praying, another not; one's mind on the business of the council, and another thinking on something else, &c.

Our acts are rendered, and at a future day they will be laid before us, and if we should fail to judge right and injure our fellow beings, they may be there, perhaps, condemn us; there they are of great consequence and to me the consequence appears to be of force, beyond any thing which I am able to express, &c. Ask yourselves, brethren, how much you have exercised yourselves in prayer since you heard of this council; and if you are now prepared to sit in council upon the soul of your brother?

I then gave a relation of my situation at the time I obtained the record, the persecutions I met with, &c., and prophesied that I would stand and shine like the sun in the firmament, when my enemies and the gainsayers of my testimony shall be put down and cut off, and their names blotted out from among men.

The council proceeded to investigate certain

charges presented by Elder Rigdon against Martin Harris, one was, that he told A. C. Russell, Esq. that Joseph drank too much liquor when he was translating the Book of Mormon, and that he wrestled with many men and threw them, &c.; and that he (Harris) exalted himself above Joseph, in that he said, "Brother Joseph knew not the contents of the Book of Mormon, until it was translated, but that he, himself knew all about it before it was translated."

Brother Harris said he did not tell Esq. Russell that Brother Joseph drank too much liquor while translating the Book of Mormon, but this thing occurred previous to the translating of the book; he confessed that his mind was darkened, and that he had said many things inadvertently, calculated to wound the feelings of his brethren, and promised to do better. The council forgave him, with much good advice.

Brother Rich was called in question for transgressing the word of wisdom, and for selling the revelations at an extortionary price, while he was journeying east with father Lyons. Brother Rich confessed, and the council forgave him upon his promising to do better and reform his life.

ORSON HYDE, Clerk. 3

Liberty, Clay county, Mo., Feb. 13, 1844.

A. Leonard Esq; Dear Sir:

I have received a line from Wm. Pratt, who called on you a few weeks since, to enquire if your services could be secured in the prosecution of claims for damages by our church against the citizens of Jackson county, and by his letter it appears that you are willing to engage. So far as I have conversed with the principal leaders of our church, they are desirous to secure your services, which also meets the approbation of our counsel in this county, viz: Messrs. Reese, Doniphan, Atchison and Wood.

I write this a few moments before closing the mail, and have not time to state particulars, as to the extent of the suits, &c., but believe that four or five suits have been brought by Phelps & Co., for the destruction of the printing office &c., &c., and by Partridge and others for personal abuse, &c. I understand that at the next Monday term of the circuit court, petition will be made for a change of venue in Jackson county, and I suppose no case can be tried before next June or October term. If it is expedient some one of our people will call on you

in a few days, and during the interim, wish you to drop a line if convenient.

We have this day received a communication from the Governor of the 4th inst. in which he states, that he is of opinion that a military guard will be necessary, to protect the state witnesses and officers of the court, and to assist in the execution of its orders, while sitting in Jackson county.

By this mail I write to Mr. Reese, enclosing him an order on the captain of the "Liberty Blues," requiring the captain to comply with the requisition of the circuit attorney, in protecting the court and officers, and executing their precepts and orders during the progress of these trials.

The foregoing relates to a court of enquiry into criminal matters, to be held in Jackson county, next Monday week.

Very respectfully, your ob't s'v't,

ALGERNON S. GILBERT.

Minutes of the organization of the High Council of the Church of Christ of Latter-day Saints, Kirtland, February 17, 1834.

This day a general council of twenty-four high priests assembled at the house of Joseph Smith, jr. by revelation, and proceeded to organize the high council of the church of Christ, which was to consist of twelve high priests, and one or three presidents, as the case might require. This high council was appointed by revelation for the purpose of settling important difficulties, which might arise in the church, which could not be settled by the church, or the bishop's council, to the satisfaction of the parties.

Joseph Smith, jr., Sidney Rigdon, and Frederick G. Williams, were acknowledged presidents by the voice of the council; and Joseph Smith, senior, John Smith, Joseph Coe, John Johnson, Martin Harris, John S. Carter, Jared Carter, Oliver Cowdery, Samuel H. Smith, Orson Hyde, Sylvester Smith, and Luke Johnson, high priests, were chosen to be a standing council for the church, by the unanimous voice of the council. The above named counsellors were then asked whether they accepted their appointments, and whether they would act in that office according to the law of heaven; to which they all answered, that they accepted their appointments, and would fill their offices according to the grace of God bestowed upon them.

The number composing the council, who voted in the name and for the church in appointing the above named counsellors, were forty-three, as follows: nine high priests, seventeen elders, four priests, and thirteen members.

Voted, that the high council cannot have

power to act without seven of the above named counsellors, or their regularly appointed successors are present. These seven shall have power to appoint other high priests, whom they may consider worthy and capable, to act in the place of absent counsellors.

Voted, that whenever any vacancy shall occur by the death, removal from office for transgression, or removal from the bounds of this church government, of any one of the above named counsellors, it shall be filled by the nomination of the president or presidents, and sanctioned by the voice of a general council of high priests, convened for that purpose, to act in the name of the church.

The president of the church, who is also the president of the council, is appointed by revelation, and acknowledged, in his administration, by the voice of the church; and it is according to the dignity of his office, that he should preside over the council of the church; and it is his privilege to be assisted by two other presidents, appointed after the same manner as he himself was appointed; and in case of the absence of one or both of those who are appointed to assist him, he has power to preside over the council without an assistant; and in case that he himself is absent, the other presidents have power to preside in his stead, both or either of them.

Whenever an high council of the church of Christ is regularly organized, according to the foregoing pattern, it shall be the duty of the twelve counsellors to cast lots by numbers, and thereby ascertain who, of the twelve, shall speak first, commencing with number one; and so in succession to number twelve.

Whenever this council convenes to act upon any case, the twelve counsellors shall consider whether it is a difficult one or not; if it is not, two only of the counsellors shall speak upon it, according to the form above written. But if it is thought to be difficult, four shall be appointed; and if more difficult, six; but in no case shall more than six be appointed to speak.—The accused, in all cases, has a right to one half of the council, to prevent insult or injustice; and the counsellors appointed to speak before the council, are to present the case, after the evidence is examined, in its true light, before the council; and every man is to speak according to equity and justice. Those counsellors who draw even numbers, that is, two, four, six, eight, ten and twelve, are the individuals who are to stand up in the behalf of the accused, and prevent insult or injustice.

In all cases the accuser and the accused shall have a privilege of speaking for themselves, before the council, after the evidences are heard:

and the counsellors who are appointed to speak on the case, have finished their remarks. After the evidences are heard, the counsellors, accuser and accused have spoken, the president shall give a decision according to the understanding which he shall have of the case, and call upon the twelve counsellors to sanction the same by their vote. But should the remaining counsellors, who have not spoken, or any one of them, after hearing the evidences and pleading impartially, discover an error in the decision of the president, they can manifest it, and the case shall have a re-hearing; and if, after a careful re-hearing, any additional light is shown upon the case, the decision shall be altered accordingly: but if no additional light is given, the first decision shall stand, the majority of the council having power to determine the same.

In cases of difficulty respecting doctrine, or principle, (if there is not a sufficiency written to make the case clear to the minds of the council,) the president may inquire and obtain the mind of the Lord by revelation.

The high priests, when abroad, have power to call and organize a council after the manner of the foregoing, to settle difficulties when the parties, or either of them, shall request it: and the said council of high priests shall have power to appoint one of their own number, to preside over such council for the time being. It shall be the duty of said council to transmit, immediately, a copy of their proceedings, with a full statement of the testimony accompanying their decision, to the high council of the seat of the first presidency of the church.—Should the parties, or either of them, be dissatisfied with the decision of said council, they may appeal to the high council of the seat of the first presidency of the church, and have a re-hearing, which case shall then be conducted, according to the former pattern written, as though no such decision had been made.

This council of high priests abroad, is only to be called on the most difficult cases of church matters: and no common or ordinary case is to be sufficient to call such council.—The travelling or located high priests abroad, have power to say whether it is necessary to call such a council or not.

There is a distinction between the high council of travelling high priests abroad, and the travelling high council composed of the twelve apostles, in their decisions: From the decision of the former there can be an appeal, but from the decision of the latter there cannot. The latter can only be called in question by the general authorities of the church in case of transgression.

Resolved, that the president, or presidents of the seat of the first presidency of the church, shall have power to determine whether any such case, as may be appealed, is justly entitled to a re-hearing, after examining the appeal and the evidences and statements accompanying it.

The twelve counsellors then proceeded to cast lots, or ballot, to ascertain who should speak first, and the following was the result; namely:—

Oliver Cowdery, No. 1	John Johnson, No. 7
Joseph Coe " 2	Orson Hyde " 8
Samuel H. Smith " 3	Jared Carter " 9
Luke Johnson " 4	Joseph Smith, sen. " 10
John S. Carter " 5	John Smith " 11
Sylvester Smith " 6	Martin Harris " 12

After prayer the conference adjourned.

OLIVER COWDERY,

ORSON HYDE, *Clerks.*

On the 18th, I reviewed and corrected the minutes of the organization of the high council: and on the 19th of February the council assembled, according to adjournment from the 17th, when the revised minutes were presented and read to the council; I urged the necessity of prayer, that the spirit might be given, that the things of the spirit might be judged thereby, because the carnal mind cannot discern the things of God, &c. The minutes were read three times, and unanimously adopted and received for a form and constitution of the high council of the church of Christ hereafter; with this provision, that if the president should hereafter discover any lack in the same he should be privileged to fill it up.

The number present, who received the above named documents was twenty six high priests, eighteen elders, three priests, one teacher, and fourteen private members, making in all sixty two.

After giving such instruction as the spirit dictated, I laid my hands severally upon the heads of the two assistant presidents and blessed them, that they might have wisdom to magnify their office, and power over all the power of the adversary.

I also laid my hands upon the twelve counsellors, and commanded a blessing to rest upon them, that they might have wisdom and power to council in righteousness, upon all subjects that might be laid before them. I also prayed that they might be delivered from those evils to which they were most exposed, and that their lives might be prolonged on the earth.

My father Joseph then laid his hands upon my head and said, "Joseph, I lay my hands upon thy head and pronounce the blessings of thy progenitors upon thee, that thou mayest hold

the keys of the mysteries of the kingdom of heaven, until the coming of the Lord: Amen."

He also laid his hands upon the head of his son Samuel and said, "Samuel, I lay my hands upon thy head, and pronounce the blessing of thy progenitors upon thee, that thou mayest remain a priest of the Most High God, and like Samuel of old, hear his voice, saying, Samuel, Samuel; Amen."

John Johnson, also, laid his hand upon the head of his son Luke and said, "My father in heaven, I ask thee to bless this my son, according to the blessings of his forefathers, that he may be strengthened in his ministry, according to his holy calling; Amen."

I then gave the assistant presidents a solemn charge, to do their duty in righteousness, and in the fear of God, I also charged the twelve counselors in a similar manner, all in the name of Jesus Christ.

We all raised our hands to heaven in token of the everlasting covenant, and the Lord blessed us with his spirit. I then declared the council organized according to the ancient order, and also according to the mind of the Lord.

The following complaint was then presented before the council, by a high priest:

W. Kirtland, February 19th, 1834.

To the President of the High Council of the Church of Christ:

The following charges I prefer against Elder Curtis Hodges, Sen. of this church: First, an error in spirit; Secondly, an error in address or communication, which was in loud speaking, and a want of clearness in articulation which was calculated to do injury to the cause of God; and also, of contending or persisting, that that was a good or proper spirit which actuated him thus to speak, all of which I consider unbecoming an elder in this church, and request a hearing before the high council.

(Signed.) EZRA THAYER.

Elder Hodges plead "not guilty" of the above charges.

Father Lyon's was called on to substantiate the above charges, and his testimony was pointed against Brother Hodges. Brother Story testified that Elder Hodges talked so loud at a prayer meeting that the neighbors came out to see if some one was not hurt. At another meeting, he said that Elder Thayer rebuked him for his error, but he did not receive the rebuke; that he raised his voice so high that he could not articulate so as to be understood; and that his teaching brought a damp upon the meeting, and was not edifying. Brother E. Babbitt was then called upon, who testified that Elder Hodges was guilty of hallooing so loud

that in a measure he lost his voice, and uttered but little else distinctly, "Glory to heaven's king?" His testimony was pointed against Brother Hodges, and Brother T. Wait testified much the same.

Counsellor O. Cowdery stood up on the part of the accuser, and opened the case handsomely and clearly.

Counsellor J. Coe stood up on the part of the accused, but could say but a few words.

The accuser and accused then spoke for themselves, after which, the president arose and laid open the case still more plain, and gave his decision, which was, that the charges in the declaration had been fairly sustained by good witnesses; also, that Elder Hodges ought to have confessed when rebuked by Elder Thayer; also, if he had the spirit of the Lord at the meetings, where he halloored, he must have abused it, and grieved it away. All the council agreed with the decision.

Elder Hodges then rose and said, he then saw his wrong, but never saw it before, and appeared to feel thankful that he saw it. He said he had learned more during this trial, than he had since he came into the church—confessed freely his error, and said he would attend to overcoming that evil, the Lord being his helper. The council forgave him and adjourned to the evening of the 20th.

O. COWDERY,
ORSON HYDE, Clerks.

From the N. Y. Messenger.
MESSAGE,

TO THE SAINTS IN THE EASTERN AND MIDDLE STATES; *Greeting:*

I have just arrived in New York from Nauvoo, the City of the Saints, having been duly appointed and sent by the presiding authorities of the whole church, to preside over the churches in the east—having the same extent of jurisdiction—the same power and authority, and the same calling, office, and priesthood, in every respect, which were vested in and entrusted with your former President, Parley P. Pratt, who has now returned, by the sanction of the presidency, to his family and friends in the west.

It is with feelings of no ordinary kind that I now enter upon the highly responsible duties of a watchman and shepherd, and a presiding officer over you. Great are the responsibilities and highly important are the duties of one who is entrusted with the oversight and welfare of numerous branches of the church of the living God. I am happy to state, from correct sources of information, that the churches now under my charge, have been left by their former pres-

ident for the most part in a flourishing and prosperous condition. Peace, love, union, and good order seems to prevail among them. A knowledge of true order and government of the kingdom of God has greatly increased; the power and authority of its officers are more perfectly understood and appreciated, and in short, the laws, ordinances, blessings, keys and sealing powers of this last dispensation, have been more fully opened to their minds, by which their faith has been strengthened, their union and love increased, and their desires have become more ardent to receive all necessary preparations to obtain eternal salvation for themselves, their progenitors, and their children.

The present prospects of the saints in the east are indeed cheering. The dark clouds which have hung over their heads with threatening aspects, are breaking away. The drooping minds and spirits (occasioned by the false teachings, unvirtuous practices, and hellish conduct of Adams and others,) are beginning to revive. The countenances of the saints wear a more cheerful and serene aspect; while hope, gladness, and joy animates their bosoms and stimulates them to action. The officers in the different branches seem to more perfectly understand their duties, and are ready under all circumstances, at a moments warning, to obey counsel, to preside, preach, administer ordinances, to go and come, or labor with their own bands as they are directed by legal authority. The influence of Rigdon with his organized apostacy, is twice dead—plucked up by the roots—lost—swallowed up and engulfed in its own deep pit of corruption.

The law of tithing has been cheerfully complied with and with willingness, by many of the saints; while others are making speedy preparations to do the same. Every arrangement is being made by the faithful, to gather up their substance and flee to the city of the saints, unto the place of the Temple of the Most High.

It is with great satisfaction and pleasure that I enter upon my official duties as President, under circumstances so highly favorable.

To a people so well instructed, it would seem almost superfluous to enter into an explanatory detail of the several duties devolving upon me and upon those officers and churches under my immediate and special charge; but yet I deem it wisdom to point out to you, in some respects the course I intend pursuing.

And, first, I highly approve of all the rules, regulations, appointments, teachings, counsels, and official acts of President Parley P. Pratt, and shall endeavor to support, uphold, and car-

ry out all his measures, as far as it is practicable under circumstances which may or shall exist.

Let the high priests, elders and other officers continue in their respective fields of labor, according to their several appointments until they receive further counsel from me.

Let all the rules and regulations established by President Pratt, in relation to conferences, ordinations, sending on missions, &c., be strictly observed and adhered to by all.

Let every high priest, elder, officer, and member be careful not to teach, either publicly or privately any doctrine or precept contrary to the word of God, or the principles of sound morality and virtue.

And should any officer or member be found instilling or disseminating any principles, in public or in private, which could be considered, *even by the world*, as unvirtuous or immoral, let him speedily be reported to the proper authorities and dealt with according to the strict principles of the law of God.

And should any of the presiding officers in the east be found violating these rules, let them, without delay, be immediately reported to me, together with the testimony concerning the same.

All covenants and promises which may have been entered into by any of the saints in the east, in relation to the eternal union, independent of the sanction and approbation of him who holds the keys of the sealing power as conferred by Elijah are null and void, being made in unrighteousness, and directly in opposition to the order of the kingdom of God.

If a husband and wife wish to enjoy each others society in the world to come, let all their covenants and promises be made at a proper time—in a proper place; and under the sanction and approbation of the ONE holding the legal authority and keys of these sacred things.

And if any of the saints shall be found violating any of these sacred, virtuous and holy principles, let them be reported and dealt with strictly.

Let parents and guardians pay strict attention to the virtue and morality of their children and those placed under their charge. Your responsibilities towards them are great and highly important.

Let children seek counsel from, and obey their parents (who are in the church,) in all things; for in the kingdom of God, parents and children hold the same relation to each other in regard to government and obedience, in time and all eternity.

The same eternal relation of perfect government on the part of the father, and of perfect

obedience on the part of the children, should be maintained that exists between the Eternal Father and his son Jesus Christ.

Let all the officers in every branch, thoroughly teach the saints, both by precept and example, the principles set forth in this message that heaven-born virtue may shine forth in all your words and in short,

Let virtue be your motto,
Let virtue be your guide;
Let virtue in her beauty,
Be your immortal bride.

Let virtue—lovely virtue,
In holy triumph reign;
Let virtue sway her sceptre,
O'er valleys, hills, and plain.

The temple of God is beginning to attract the attention of the saints more generally. By the tithings and unwearied exertions of the faithful, its walls have been erected; the roof has been put on, and much of the inside work finished and ready to be placed in its proper position. The glass and nails have been obtained, and some of its rooms will immediately be completed and prepared for the administration of the ordinances of endowment.

If the saints in the east desire a name and place in the temple, and wish to be legally entitled to the blessings to be administered therein, let them comply with all readiness and willingness with the whole law of tithing; that is, let them ascertain the full value of all they possess, and give one tenth of the same; and let all your tithings and consecrations to the Lord be the best, and not the poorest of your substance, lest you and your consecrations be rejected with cursings instead of blessings.—Let those who have already complied with this law, remember that one tenth of their annual income is the Lord's from this time henceforth and forever.

Be punctual and honest in all these things.
The Lord cannot be cheated.

Remember Annanias and his wife, and shun their example.

A book for the record of tithings is now opened at the Messenger office, No. 7 Spruce street, New York, where I will attend in person, to receive and record all the tithings of the churches within my special jurisdiction, and forward the same to head quarters to be recorded in the temple record.

And I hereby warn all people, both in the eastern and middle states, to pay no tithing to any one except to me, or to my order, and to such other legal agents as are, or shall be appointed by the Twelve, whose names will appear in our periodicals as authorized agents,

and who will also hold a certificate of agency, having the private seal of the Twelve.

The church will not be responsible for any tithings which shall be paid to any other persons.

Let the authorized agents in the eastern and middle states who have received tithings, forward the same, with the names to me at our office by some safe conveyance.

The names of each individual, together with the amount of tithing paid by each, will be published in the Messenger.

I intend visiting the most, if not all, the branches of the church under my charge.

The time that I will be at the different branches will be announced in the Messenger. Let the saints have their tithings in readiness.

I request Elders Brown of Connecticut, Snow of Boston, Grant and Appleby of Philadelphia, and all other officers engaged in the ministry, to send frequent communications to me by letter, (postage paid,) that I may know the state, standing and condition of the branches, and be in possession of all other information necessary to the welfare of the saints, and spread of the gospel in these parts.

As there has been a great inquiry in the east, for the Book of Covenants, I take this opportunity to inform the officers and saints generally, that I have several hundred on hand, price, one dollar and twenty five cents.

Also, just issued from the press, the "*Prophetic Almanac*" for 1846. Price, 6 1-4 single, 4 dollars per hundred.

Brethren support the Messenger, and buy all our standard works, and let the approved authors among the saints be upheld, sustained, and encouraged.

The press, if rightly used, can be made a mighty engine of truth, more terrible to this guilty generation, than the hand writing on the wall was to Belshazzar. Open your presses, and stretch out the hand of assistance, and sustain us, and we will sustain you.

Remember if the head falters for the want of proper nourishment and attention, the whole body will be feeble, sickly and faint.

And now dear brethren, I beseech and exhort you, by your hopes of eternal salvation, and by all that is sacred and holy, that you refrain from every evil work, and give diligent and earnest heed to the teachings and counsels of those ordained to hold the keys of power on the earth.

Let no false doctrine proceed out of your mouth, such, for instance, as the doctrine that the devil and his angels will be redeemed: and that the tabernacle of our martyred prophet and seer, or of any other person, was, or is the

especial tabernacle of the Holy Ghost, in a different sense from that considered in relation to his residence in other tabernacles. These are doctrines not revealed, and are neither believed nor sanctioned by the Twelve, and should be rejected by every saint:

Cultivate peace, love and union among yourselves. Uphold, by your prayers, those appointed to preside over you.

With anxious desires for your welfare, and with the warmest feelings of affection and love, I subscribe myself, your faithful shepherd, in the new and everlasting covenant.

ORSON PRATT.

New York, August 25th, 1845.

From the N. Y. Messenger.

THE FULFILMENT OF PROPHECY CONCERNING THE ARABS.

The history of the Arabs, so opposite in many respects to that of the Jews, but as singular as theirs, was concisely and clearly foretold.—It was prophesied concerning Ishmael:—"He will be a wild man; his hand will be against every man, and every man's hand will be against him; and he shall dwell in the presence of all his brethren. I will make him fruitful, and multiply him exceedingly; and I will make him a great nation." Gen. xvi. 12; xvii. 20.

The fate of Ishmael is here identified with that of his descendants; and the same character is common to them both. The historical evidence of the fact, the universal tradition, and constant boast of the Arabs themselves, their language, and preservation for many ages of an original rite, derived from him as their primogenitor, confirm the truth of their descent from Ishmael. The fulfilment of the prediction is obvious. Even Gibbon, while he attempts from the exceptions which he specifies to evade the force of the fact, that the Arabs have maintained a perpetual independence, acknowledges that these exceptions are temporary and local; that the body of the nation has escaped the yoke of the most powerful monarchies; and that "the arms of Sesostris and Cyrus, of Pompey and Trajan, could never achieve the conquest of Arabia." But even the exceptions which he specifies, though they are justly stated, and though not coupled with such admissions as invalidate them, would not detract from the truth of the prophecy. The independence of the Arabs was proverbial in ancient as well as in modern times; and the present existence, as a free and independent nation, of a people who derive their descent from so high antiquity, demonstrates that they have never been wholly subdued, as all the nations around them have unquestionably been; and that they

have ever dwelt in the presence of their brethren. They not only subsist unconquered to this day, but the prophesied and primitive wildness of their race, and their hostility to all, remains unsubdued and unaltered. "They are a wild people; their hand is against every man; and every man's hand is against them." In the words of Gibbon, which strikingly assimilate with those of the prophecy, they are "armed against mankind." Plundering is their profession. Their alliance is never courted, and can never be obtained; and all that the Turks, or Persians, or any of their neighbors, can stipulate for from them, is a partial and purchased forbearance. Even the British, who have established a residence in almost every country, have entered the territories of the descendants of Ishmael to accomplish only the premeditated destruction of a fort and to retire. It cannot be alleged with truth, that their peculiar character and manner, and its interrupted permanency, are the necessary results of the nature of their country. They have continued wild and uncivilized, and have retained their habits of hostility towards all the rest of the human race, though they possessed for three hundred years countries the most opposite in their nature from the mountains of Arabia. The greatest part of the temperate zone was included within the limits of the Arabian conquest; and their empire extended from the confines of India to the shores of the Atlantic, and embrace a wider range of territory than ever was passed by the Romans, those boasted masters of the world.—The period of their conquest and dominion was sufficient, under such circumstances, to have changed the manners of any people: but, whether in the land of Shinah, or in the valleys of Spain, on the banks of the Tigris, or the Tagus, in Arabia the blessed, or Arabia the barren, the posterity of Ishmael have ever maintained their prophetic character; they have remained, under every change of condition, a wild people; their hand has still been against every man, and every man's hand against them.

The natural reflection of a recent traveler, on examining the peculiarities of an Arab tribe, of which he was an eye-witness, may suffice, without any art of controversy, for the illustration of this prophecy: "On the smallest computation, such must have been the manners of those people for more than three thousand years: thus in all things verifying the prediction given of Ishmael at his birth, that he, in his posterity, should be a wild man, and always continue to be so, though they shall dwell for ever in the presence of their brethren.—And that an acute and active people, surround-

ed for ages by polished and luxurious nations, should from their earliest to their latest times, be still found a wild people, dwelling in the presence of all their brethren, (as we may call those nations,) unsubdued and unchangable, is indeed a standing miracle; one of those mysterious facts which establish the truth of prophecy."

Recent discoveries have brought to light the miraculous preservation and existence, as a distinct people, of a less numerous, but no less interesting race; "a plant which grew up under the mighty cedar of Israel, but was destined to flourish when that proud tree was leveled to the earth." "Thus saith the Lord of Hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me forever."—Jer. xxxv. 19. The Rechabites still exist, "a distinct and easily distinguishable" people.—They boast of their descent from Rechab, profess pure Judaism, and all know Hebrew. Yet they live in the neighborhood of Mecca, the chief seat of Mahometanism, and their number is stated to be sixty thousand. The account given of them by Benjamin of Tudela, in the twelfth century, has very recently been confirmed by Mr. Wolff, and, as he witnessed, and heard from an intrepid "Rechabite cavalier," there is not a man wanting to stand up as a son of Rechab.

TIMES AND SEASONS.

CITY OF NAUVOO,

AUG. 15, 1845.

THE DAY WE LIVE IN.—There never was a more eventful day, than the one we live in. The spring and summer brought us such a catalogue of disaster by water and calamities by land that the very 'report of them was a vexation;' and now while the elements seem to rest a little from the work of ruin among men, the angry passions of the people are awaking for a pastime of vengeance. The freedom of the press is trampled under foot in Kentucky, and a printing establishment transported to another State. In New York the Landlord and tenant have commenced an argument, *ad hominem*, to free a free government of the relics of nobility and monarchy. One man has been killed in Delaware county in endeavoring to make sale of property for rent upon a Landlord's warrant; and as the passions of men are now easily excited, more victims than one may expect to be sacrificed.

The day we live in, is full of very important events. The whole earth seems to be in com-

motion,*and, with what inexpressible joy,ought every saint to keep the commandments which have been given for the salvation of the Church of Jesus Christ of Latter Day Saints!

If salvation had been, in ancient times, as plenty in Egypt as in the land of Canaan, would there have been any need of leading Israel out of bondage? If God be served as well in Babylon as in Jerusalem, why was the Temple of Solomon reared in the latter city? We throw out these hints to awaken the saints abroad to their duty. Trouble, vexation, yea, a day of anguish and wrath, is at the doors of this generation; and instead of better times, look out for worse: yea, prepare for that day when he that will not take up the sword and fight his neighbor, must, of necessity, flee to Zion for safety.

The words of the Savior to the Jews must be applied to the Gentiles: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate."

DISCONTENT AMONG THE PEOPLE.

The commotion and discontent among the people of the various nations of the earth, is general: Go to the old Celestial Empire of China; or pass among the Turks and Tartars; speed your enquiry throughout the widespread regions of Russia; hie your way through Prussia and Germany; pass all over Europe, Africa, and the wilds of America; and diligently search the United States, and every body, if the truth could be had, is *discontented* and wants better times. The people have been rid so long that they are tired. But who is able to say to the discordant elements,—*peace: be still?* No one but Jesus.

It is a mistaken notion that man can govern man in the world. Man cannot govern man but by revelation and the spirit of God.

We have before us several attempts to *unio-*nise mankind; while Satan reigns it cannot be done, unless the Lord says the word and takes the helm. Mormonism is the great levelling machine: Mormonism is the great cement for union: that will hold good when the epitaph of worldly greatness has been written in the ashes of the old world.

Our object in saying so much, is intended as an introduction to the following:—

From the Harbinger.

ASSOCIATION IN GERMANY.

In these times and in our America, where all is movement, and ideas seem to rush into

deeds, we are something curious to know what is doing in Germany, or rather what is thinking there. What verdict does the Civilization of this nineteenth century, with its Pauperism, its Commercial Feudalization and its false Democracies, receive from those weariless abstractionists, as most of our German friends are?—Under what forms does the New World, of which no simple-hearted man is now without some presentiment, dawn upon them? Which of the present commands of humanity are they receiving and laying to heart?

We have long been aware that the doctrines of Universal Unity was not without zealous apostles in Germany. Good books upon various branches of social science have been published, and some of the most respectable journals have given their testimony to the weight of the facts and arguments of which the Associative school makes use. We have too abundant rumors that Communism,—the most natural of intellectual reactions,—finds numerous adherents and even occasions alarm to the authorities.

For some months we have had lying in our portfolio, more exact intelligence as to some of these matters, waiting to be presented to our readers. We presume that though thus in fact not new, it will not be without interest to them. It is extracted from that excellent journal, the *"Deutsche Schnellpost,"* of New York.

It seems that not far from the first of last November, the king of Prussia took the lead in the formation of a "Central Society for the benefit of the lower classes." For this society and for the Berlin philanthropists generally, the correspondent of the *Schnellpost* has no reverence whatever. He says their benevolence is no better than hypocrisy and Protestant Jesuitism.

A meeting was held at Cologne on the 10th of November for the formation of an auxiliary society. Here the influence which presided at Berlin was subordinate, and at the first stage of the proceedings a warm discussion arose as to the name of the Society. The words "lower classes" were rejected. The Society was called the "Union for mutual aid and improvement." In its rules the tendency of Society to ascend into the next stage beyond civilization—called guaranteeism, appears in a striking manner.

For the improvement of the material condition of its members, the Union contemplates,—1. Arrangements for diminishing the effects of misfortunes by means of funds for mutual aid, hospitals, &c. 2. Arrangements to ensure food and homes to those who are temporarily without labor. 3. Provisions for media-

tion between laborers and employers. 4. Arrangements by which the individual can attain independence, such as Savings Banks, the purchase of land and buildings to be rented on reasonable terms to laborers, &c. 5. Arrangements for an economical and comfortable mode of life, for example, common kitchens and dining halls, the erection of spacious and wholesome dwellings, the purchase of the necessaries of life at wholesale, and distribution of them at retail at cost, especially in the winter. 6. Arrangements for supplying the products of labor immediately to those who wish for them; for example, permanent halls of industry, in which manufactured articles can be exposed for sale, like provisions in the market. By this means the laborer will be protected from speculators and forestallers, and can expect a more just compensation for his exertions than is possible under the present relations of things. 7. Arrangements which will make it possible for the workman, without property, to support the competition with the power of capital, for example, funds to be loaned upon work done, establishments for the provision both of materials and tools, the union of single laborers for a common purpose, &c.

For "Culture," the Union adopts the following means. 1. Arrangements whereby the beneficent effect of intercourse between men of all classes of society, and all professions, can be produced. 2. Arrangements for direct improvement, such as trade-schools, and also higher trade-schools for instruction after the age in which trades are usually begun to be practised; together with schools for the development of peculiar talents and for education in special trades and branches; conversations and lectures upon useful subjects, collections of books, models and tools; reading rooms, the disseminating of useful writings, &c.

The formation of this Society naturally excited great interest not only in Cologne, but throughout the whole province. Social equality, the right of all to labor, and the duty of Society to furnish it to every one, became common words. The Government interfered to prevent the prosecution of the undertaking, and what has been its ultimate fate we are not informed. At any rate we may be sure that the ideas thus planted, will sooner or later bear abundant fruit. And indeed, as we learn from a more recent number of the *Schnellpost*, notwithstanding the opposition of the Government the discussion of those questions which are everywhere commanding the attention of the most advanced minds, is carried on with vigor, especially in Westphalia. The men most active in it, are the educated classes. According to

the Bremen Gazette, from which the account of the Schnellpost is taken, many crude and erroneous views are mingled with the truth which is at the bottom. These time will remedy. Meanwhile we know that Germany is not unconscious of the mission of the age and is not likely to be silent respecting it.

The movement of Cologne,—the only one which has a directly practical tendency, contains, as we said above, the germs of that order of society, which lies between complete Association of all interests and all classes, and the unfortunate state called Civilization. This tendency appears universally, though our eloquent declaimers upon social progress, of which they know about as much as they do of the man in the moon, never take any notice of it. Technically speaking, we call this coming order of Society, Guaranteeism. Its distinguishing feature is the application of the principle of mutual guarantee,—imperfectly developed indeed in the Cologne "Union," to the various relations of life and business. It makes of society a grand fraternity for universal mutual insurance, and in this way produces union, peace, security, and real benevolence, instead of the discord, strife, uncertainty and selfishness, which are the soul and very heart's blood of civilization. We consider all steps towards such a state of things wherever taken, as advances towards the sublime and happy destiny of the race, and accordingly shall take every occasion to advocate them to the best of our ability. Such institutions as the Brook Farm Phalanx, and the other associations formed in this country are, be it understood, at present only attempts at Guaranteeism. But this is only a transition. It is the territory through which, for want of means, we are compelled to pass.

*City of Joseph, Sunday Morning, }
10 o'clock, June 15, 1845. }*

This morning, the earth has been refreshed by a gentle thunder shower, followed by a cool and refreshing breeze. For a short time the sun was obscured by the remnant of the thunder cloud, which shortly subsided, and the King of day broke out with all his native glory and splendor, thus smiling upon the congregated saints as they sat with anxious expectation to hear from the ministers of salvation.

Present of the Twelve, President Young, Orson Hyde, Orson Pratt, Amasa Lyman, William Smith; also Bishop Miller, Father Cutler, and Father Cahoon; also Judge Phelps. The meeting was called to order by Orson Hyde, and the choir sung "Come you that love the

Savior's name," &c.—prayer by Judge Phelps, after which the choir sung "The morning breaks, the shadows flee, lo, Zion's standard is unfurled," &c.

SPEECH OF ELDER ORSON HYDE, DELIVERED SUNDAY, JUNE 15, 1845.

AS REPORTED BY G. L. WATT.

It has fallen to my lot, brethren and sisters, to occupy a short time this morning, although I do not feel competent to the task of making this congregation hear me, in consequence of the wind. I shall do the best that I can, and speak as loud as I can, and endure to the end. I hope there may be perfect order in the congregation, especially so, on the outskirts; let there be no talking, nor whispering, nor moving about, that I may have the attention of the congregation, and by the help of God, advance some things for your benefit and consolation: things that shall strengthen and encourage you while you are passing through this vale of tears, to a country, lying far beyond the reach of the enemy, and the arm of the oppressor.

We well know, brethren and sisters, that the religion we profess, has the same effect upon the religion of the day as did the religion proclaimed by John the Baptist, upon the religion of the scribes and Pharisees; for he boldly proclaimed that the axe was laid at the root of the tree, and every tree, that bringeth not forth good fruit, should be hewn down and cast into the fire.

The religion then, that we have embraced, having sprung from the same root, possesses the same power and qualities. We have, therefore, the boldness to say, that it lays the axe to the root of every tree, and every tree, that bringeth not forth good fruit, shall be hewn down: it lays the axe at the root of every thing in the shape or form of religion, and prostrates the most gigantic as well as the lesser; it leaves them all prostrate together, without an exception; and this is what it was designed to do, and what it has to accomplish; it has to bring down that that is exalted, and exalt that that is low; it has to make crooked places straight, and rough places smooth.

While this contest is going on, it is natural to suppose, that our opposers will take every possible advantage; they will not leave one stone unturned; they consider their own cause a desperate one; they will consequently use every exertion contrary to that which is truth; for truth, and truth alone, cannot maintain them; for they have no resource to such material; for it will not sustain them, and *lies* must do it. The prophet had his eye upon this, when he said they have made *lies* their refuge. He foresaw the course they would take, and

the means they would employ, to sustain themselves. He saw they would enter into a covenant with the forces of the infernal ones, to sustain them in their deeds of blood and destruction. But says the prophet, notwithstanding this, your agreement with hell shall not stand, and your covenant with death shall be disannulled, and every band shall be broken, and every cord shall be loosed, and while you are preparing these things to hedge up the way of the saints, He that sitteth in the heavens, and works the wires behind the curtain, shall laugh; and He that is invisible, shall have them in derision, whose movements are to ensnare, and seek to overthrow the people of God.

So long then, as the saints have to maintain the law of the Most High God, and make it honorable, there is no power that can successfully oppose. There is no power that can bring us down, if we are built upon the foundation of the apostles and prophets; for if we are magnifying the law, and making it honorable, as soon might they dethrone Jehovah, as to prostrate the saints, or blast our peace, or drive us from the course we have started in.

As God has given us a commandment to rear a temple to the honor of his name, this ought to be the leading subject before this people.—In it we ought to engross our attention; for upon a faithful observance of that command, is suspended great blessings. If we relax our exertions to complete that work, what claim have we to the blessings that are promised to be given within the walls of that structure? It is there we shall receive qualifications to stand in the presence of Jehovah.

I would have you to remember, dear brethren and sisters, that we are at the present time—what shall I say? what shall we receive at this time? We read in the revelations of John, that “they sung in heaven, thou art worthy; thou hast redeemed us to God by thy blood, out of every nation, kindred, tongue, and people, and has made us unto our God, kings and priests, and we shall reign on the earth.”

We are kings and priests, then, to reign on the earth; but we are not qualified yet to bear rule upon the earth, until the principle of power has been imparted unto us. Certain exalted principles, by which we can receive all that God is pleased to bestow; by which we can receive every principle of power; (and knowledge is power;) and when we have received of this knowledge, we are then prepared to bear rule and to be kings and priests to the Most High God.

I have reflected and considered how, and in what way Jehovah is to clear the way among

the nations for the establishment of his kingdom. God has declared that his kingdom shall come, and his will shall be done on earth as it is done in heaven: do we suppose that in heaven there are different governments, different kingdoms, governed by different laws and different regulations, as the kingdoms of this world are?

Here is the United States; there are in the Old World, England, France, Spain, Portugal; and in fact all the governments that are upon the face of the earth; are different in their forms of government one from another; there is no grade of similitude between them. But we are told that the kingdom of God shall come, and his will be done on earth, as it is done in heaven; and old Daniel has predicted that the kingdom of God would break in pieces and subdue all the kingdoms of this world; and they shall become as the chaff of the summer threshing floor. Well, now then we see the Bible points out a time when not only the religions of the earth, but when kingly governments also should be destroyed.

Is not the Bible one of the most treasonable books ever introduced among mortals? it lays the axe at the root of every earthly government. Thrones, dominions, principalities, and powers, at one sweep are laid prostrate in the dust, and by the grand design of heaven. What a treasonable character is Jehovah? why not set out and wage war against the great God for such kind of language in his book.

You say your kingdom shall break in pieces, and subdue all other kingdoms; these things are very treasonable, and I think his people are very much inclined to be something like him. It is natural, you know, for the son to be like the father, and that the spirit of the eternal God, should enter the bosom of his servants, and dwell there. But if the spirit should enter into the heart of such a man as Old Tom Sharp of Warsaw, it would flee therefrom as from the midst of the fire. Why? because it is the wrong place for it; but the spirit of God will enter into the hearts of his servants, and inspire them with the same principles of truth, and prompt them to accomplish what is the mind of their heavenly father.

Is God going to make use of his servants to carry into execution his purposes and designs? will God take his servants and break in pieces all these kingdoms that Daniel saw, and by their hands establish his own? Here is a matter that arouses the jealousies of this generation. Yea, it arouses the jealousy of all men.

I had a dream. I dreamt I saw a small barque on the bosom of the mighty deep; it was sometimes upon the wave, and sometimes the

waves would dash over it, that I could not see it; by and by, on the swell of a billow it would heave in view again, and again, in the midst of the conflicting elements seem to be buried in the mighty ocean. Thus it made its way on the bosom of the waters: so I consider that nation will rise against nation, and kingdom against kingdom, until they are destroyed with war, and the attending calamities; for God has designed the overthrow of the wicked, and he has designed they should accomplish it themselves. But in the midst of the wreck of nations and the downfall of kingdoms,—the kingdom of God will go through among the kingdoms of the world, just like that little craft upon the bosom of the deep, and not be beaten into pieces. This little kingdom cannot be broken; it cannot be given to other people; but it will ride in safety in the midst of the angry elements.

Thus God makes use of the nations of the earth, to break one another to pieces, and destroy each other. Here are the saints of the Most High collected together, and looking on the scene; at the same time their prayers are ascending to their heavenly Father, that he will make bare his arm and overrule the events of the nations; and thus continue to add to the increase of his kingdom. They will destroy themselves, and every drop of blood shed by our enemies, you may depend upon it, only provokes the Almighty to trouble the nations and to stir up, and increase the power of his servants. It is only pricking the veins of our enemies, and making their blood run to no purpose.

Is it not the case, that since the death of our brethren our cause has advanced, and become stronger? Yes, it has. Was it because these men were not a benefit to us while they lived? By no means. But their death has proved to us greater power, strength, and force, than their lives could have done. Thus, you see all things shall work together for good to them that fear God, and are called according to his purpose.

These men have laid the foundation of this kingdom, and it is not for me to say, that they will not bring forth the capstone.

I have been reading a very curious scripture, contained in the revelations of John: it reads as follows:—

"And he that overcometh and keepeth my words unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron, as the vessel of a potter shall they be broken to shivers, even as I received of my father."

Well, now then, this scripture is not confined

to a single individual; neither was it confined to the Savior of the world; for more have overcome beside him. Another scripture says.—"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."—(Revelations chap. xii. verse 11.)

Well, to him that overcometh, it mattereth not who it is; they were individuals, such as Joseph and Hyrum Smith: who, while in this life, purposed to be counted worthy of these honors, by building up the kingdom of God, and establishing universal righteousness. But they went to work, and slew these men of God; they designed to blot out that power from under the heavens, and stay the further progress of light and truth; but this circumstance has given a fresh start to the power of truth, and has spread more light in advance, already abroad on the earth; and so Joseph Smith, who has gone to the courts on high, may yet have dominion, not only over the United States, but over all the nations of the earth. Has he not overcome by his own blood? has he not fought the good fight of faith, even to the laying down of his life? has he not overcome, and kept the works of God unto the end? Well, to him that overcometh, and keepeth my works to the end, will I give power over the nations, and he shall rule them with a rod of iron. As the vessels of a potter shall they be broken to shivers. By his death has he become the ruler over the nations of the earth, and he will break them to pieces, as the vessels of a potter; and he will so order the events to bring it about.—Ah! but says one, I had no idea of any man having any such power as this. There are a great many truths that the Gentile world know not; for eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things that God hath prepared for them that love him.

The blood of these men has not yet been avenged. Had the murderers suffered, according to the law of the land, it would have been the first instance in the history of the world, that the nations of the earth have avenged the blood of God's anointed. I know of no such an instance, where the murderers of the prophets were killed to atone for their blood, and thus pay the debt.

And where is there an instance of the martyrdom of God's servants, that God has not avenged the crime upon the whole nation? Depend upon it, that these prophets whom God raised up, and who are killed by the people, he has taken unto himself, and has given the destinies of that nation into the hands of that prophet, who has been slain by them. This is

what God has done, in times and seasons gone by. Inasmuch as they have slain the prophets of the Lord, the very destiny of this nation is given into their hands. Carthage jail presents a scene of blood, and that blood has not been avenged; and when the time can come, and when it can be ordered in wisdom in the heavenly council, the scourge shall come. And when you see these things come to pass, then rejoice and be exceeding glad. We will rejoice, because our redemption draweth near.—We will look on the scene with joy, while the wicked fear and tremble. All these things are working for our good, while our enemies are saying, we have made him our refuge, and we will kill the prophets, for the people are fond of this deed, and we will say to the people swear so and so, and if it goes to the governor's ears, we will persuade him, and secure you. Ah! but He that sitteth in the heavens, is manufacturing something for you all this time. And these men that have been martyred by you, they have a voice in the heavenly council to say how, and what things shall be done; for he that overcometh, to him will I give power over the nations, and he shall rule them with a rod of iron. As the vessels of a potter shall they be broken to shivers.

What have the saints of God to do? have they to stand still? No: we have not to stand still. We have to build the house of the Lord, and do all things enjoined upon us by his commandments, and when we have done all things here on the earth, we will stand still, and see the salvation of God. And when he that sitteth in yonder council shall send forth the proclamation to reap down the wicked, and the destroying angels shall commence the work of destruction, it will be done in a way that just leaves a door sufficiently wide for our escape, while the ungodly are left to fight and kill one another. Thus, the wicked are the instruments of their own overthrow. God also uses them sometimes as a scourge for his people. And when he has used it sufficiently, he will take that scourge and burn it up. But he will use it until he has brought his people to their proper bearing; after which he has no more use for his scourge.

Hear then! all people, in one sense are doing the will of God; and you know it is declared by a legal gentleman out here, (and they never tell a lie; what a lawyer has said must be lawful, it cannot be treason for saying what a lawyer said,) and that is, "*The voice of the people is the voice of God.*"

Is that a true doctrine? If it is not a lawyer said so. Well, let us examine and see whether the voice of the people is the voice of God.

Don't you know the people once said let his blood be on us and on our children." It was a righteous deed, the putting of the Savior to death. It was the voice of the people he should suffer. Was it the voice of God that his blood should be required of that people, and be upon their heads, according to their voice? *Let his blood be upon us and our children!* The innocent blood that stained their hands, rendered them worthy to be cursed almost to the latest generation. It was the will of God his blood should be upon them. It was not the voice of a few individuals: it was the voice of *all*; the whole nation sanctioned the deed. Very well, says God, let it come; you are all guilty; let his blood be upon you and on your children.—Had they taken a few individuals and executed them for killing the Savior, they would not have made the plaster as big as the sore. It was upon the whole nation; and they were inspired by the spirit of God to say "his blood be upon us and on our children." Amen, says Jehovah, you are all alike worthy.

Here is a sample of what follows; for if they have killed the master of the house, they will do the same to his household; and if they have treated him thus, the nation will follow a similar course. We see the same spirit manifested in the late trial at Carthage. Says one of the lawyers, whether they are guilty or innocent, I am not prepared to say; but if they are guilty we are guilty, and if you hang them, you may as well hang this honorable council. Jehovah says so too. We all want a hand in this matter, and if one is punished we will all be punished; and if you let one go free, we will all go free. Well, says Jehovah, I will give you the desire of your heart. Let not these men be punished, but let them go clear, and when he causeth his vengeance to be poured out, he will visit them all alike, for they are all alike guilty: Amen, says Jehovah, I will fulfil and execute the judgment.

Here stands the matter. Thus you see, all things work together for good to them that love God, and are called according to his purpose.

These creatures are afraid they will be assassinated: fear always steps in after a guilty conscience, but it would be no gratification to me to go and kill this man or that man, or of only singling out one or two; I feel as I do with my plants in spring. When they are dry I put on some water; but it is a slow business, and the water is either too cold or too hot; and all the water I put on, don't seem to do them much good, any how. I then begin to want water from the heavens; water that is tempered right and will water them all at once: so I might go, and try to kill this man or that man, but the

water might be too hot or too cold, or something of that sort, by which means I might not be able to do the business right. We will just wait a little, and let God water them all at once; it will be rightly tempered too when it comes, and when it falls upon them it will do execution.

To kill them would be a mercy too great at the hands of this people; for to stand in dread of any thing is worse than to plunge into it.—If we can only keep them alive, it will be to them a greater burden than to kill them, for they are dreading hell all the time; and to cut the thread and let them drop in, they would not have the pleasure of that torment. Then let them live. What for? to harass them? No; God knows they have something to harass them worse than we can do it; their conscience is as a black locust tree in the stomach, and wherever they go they are oppressed with it. They are in perpetual misery. Murder and garments rolled in blood are continually before their eyes. If I were they, I would want to kill myself. O then, don't kill them! let them live! for they carry about their own torments; and they feel so good.

So matters roll round. This people have more joy and satisfaction in one hour, than they will ever have. By and by they will straiten up and say we will go to Texas or Oregon: well, you may 'go,' but you cannot get rid of that black locust tree you have in your stomachs. If you were there, you would be afraid of being killed. The black locust would still grow, and you cannot root it up, for it is on its own natural soil; and the more you try to root it up the more it will grow. If you take the wings of the morning, and fly to the uttermost parts of the earth, the black locust is there; if you make your bed in hell, it won't burn off the thorns, for they are wrapt up inside, and the fire cannot reach them. (At this time President Young, feeling a disposition to alleviate their sufferings a little, wished the black locust to be extracted, and a honey locust put in its stead.) To which Elder Hyde said, I stand corrected; it is the honey locust; there is a little sweet with it.

Well, brethren and sisters, in the midst of all our trials, where is the people whose sources for joy and gladness are greater than ours? There is more joy, union, and love, among this people after they have been beaten, afflicted, and trampled upon, than can be found in all the world.

When we get into the celestial kingdom, and shall shake hands with each other, where there are no tears, no cares, no sorrows, but all

joy and gladness; how great then will be our joy? We see a faint similitude of what will be our joy, when we hear two old soldiers of the Revolution tell over their sufferings in the war. One says I was in a battle here; the other I was in a battle there. I fought so and so, and my right hand man was cut down, and I was wounded; and says the other, I was then right by, and I was wounded too. Thus they will tell over their sorrows and pains, while the tears of joy and gladness trickle down their care-worn and furrowed cheeks. How great the joy they have with one another while relating over their sorrows, as they sit under the bright banner of liberty they bled to untire!

So will we rejoice with each other in yonder world, as we tell over to each other the sufferings, perils, and deaths we have suffered while sitting under a brighter, and far more glorious banner. We have every thing to encourage and inspire us with joy and gladness.

From the Millennial Star.

A VISIT TO LONDON, BIRMINGHAM, AND THE POTTERIES.

The 7th of June found me once more in the great metropolis, after an absence of nearly five years; and, while walking through the city, my mind was filled with meditations upon subjects, to me of much interest: it was carried back to the year 1840, when in company with my much esteemed and worthy brethren, Heber C. Kimball, and George A. Smith, we first introduced the fulness of the gospel into the city of London, and walked the streets of that city faithfully for nearly thirty days before we could find a man that appeared to feel interested in the message that they had to present to this generation, or that felt disposed to welcome us beneath their roof, unless in return they were well rewarded with gold and silver: but through the goodness of God, after spending about six months of hard labor, we were enabled to establish a small branch of the church of Jesus Christ of Latter-day Saints in the great metropolis of the world, which we left in charge of Elder Lorenzo Snow.

Not only had five years absence effected a great change upon the face of the city, but in like manner the prospects of the church had undergone a change too; for I was now walking in company with Elder E. H. Davis, who is presiding over a branch of the church there, numbering three hundred members, as well as a number of neighboring branches.

I had also the pleasing reflection of knowing that I had, upon this 7th day of June, A. D. 1845, the pleasure of securing unto the church

the copyright of the Book of Doctrine and Covenants of the church of Jesus Christ of Latter-day Saints, brought forth by the mouth of the prophet, seer, and revelator, Joseph Smith, president of the church, which book is one of the most important records ever presented to this or any other generation, and is now for sale at our office in Liverpool, and our agents throughout the United Kingdom, to the church and a l who wish to purchase, of every sect and party under heaven. Let our enemies cease to accuse us of wishing to keep this work secret. We say unto all come and buy, and read for yourselves, digest it, learn wisdom and practice holiness. I entered the work at Stationers' Hall, London, and secured a certificate of the entry of the copyright, which secures unto us the right of printing it throughout the British dominions, notwithstanding the plots laid by some of our enemies in secret chambers in the city of Pittsburgh, to rob the church of the copyright of that book by entering it before me. I spent twenty very pleasant days in London, during which time I met three Sabbaths with the saints, and attended several other meetings, such as prayer, church, and council meetings, and one tea meeting, where about two hundred saints feasted and rejoiced together. I think the church was never in a better or more prosperous situation than at the present time, in that city. There were some few individuals that appeared a little uneasy when I first went there, one of which, being unwilling to walk according to counsel, was cut off from the church during my stay. He appeared, rather than submit to the rules and regulations of the church, to have a desire to work upon his own hook, the others, nearly all, apparently saw their error, and were united with the church when I left.

The last week I was there the city was packed, and on Sunday evening we had a large assembly, including many strangers. I treated on the origin, rise, and progress of the church of Jesus Christ of Latter-day Saints, and the life and death of the prophets. The congregation listened with most profound attention, and a good impression seemed to be made.

Elder Davis, the president of the London branch and conference, is a wise, judicious man, and I feel thankful that the saints in London can enjoy the teachings of Elder Davis. I feel no doubt but that he will be sustained and upheld by the united faith, prayers, and confidence of the saints, and that the work will ever prosper in London under his superintendence. I found but few of the saints in London with whom I was formally acquainted, as most of the first had emigrated. Elder Cooper, one of the

first baptised in that branch, I found still firm in the faith, as also his wife and aged mother. They all seemed to thank God with all their hearts that they had ever heard the sound of the gospel.

I formed many new and highly interesting acquaintances with the saints in London, was much edified with their testimony, and blessed while with them. Brother Crump was ordained to the office of an Elder, and I think he will make a useful man in the vineyard of the Lord, and council of his brethren in days to come.—Duty called me from London, yet I parted with the saints with regret that I was obliged to leave them so soon. I also held one meeting with the branch of the church at Woolwich, which which had increased much in number since we left it in 1840.

On the 27th of June, I kept a day of prayer and fasting in the town of Birmingham, with a flourishing branch of the church of nearly four hundred members, under the guidance and teaching of father Robert Crook. I had an interesting meeting with the saints on that evening, and while hearing the testimony from various individuals, one truth was strongly impressed upon my mind, which was, that notwithstanding one year had passed away since the prophets were martyred at Carthage, yet the work which they had established, and sealed with their own blood, was alive in the hearts of tens of thousands, and bringing forth fruit to the honor and glory of God. I attended a council meeting with the officers of the church in Birmingham, and was happy to find that perfect union prevailed among them. I spent an interesting day with them on Sunday, the 29th of June. They held their meeting in a commodious room which they have rented for a year in High Street. I preached in the morning and afternoon, communed with about four hundred saints, confirmed five, blessed several children, and administered to several that were sick: the remainder of the afternoon was occupied by the brethren and sisters in bearing their testimony of the work of God, and truly it was an interesting time. In the evening, the house was crowded to excess, and many could not find admission. A large number of strangers were present who had not before attended our meetings. Although I addressed them somewhat lengthily, good order prevailed and the best of attention was given, and I have no doubt but that many will yet be added to the church in Birmingham. The prospect for the spread of the work in that place was never better than at the present time, and I have the satisfaction of saying, that during my stay there, I saw no spirit manifest with any member of that branch of

the church, but perfect union. Elder Crook is much blessed in his labors, and is striving to build up the kingdom of God; he has the hearts and affections of the saints.

I also attended a tea meeting on the Monday following, where about three hundred saints, with some strangers, joined together in partaking of some of the bounties of the earth with glad hearts and cheerful countenances, after which I addressed them about an hour on the subject of the gathering, building up of Zion, the bringing of our tithes and offerings into the storehouse of the Lord, that we build unto him a house, according to his commandments. I was followed by father Crook, on the first principles of the gospel, all of which were received by the saints.

On Sunday the 6th July, I was blessed with the privilege of once more meeting with friends, and many new ones, in the Staffordshire conference, in the town of Burslem. Elder Hiram Clark, who has had the charge of that conference for some months, was present. We had an interesting meeting through the day and evening. The room was much crowded. This was my first field of labor, on visiting England in January, 1840. I was much edified in hearing the testimony of the saints in the afternoon, after the sacrament. Some few individuals confessed they had been out of the way in some things, in that conference, but repented; wished to be forgiven, and felt a determination to be faithful hereafter, and maintain the work of the Lord. My visit was short, yet interesting, with my friends in that place.

On the 7th I was in Manchester, saw a few of the saints, and was informed that all was peace and prosperity with them there. The 8th found me again with my family and friends in Liverpool after one month's absence.

W. WOODRUFF.

FOR THE SAINTS IN THE EASTERN COUNTRY.

DEAR BRETHREN AND SISTERS:—Ever feeling a desire for your welfare, both temporal and spiritual, we are happy to communicate to you from time to time whatever knowledge or principle we may possess that may tend to be your protection from imposition and frauds, promote the interests of the kingdom, and influence ev-

ery man in authority to abide in his own sphere and calling, and thus secure peace and good order throughout the church of the living God.

Let it then be distinctly understood by all the saints in the eastern lands, and everywhere else, that no man is authorised to receive or collect tithing unless he be especially sent by the Quorum of the Twelve for the purpose, and empowered by letters and documents signed by the president and secretary of that body. It matters not who the persons may be that ask for tithing, whether elders, high priests or apostles. If they have not the above letters to show that they have been legally sent, you are not required to pay a farthing to them; neither will the church be responsible for one dollar paid to any man, though he may be one of the Twelve; if he have not the above letters, signed as above described, and dated at the time he last left head quarters. Neither is any branch of the church, or any individual member thereof, under any obligation to support, by donation or contribution, any man who may come among them to labor, that is not directly sent in the above described manner. If these instructions are strictly and punctually observed, it will compel every man to abide in his own sphere and calling. And as the Messenger is, at present, the mouth-piece of the authorities of the church in the East, let those who are sent East on missions present their letters to the Presidency in the East, and have their respective missions announced through that paper, and whatever tithing or support may be given by the saints to any other, they need not expect any reward for, or claim any consideration on account of, except in matters of common charity and benevolence with the stranger. Should the Presidency in the East need agents to assist him in temporal matters, he can announce that also through the Messenger. This is according to the best wisdom we possess; but if our brethren in the West see any error in this counsel that we have given, they will please make the correction through the Neighbor, and that correction shall be copied into the Messenger, but if they shall find it correct, we hope they will endorse it through the same organ.

This is not designed to prevent any branch from forwarding their tithing by letter, or by any confidential man of their acquaintance to the Presidency in New York.

ORSON HYDE.

ORSON PRATT.

[N. Y. Messenger.

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JOHN TAYLOR,
EDITOR AND PROPRIETOR

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CONFERENCE MINUTES.

Minutes of the first General Conference, which was ever held by the Church of Jesus Christ of Latter-day Saints, in the House of the Lord in the City of Joseph, commencing on Monday October 6th 1845, ten o'clock forenoon.

Present—Elder Brigham Young President of the Quorum of the Twelve Apostles; also Elders Heber C. Kimball, Parley P. Pratt, Willard Richards, John Taylor, George A. Smith, and Amasa Lyman; Patriarchs John Smith and Isaac Morley; Presiding Bishops Newel K. Whitney and George Miller; also the authorities of the church generally.

The conference was opened with singing by the choir, and prayer by Elder P. P. Pratt.—Elder Richards then arose and read over some notices concerning lost property, concerts, &c. He then stated, that the President had waited from half past nine to near eleven o'clock, for the people to get together; he exhorted the brethren to be more punctual, as so much time lost could not be recalled, and we have a great amount of business, which must necessarily be attended to during conference. He next stated that General Lardin had requested us to make out a list of all the buildings belonging to our brethren which had been burned by our enemies, and also had requested that all those who have had their buildings or other property destroyed should make affidavit of the same before a Justice of the Peace, and have their affidavits ready to be forwarded to him at as early a season as possible.

President Brigham Young then arose and said; the first business that will come before this conference, will be, to present the authorities of the church, to ascertain whether they are in good standing.

Father John Smith, the President of the stake, then arose and presented the Twelve as the Presidents of the whole church; which was seconded and carried unanimously.

It was then moved, that Brigham Young be continued and sustained as the President of the Quorum of the Twelve Apostles; seconded and carried unanimously.

It was next moved, that Heber C. Kimball be continued and sustained as one of the Twelve Apostles; seconded and carried unanimously.

It was next moved that Orson Hyde be continued and sustained as one of the Twelve Apostles; seconded and carried unanimously.

It was next moved, that P. P. Pratt be continued and sustained as one of the Twelve Apostles; seconded and carried unanimously.

It was next moved, that Orson Pratt be continued and sustained as one of the Twelve Apostles; seconded and carried unanimously.

It was next moved, that William Smith be continued and sustained as one of the Twelve Apostles; seconded. Whereupon Elder Pratt arose and said, I have an objection to Brother William continuing in that office. I feel, as an individual, that I cannot, conscientiously, uphold and sustain Brother William as one of the Twelve Apostles, until he thinks different from what he does now. I have many reasons for this, but I will merely mention one or two, which must suffice for the present. In the first place, I have proof positive that he is an aspiring man; that he aspires to uproot and undermine the legal Presidency of the church, that he may occupy the place himself. This he has avowed openly in the east, which I can prove by good and substantial witnesses. In the second place, while Brother William was in the east, to my certain knowledge, his doctrine and conduct have not had a savory influence; but have produced death and destruction wherever he went. This also I am well prepared to prove. I have been waiting in all long suffering, for an alteration in Brother William's course, but up to the present time, I have been disappointed. For these two reasons, I would plead for one, that we no longer sustain him in his office, till a proper investigation can be had, and he make satisfaction. I do this individually; I leave others to do as they please. The motion being seconded, a vote was then taken to sustain him, but was lost unanimously.

It was next moved, that John E. Page be continued and sustained as one of the Twelve Apostles; seconded and carried unanimously.

It was next moved, that Willard Richards be continued and sustained as one of the Twelve Apostles; seconded and carried unanimously.

It was next moved, that Wilford Woodruff be continued and sustained as one of the Twelve Apostles; seconded and carried unanimously.

It was next moved, that John Taylor be continued and sustained as one of the Twelve Apostles; seconded and carried unanimously.

It was next moved, that George A. Smith be continued and sustained as one of the Twelve Apostles; seconded and carried unanimously.

It was next moved that Lyman Wight be continued and sustained as one of the Twelve Apostles; whereupon Elder A. W. Babbitt said; as Elder Pratt remarked, concerning William Smith, that he could not conscientiously vote to sustain him, so I say in regard to Lyman Wight, I cannot conscientiously give my vote in his favor. My reason is this: if there is a council in this church that ought to be united, and act in unison as one man, it is the council of the Twelve. If the head is sick, the whole body is afflicted. If I am rightly informed concerning Brother Wight's conduct, for the past year, he has not acted in unison with the Twelve, nor according to their counsel. The last year has been one of affliction, persecution and sorrow, when the adversary has continually sought to destroy and mutilate the church; and it has required all the faith, prayers and perseverance of the leaders, to save this people from the grasp of the destroyer. If the counsel of Brother Wight had been followed, this Temple would not have been built, nor the Baptismal Font erected. He has sought to draw away a part of the force, which we ought to have had to build this Temple. His teachings have been contrary to the counsel of the church, and his conduct calculated to destroy it. Under circumstances of this kind, I cannot conscientiously vote to continue him in his standing, until he retracts, and makes satisfaction. Brother Wight's course has been calculated to divide the church, and prevent those things being accomplished, which were commanded of God by the prophet Joseph.

Elder Kimball arose and said—It is well known, that Brother Wight's case was had before the conference last fall, and that he was dropt, and then again retained; that is, that we would let him be, and see what he would do, and what course he would take. He has been away ever since; and is with a small company somewhere; we cannot tell what he is doing; he may, in his own mind, be acting in concert with the rest, and he may be acting for the good of this people. It would be my mind, to let his case lay over for the present, until we can learn something from him.—Whereupon it was moved, that we let the case of Brother Lyman Wight lay over for the present, until we hear from him; seconded and carried unanimously.

It was next moved, that Amasa Lyman be continued and sustained as one of the Twelve Apostles; seconded and carried unanimously.

Elder Isaac Morley arose and said; he would next present William Smith as the Patriarch of the church; and moved that he be continued

and sustained in that office; seconded and lost unanimously.

President B. Young then stated, that about three years ago, Elder Willard Richards was appointed by President Joseph Smith, as historian for the church, and general church recorder. We have previously acted on his appointment to office, as recorder, but not as historian. He would therefore move, that we receive the appointment of Brother Joseph, and that we continue and sustain Elder Richards as historian for the church, and general church recorder; seconded and carried unanimously.

It was next moved, that Father John Smith be continued and sustained as President of this stake of Zion; and that Isaac Morley and Charles C. Rich be continued and sustained as his counsellors; seconded and carried unanimously.

It was next moved, that Samuel Bent be continued and sustained in his office as President of the high council; seconded and carried unanimously.

It was next moved, that George W. Harris, Alpheus Cutler, James Alfred, Thomas Grover, Henry G. Sherwood, William Huntingtonsen, Lewis D. Wilson, Newel Knight, David Fullmer, Aaron Johnson, and Ezra T. Benson each be continued and sustained as members of the high council; seconded and carried unanimously.

It was next moved that George Miller be continued and sustained as President of the high priest's quorum, and that William Snow and Noah Packard be continued as his counsellors; seconded and carried unanimously.

It was next moved, that Joseph Young be continued and sustained in his office, as the Senior President of the first Quorum of the Seventies; seconded and carried unanimously.

It was next moved, that Levi W. Hancock, Henry Harriman, Zera Pulsipher, Daniel S. Miles, Jedediah M. Grant, each be continued and sustained as one of the seven Presidents over all the Seventies; seconded and carried unanimously.

Elder George A. Smith remarked that Roger Orton was one of the Old Camp, and was selected a year ago to be one of the seven Presidents of the Seventies; but he had never received his ordination, nor done any thing to magnify his calling. It is not to be expected that we shall wait year after year for men to come forward and fill their offices. Brother Orton was one of the Old Camp, and we love him on that account; we always called him the "Big Major," and a first rate man; but he has not come forward since his appointment to magnify his calling.

Elder Joseph Young said; last spring I visited Roger Orton, and apprised him of his appointment. He agreed to come as early as convenient, and receive his ordination; and I gave him to understand, if he did not come and act in his office, he would be dropt. Brother Orton has always sustained Brother Joseph and the church, but he has very little of the spirit: he has been in the church about twelve years, but never has been active since his discharge from the camp, that went up to Missouri in 1834. It was by the counsel of the Twelve that he was appointed one of the Presidents of the Seventies. I have no particular desire to plead for him, but if his case can be laid over, I think he can be saved in that office, but I will be subject to counsel. I have considerable feeling for him; he lost all his property in Missouri, and has since addicted himself to drinking whiskey; that seems to have ruined him, but he may be reclaimed.

President B. Young arose and said, he would preach one of Dow's short sermons.—“If you want when you can, when you will you shan't.” I say if men will not act and magnify their calling, let more honorable men be appointed. Roger Orton is keeping a public house at Augusta and has had sufficient time to come and prove himself a worthy man in his office, but he has not done it; and I say let a more honorable man take the crown. If he went work now, when will he? It was then moved, that we drop him; seconded and carried unanimously.

Moved that Samuel Williams be continued and sustained as President of the elders' quorum, and Jesse Baker and Joshua Smith be continued and sustained as his counsellors; seconded and carried unanimously.

Moved, that Newel K. Whitney be continued and sustained as the first Bishop of the church; and that George Miller be continued and sustained as his associate; seconded and carried unanimously.

Moved, that Stephen M. Farnsworth be continued and sustained as President of the priests' quorum; and that William Carmichael and — Petts be continued and sustained as his counsellors; seconded and carried unanimously.

Moved, that Elisha Averett be continued and sustained as President of the teachers' quorum; as also his former counsellors; seconded and carried unanimously.

President B. Young moved, that there be a quorum of deacons selected, and a President over them, and that the presiding Bishops see to it, as soon as possible, and make report to

this conference, before its close; seconded and carried unanimously.

Conference then adjourned till two o'clock P. M. Benediction by Elder G. A. Smith.

Two P. M.

The house was called to order by Elder Taylor; the choir sung the “Prodigal Son.” Elder Taylor read a list of the sick, and offered up prayer; after which the choir sung another hymn;

Whereupon, Elder P. P. Pratt addressed the conference on the subject of our present situation and prospects. He referred to the great amount of expense and labor we have been at to purchase lands, build houses, the Temple &c.; we might ask, why is it that we have been at all this outlay and expense, and then are called to leave it? He would answer that the people of God always were required to make sacrifices, and if we have a sacrifice to make, he is in favor of its being something worthy of the people of God. We do not want to leave a desolate place, to be a reproach to us but something that will be a monument of our industry and virtue. Our houses, our farms, this Temple and all we leave will be a monument to those who may visit the place of our industry, diligence and virtue. There is no sacrifice required at the hands of the people of God but shall be rewarded to them an hundred fold, in time or eternity.

The Lord has another purpose to bring about and to fulfil. We know that the great work of God must all the while be on the increase and grow greater. The people must enlarge in numbers and extend their borders; they cannot always live in one city, nor in one county; they cannot always wear the yoke; Israel must be the head and not the tail. The Lord designs to lead us to a wider field of action, where there will be more room for the saints to grow and increase, and where there will be no one to say we crowd them, and where we can enjoy the pure principles of liberty and equal rights.

When we settle a country where the air, the water, soil and timber is equally free to every settler without money or without price, the climate healthy, and the people free from unjust and vexatious lawsuits, mobocracy and oppression of every kind, we can become vastly more wealthy, have better possessions and improvements, and build a larger and better Temple in five years from this time than we now possess.

It has cost us more for sickness, defence against mobs, vexatious prosecutions, and to purchase lands in this place, than as much improvement will cost in another.

One small nursery may produce many thou-

sands of fruit trees, while they are small. But as they expand towards maturity, they must needs be transplanted, in order to have room to grow and produce the natural fruits. It is so with us. We want a country where we have room to expand, and to put in requisition all our energies and the enterprise and talents of a numerous, intelligent and increasing people.—In our natural state, ask yourselves if you could be brought to endure and enjoy a celestial law, without an experience of the kind we have passed through for the last fifteen years?

In short, this people are fast approaching that point which ancient prophets have long since pointed out as the destiny of the saints of the last days.

After many other spirited remarks touching similar points, he was succeeded by Elder George A. Smith, on the same subject. Elder Smith observed that a revelation was given in Missouri in regard to the saints consecrating their property which was not understood at the time; but they were soon brought to their understanding, for the Lord in his providence caused it all to be consecrated, for they were compelled to leave it.

He is glad of the prospect of leaving this country and seeking a place where we can enjoy the fruits of our labors and God himself be the sole proprietor of the elements.

Here is one principle in which he wants this whole people to unite. When we were to leave Missouri the saints entered into a covenant not to cease their exertions until every saint who wished to go was removed, which was done.

We are better off now than we were then, and he wants to see the same principle carried out now, that every man will give all to help to take the poor; and every honest industrious member who wants to go. He wants to see this influence extend from the West to the East sea. After which,

President B. Young moved, that we take all the saints with us, to the extent of our ability, that is, our influence and property; seconded by Elder Kimball, and carried unanimously.—Elder B. Young continued: if you will be faithful to your covenant, I will now prophesy that the great God will shower down means upon this people, to accomplish it to the very letter. I thank God, that the time has come so much sooner than I expected, that that scripture is being fulfilled, "My people shall be willing in the day of my power;" and I almost feel to thank our friends abroad, for hastening it on now.

Elder P. P. Pratt made some remarks relative the brethren being all on a level when they

left Missouri. He referred to the Whittier family monopolizing timber; advised liberality with wood.

Elder H. C. Kimball moved, that every man who owned a wood lot should, on application, let the poor, the sick, and the needy who wanted wood, have it; and those who have teams should assist in hauling it to them; seconded and carried unanimously.

It was requested by President Young, that no man go into another's woods, without the consent of the owner; and then take it clean and be careful of the timber.

Benediction by W. W. Phelps, and adjourned until to-morrow at ten A. M.

TUESDAY, OCT. 7th, 1845.

Conference met pursuant to adjournment at 10 A. M. Meeting called to order by President of the stake. Choir sung a hymn. Prayer by Elder Phelps. Choir then sung another hymn.

Elder Heber C. Kimball then addressed the Conference. This is a hard place for any one to speak in, and there are many things still necessary to lay before this conference. For my part I am done preaching to this nation; at least for the present. I have been forth through the United States and Europe, in fact, I have spent my whole time at it, since I came into the Church. It is now all council for me.—We have a great many things to say to day;—and I suppose we shall always have plenty to do. I presume many have got out of business; but we will now have work enough, to get ready to go to some other country; to get there, and to plough our fields when we get there. I have seen people crying, and weeping, and mourning, because they had nothing to do; but when we leave this place, you will never have cause to weep, for not having anything to do, from this time forth, and forever more, if you are faithful to your calling. I am glad the time of our Exodus is come; I have looked for it for years. It is necessary for us to be faithful and humble, and if we listen to counsel we shall prosper. And although we leave all our fine houses and farms here, how long do you think it will be before we shall be better off than we are now? I have no farm to leave; I never had that privilege.—Many of the brethren have farms; but there are many who have spent their whole time, in the service of the church, for fourteen or fifteen years, who never had a farm. When we get to a new country, some of these old veterans will be looked after first; and I rejoice in it. We are now about coming to the apostolic religion; i. e., you will sell all, and come and lay it down at the Apostle's feet. But it has taken a good scourging for fifteen years to bring us to this.

There may be individuals who will look at their pretty houses and gardens and say, 'it is hard to leave them;' but I tell you, when we start, you will put on your knapsacks, and follow after us. Before I was baptized, I believed we should come into an Apostolic religion. As for a *Common Stock Business Religion*, such as many preach, I do not believe in it. Every man will be a steward over his house and property; and if he is an unfaithful steward, his stewardship will be given to another. I will prophecy in the name of Heber C. Kimball, that in five years, we will be as well again off as we are now.— Those brethren who have gone off and labored among the Gentiles, are not as well off as we are; some have eighty dollars, some an hundred, and some fifty dollars due them; and their Friends' have driven them away penniless; and they have had to flee for safety to Nauvoo.— Those who remained here, are better off.— Since we have had an invitation from our 'friends,' to leave the county, many have asked, shall we go and labor for them? They may go, if they have a mind to; but I won't do it: I'll see them go the other way first.

I positively know men, that have gone to labor for those, who with uplifted hands, swore they would take President B. Young's life and my own. If it is your feeling to tarry here, and labor for each other to get away, manifest it. (clear vote) At the last conference, a vote was passed that the Gentiles were cut off; and now, why do you want to labor for them. Inasmuch as the Gentiles reject us, lo! we turn to the Jews.

Again; there is a constant running to the Twelve, and saying 'Can't we go in your company?' we calculate you are all going in the first company, both old and young, rich and poor; for there will be but one company.— Probably we will sometimes be the first, and then again the last, sometimes in one place, sometimes in another. Some say, ah! 'you are going ahead, and taking the band; but we will be with all of you.'

We first made a selection of one hundred, and when we had done, we found we could not be satisfied without taking the whole; and so we finally concluded, we would take you all with us, and have but one company. There is no use in making sections, for you are all good; but there is still a chance for us all to be a great deal better. We have no partiality; we have a common interest, for the welfare of this whole people, and we feel to advocate your cause like a father, would advocate the cause of his children.

When men come in here to divide you, and when the mob came, did we flee? No! No! the

hiringling fleeth, but we felt like a Father, and if you had to die, we would die with you. We want to feed the sheep, to nourish them; they have a tremendous journey to take; and when we see one that is weak and feeble, we will take it up, put it into a wagon, and take you all with us. We have had sorrow and could not sleep on your accounts: if we had no anxiety for you, we should have fled into the wilderness and left you.

We want to take you to a land, where a white man's foot never trod, nor a lion's whelps, nor the devil's; and there we can enjoy it, with no one to molest and make us afraid; and we will bid all the nations welcome, whether Pagans, Catholics, or Protestants. We are not accounted as white people, and we don't want to live among them. I had rather live with the buffalo in the wilderness: and I mean to go, if the Lord will let me, and spare my life. Let us become passive as clay in the hands of the potter: if we don't, we will be cut from the wheel and thrown back in the mill again, like the Fosters, Higbees, and others. They want to come into Nauvoo again; but we won't let them, until we have all the good clay out, and have made it into vessels of honor, to our heavenly Father: then they may come and be ground.

Elder Lyman next arose and remarked;— "President Young says, we did not calculate to be in a hurry. It would be a matter of gratification, if I could express my feelings; but I have so many of them that I can't do it.

There has been in the progress of this church, an ample manifestation of the various windings and dispositions of man. A person cannot fail to perceive it, when he will observe and reflect, and doubtless those who have reflected may be satisfied, that the course of this people is unalterably fixed. I am glad it is not controlled by any human being. We have contended with opposition when it appeared impossible for us to overcome, and yet we have triumphed; and this people are becoming great and numerous.

"Perhaps in the congregation before me, there is every variety of feeling, which can be found on the face of the earth: yet we find their feelings undergoing a change, and that this people are approximating to a *Oneness*;— the people are becoming one, and their interests one. When they first heard the Gospel, they hailed and cherished it with joy; and they have come up here to receive additional instruction: yet perhaps, they have made but a limited calculation of how far they would have to go, in obedience and sacrifices, and to how much persecution and suffering, they would be subject,

that they might come up out of the fire as gold seven times tried.

"It has been said, that after a time, the Lord will accomplish a certain something: That after men had endeavored to build up kingdoms, and seen them crumble to the dust and disappear; he had said, 'He would build up a kingdom, which should stand forever, and become a universal kingdom;' and moreover the prophet said, 'it should break in pieces every other kingdom. If any man had preached this, he would have been considered guilty of treason. But those whom the christian world, consider as better men than we are, have said it; men, whom they say were better, and had knowledge, power, and virtue, more than they will now admit, is lawful for us in this enlightened age to enjoy.

"It has been said, that we should leave this country next spring; if the Lord is willing and the people have no objections. (And we don't care much, whether they have or not; we calculate to go, about next spring.) And we calculate to go the same people we are now; preserving the same principles which have caused us to grow and expand, as we have done. This people have grown, until there is not room for them to grow, and now they need transplanting, where they can have more room: and however much the people may seem disposed to not go, the sails are set, the wind is fair, and we are bound to weather the point, whether we will or no; for we are not at the helm; and whine and complain as much as you please, you have got to weather the point. Brother Kimball says, the whiners will have to go behind! so if you want to go in the company of the Twelve, you must not whine. Some persons suppose, that when they had once lost their all, they had suffered enough: to hear them talk you would suppose that John the Revelator, when they tried to boil him in oil; or the three Hebrew children in the fiery furnace, seven times heated;—never suffered half as much, nor felt half so uncomfortable as they. They have to get rich, and be made poor, about twenty times over, before they will come straight. I expect the rich will have to be made poor, until the poor are made rich; and then there will be nobody poor. When the rich are rich; and the poor are rich; then there will be nobody rich and nobody poor; for all will be on a level.

God did not say, that this man, or that man, should build up the kingdom, that was to break in pieces all other kingdoms; but He said He would do it *himself*; and whenever this people were unwilling, to do as the Lord would have them, he has taken his rod and scourged them, until they were forced to do it. The Lord once

said, he would make Kirtland a strong hold for a time; and he has done it. He said in Missouri he would sustain the saints for a time;—and he did it. And when we came here, the Lord said, that if the people of the State of Illinois would maintain us in our rights, they would be blessed; if not, we might find it to our advantage to leave them.

The names of Company No. 5 were then called over, with orders to meet after meeting, at the old stand.

Elder Taylor made some remarks, in behalf of the suffering poor, in the north part of town; and called upon a'l, to come forward to aid the bishops in supplying these poor families.

Elder G. A. Smith said, there were many coming to get leaders of companies appointed; and remarked, you need not be in a hurry, for the Twelve will take care to have proper captains appointed, in due time; and all will move like clock work. But we must not hurry business.

The Patriarch John Smith, appointed four bishops to stand at the door, to take a collection for the benefit of the poor.

The choir sung and the meeting was dismissed, until 2 o'clock P. M.

Benediction by G. A. Smith.

All the single men who want to come into the 1st company or company of the Twelve were notified to give in their names.

At 2 o'clock, President B. Young came to the stand, and dismissed the meeting until tomorrow at 10 o'clock A. M. This was done, on account of a body of armed men having suddenly entered the city. Not knowing but this was a move by the mob, the President requested all the brethren to go home and prepare themselves for any emergency. He however soon ascertained, that W. B. Warren, Esq., was at the head of the troops, and that they had come in on business.

The President then informed the people of this fact; and requested them to retire to their homes in peace; concluding his remarks with these words "Be ye also ready."

WEDNESDAY, OCT. 8, 1845.

Conference opened at the usual hour with singing and prayer.

Mother Lucy Smith, the aged and honored parent of Joseph Smith, having expressed a wish to say a few words to the congregation, she was invited upon the Stand. She spoke at considerable length, and in an audible manner, so as to be heard by a large portion of the vast assembly.

She commenced by saying that she was truly glad that the Lord had let her see so large a congregation. She had a great deal of advice

to give, but Brother Brigham Young had done the errand, he had fixed it completely. There were comparatively few in the assembly who were acquainted with her family. She was the mother of eleven children, seven of whom were boys. She raised them in the fear and love of God, and never was there a more obedient family. She warned parents that they were accountable for their children's conduct; advised them to give them books and work to keep them from idleness; warned all to be full of love, goodness and kindness, and never to do in secret, what they would not do in the presence of millions. She wished to know of the congregation, whether they considered her a mother in Israel—(upon which President B. Young said; all who consider Mother Smith as a mother in Israel, signify it by saying yes!—One universal "yes" rang throughout.) She remarked, that it was just eighteen years since Joseph Smith the prophet had become acquainted with the contents of the plates; and then, in a concise manner, related over the most prominent points in the early history of her family; their hardships, trials, privations, persecutions, sufferings, &c.; some parts of which melted those who heard her to tears, more especially the part relating to a scene in Missouri, when her beloved son Joseph was condemned to be shot in fifteen minutes, and she by prodigious efforts was enabled to press through the crowd to where he was, and to give him her hand; but could not see his face: he took her hand and kissed it; she said, let me hear your voice once more my son; he said God bless you my dear mother! She gave notice that she had written her history, and wished it printed before we leave this place. She then mentioned a discourse once delivered by Joseph, after his return from Washington, in which he said that he had done all that could be done on earth to obtain justice for their wrongs; but they were all, from the President to the Judge, determined not to grant justice. But, said he, keep good courage, these cases are recorded in heaven, and *I am going to lay them before the highest court in heaven.* Little, said she, did I then think he was so soon to leave us, to take the case up himself. And don't you think this case is now being tried? I feel as though God was vexing this nation a little, here and there, and I feel that the Lord will let Brother Brigham take the people away. Here, in this city, lay my dead; my husband and children; and if so be the rest of my children go with you, (and I would to God they may all go,) they will not go without me; and if I go, I want my bones brought back in case I die away, and deposited with my husband

and children. (Mother Smith said many more good things, but the rest, being inaudible to the reporters, they are lost.)

President Brigham Young then arose and said he wanted to relate to the congregation the last closing remarks of Mother Smith; inasmuch as she could not be heard by all.

Mother Smith proposes a thing which rejoices my heart: she will go with us. I can answer for the authorities of the church; we want her and her children to go with us; and I pledge myself in behalf of the authorities of the church, that while we have any thing, they shall share with us. We have extended the helping hand to Mother Smith. She has the best carriage in the city and while she lives, shall ride in it when and where she pleases.

When William came here we furnished him a span of horses, and a carriage and a house, and Brother Kimball became responsible for the rent of it. He has run away in a time of trouble; but I suppose will come back when it is peace, and we mean to have him with us yet.

(Mother Smith here interrupted President Young, but inaudible to the reporters.) President Young continued; Mother Smith has been relating over the circumstances of her pecuniary life of late; she is perfectly satisfied, and all is right. I could have wished that the bishops would visit her more frequently; but they have done pretty well—and I say in the name of the Latter-day Saints, we will supply her wants; and I want the people to take any thing they have for her to her, and let her do with it as she pleases. I have never asked her to go for she had told me she would not; but now she has offered it. Mother Smith proposes that she will go with us, if we will promise to bring back her remains, in case of her death, and deposit them with her husband's.—Also Joseph once said, with outstretched arms, "If I fall in battle in Missouri, I want you to bring my bones back, and deposit them in that sepulchre—I command you to do it in the name of the Lord." And I pledge myself if Mother Smith goes with us and I outlive her, I will do my best to bring her bones back again, and deposit them with her children, and I want to know if this people are willing to enter into a covenant to do the same. (Unanimous vote.)

President B. Young continued; we are determined also to use every means in our power to do all that Joseph told us. And we will petition Sister Emma, in the name of Israel's God, to let us deposit the remains of Joseph according as he commanded us. And if she will not consent to it, our garments are clear.—Then when he awakes in the morning of the resurrection, he shall talk with them, not with

me; the sin shall be upon her head, not ours.

Meeting was adjourned to two P. M.

Benediction by President B. Young.

Two P. M.

Conference met pursuant to adjournment.—Meeting called to order by Elder Joseph Young. Choir sung "The spirit of God like a fire is burning." Prayer by Elder Taylor. Choir sung again.

Elder Taylor then arose and said; there is one piece of business which devolves upon me to bring before this conference; and that is the printing. As we have done preaching, so we have done printing to the people; and now let them alone and mind our own business, and let them print what they have a mind to. It has been thought best to publish the conference minutes, and let that finish the subject; but I have thought it would perhaps be better to continue the *Times and Seasons* until the volume be completed. And if we do not circulate them abroad, we can at home, in the neighborhood. There are reasons for it. First, many are anxious about items of doctrine which the saints want; and many want to have the volume completed. As to the Neighbor, it is more connected with temporal matters, news, &c., and we don't care so much about that. The world don't wish any news from us, and we don't wish to urge it upon them. I have read papers until I have become tired; for they are all villainy, corruption, deceit and abomination; and I shall be glad when we get to a place where we can be at peace. In regard to discontinuing the papers, I will do as I am counselled. Some may consider that they will be injured by stopping the paper; but I will give four or five dollars worth of obligations for every one they can present against me. No man can say that I have asked pay for a paper, though hundreds here are owing me for it. I will abide counsel, but am willing to publish the *Times and Seasons* until the end of the volume.

Elder Kimball moved, that we discontinue the Neighbor after one number; and that the *Times and Seasons* continue, from time to time, till the volume is closed; seconded and carried.

The next item of business is to appoint committees to sell houses, farms, lots, &c., that they can be referred to for sales.

Nauroo.—Winslow Farr, Edward Hunter, Rufus Beach, A. W. Babbitt, Joseph L. Heywood John Benbow, and Daniel Russell.

La Harpe.—Lyman Corey, John Clark and John L. Bartolph.

Macedonia.—Wm. G. Perkins, Isaac Clark and Andrew H. Perkins.

Camp Creek.—L. A. Bingham.

Bear Creek.—Nelson Higgins, Samuel Shepherd and Daniel Allen.

Knowlton's Settlement.—Sidney A. Knowlton, Eleazer Brown and James Rawlins.

Highland Branch.—James Duncan, Wm. A. Duncan and John Loveless.

Monticello.—Eleazer Miller and Jesse Spurgin.

Yelrome.—Solomon Hancock and Horace Rawson.

In Iowa, every man is appointed to act as a committee of the whole for the sale of lands.

Elder Kimball said; there is yet another piece of business of great importance to all who have families; that is, to have some school books printed for the education of our children, which will not be according to the Gentile order.

Elder W. W. Phelps said; as a people we are fast approaching a desired end, which may literally be called a beginning. Thus far, we cannot be reproached with being backward in instruction. By revelation, in 1831, I was appointed to "do the work of printing, and of selecting and writing books for schools in the church, that little children might receive instruction;" and since then I have received a further sanction. We are preparing to go out from among the people, where we can serve God in righteousness; and the first thing is, to teach our children; for they are as the Israel of old. It is our children who will take the kingdom and bear it off to all the world. The first commandment with promise to Israel was, "Honor thy father and thy mother, that thy days may be long in the land, which the Lord thy God giveth thee." We will instruct our children in the paths of righteousness; and we want that instruction compiled in a book.

Moved, that W. W. Phelps write some school books for the use of children; seconded and carried.

Elder Kimball said; the next item of business is, whether or not there shall be a general settlement with the Trustees in Trust, the Twelve, the Temple Committee, and all others, so that we may not go away indebted to the Lord, and I want to know if it is wisdom to take such a course or not. But if we go away in debt, let it be to each other.

President B. Young said; one object of this settlement with us is, some of the Latter-day Saints believe that the Twelve are supported out of the funds belonging to this house; and I am not disposed to go away under the idea that I am in debt to the Trustees, when I have put more into their hands, than I have taken out. Perhaps it will be a matter of curiosity to some how I get my living. It is not by stealing;—but by good luck, and the providence of God

and good men. Those men who have done the most, are the nearest square. I want the Twelve, and the Committee, and all the people to settle with the Trustees, and not go away in debt to the Lord; and then we will have abundance to take away the poor.

Elder Kimball moved, that the Twelve, the Temple Committee, and all others settle with the Trustees in Trust; and that the Trustees in Trust settle with the Presidency of the church; seconded and carried. Elder Kimball remarked, we shall now expect a settlement from all those who have the wherewith, or you need not expect an endowment in this house. President Joseph Smith said he would stand at the door with the books: you will not see him, but you will see his successors, who will carry on his designs.

Elder G. A. Smith said; the next item was of very great importance: there has been more powder and ball wasted within the last two weeks, than would supply all the people with meat for three months, if they were in a game country. What is the use of this waste? You cannot wake up in the night, but you hear them cracking away. You can hardly walk the streets, but sometimes a bullet will whistle over your head. Men say they are afraid their guns won't go off, it is wet; then I am in favor of getting something to draw them: I hope there will be no more firing. If there was a mob in sight, you have time enough to load your guns and fire on them. I want the powder and lead saved, so that when you get to your journey's end, you can sustain yourselves with food.—*Save your powder, caps, and lead.* I move that this conference discountenance all firing in the city, by any man, by night or by day, in every possible manner; seconded and carried.

Elder H. C. Kimball said; there are a good many complaints of late, and I am sorry to hear it, of some of the neighbors having had their cattle shot. Bro. John Benbow has had fifteen wounded. I am ashamed of a man who will do such things. The man that will destroy his neighbor's property in that way, I will prophesy that the hand of God will be upon him until he makes restitution, and he will not prosper.

Moved, that all persons who have been guilty, or may be hereafter, of shooting cattle, shall be cut off from the church, unless they make restitution; seconded and carried.

Moved, that all persons, who will not take care of their unruly cattle, shall be cut off from the church; seconded and carried.

President Young said; I have a little corn, if it is destroyed it may all go before I will have revenge. I am for keeping orderly and

obeying counsel. When we first (again) preached in the grove, I charged the brethren not to let their cattle get into the garden of the widows and the sick; and if the widows shot them, I would stand between them and harm, and some one, on the Friday following, shot my only cow. I would have given five half eagles to bring her back again. She was reared by my wife, while I was on my mission to England, and was so gentle that my children could sit under her and milk her and play between her horns without fear of being hurt.—Take care of your cattle, and feed them with your corn stalks, cabbage, slops, &c., and he again charged the brethren not to touch any property which did not belong to them; even if it be only a rail. He said, in Quincy they have decided that we shall not have any more law suits. Judge Purple has agreed not to hold any more courts in this county: (though we hear that he will. They are going to collect funds, as they say, to assist the poor to move out of Nauvoo. If they have a mind to bestow any thing, let them give it to the Trustees, to be dealt out by them. We don't know but they will yet do as they did in Missouri—take our own property, and sell or bestow it upon us again at an extortionate price, and call it a deed of charity. I will tell you what it will be—a stink offering.

Brother William Clayton then read a letter from Major Warren, respecting the arrest of one Smith, for felony, yesterday.

Moved, that this conference adjourn until the 6th of April next; seconded and carried.

WILLIAM CLAYTON, } Clerks of
THOMAS FULLOCK. } Conference.

TIMES AND SEASONS.

CITY OF NAUVOO,

NOV. 1, 1845.

GREAT PERSECUTION OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN ILLINOIS.

After we had begun to realize the abundance of one of the most fruitful seasons, known for a long time, and while many hundreds of saints were laboring with excessive, and unwearied diligence to finish the Temple and rear the Nauvoo House, suddenly, in the forepart of September, the mob commenced burning the houses and grain of the saints in the south part of Hancock county. Though efforts were made by the Sheriff to stay the torch of the incendiary and parry off the deluge of arson, still

a "fire and sword" party continued the work of destruction for about a week, laying in ashes nearly two hundred buildings and much grain. Nor is this all: as it was in the sickly season, many feeble persons, thrown out into the scorching rays of the sun, or wet with the dampening dews of the evening, died, being persecuted to death in a CHRISTIAN land of law and order; and while they were fleeing and dying, the mob, embracing, doctors, lawyers, statesmen, *Christians* of various denominations, with the military from colonels down, were busily engaged in filching or plundering, taking furniture, cattle and grain. In the midst of this horrid revelry, having failed to procure aid among the "old citizens," the Sheriff summoned a sufficient posse to stay the "fire shower of ruin," but not until some of the offenders had paid for the aggression with their lives.

This, however, was not the end of the matter. Satan sits in the hearts of the people to rule for evil, and the surrounding counties began to fear that law, religion, and equal rights, in the hands of the Latter-day Saints, would feel after iniquity, or terrify their neighbors to larger acts of "reserved rights," and so they began to open a larger field of woe. To cut this matter short they urged the necessity, (to stop the effusion of blood,) to expel the church, or as they call them, *the Mormons*, from the United States, "peaceably if they could, and forcibly if they must," unless they would transport themselves by next spring.— Taking into consideration the great value of life, and the blessings of peace, a proposition, upon certain specified conditions was made to a committee of Quincy, and which it was supposed from the actions of conventions was accepted. But we are sorry to say, that the continued depredations of the mob and the acts of a few individuals, have greatly lessened the confidence of every friend of law, honor and humanity, in every thing promised by the committees and conventions, though we have already made great advances towards fitting for a move next spring.

A few troops stationed in the county, have not entirely kept the mob at bay: several buildings having been burnt in the month of October.

We shall, however, make every exertion on our part, as we have always done, to preserve the law and our engagements sacred, and leave the event with God, for he is sure.

It may not be amiss to say, that the continued abuses, persecutions, murders, and robberies practiced upon us, by a horde of land pirates with impunity in a *christian* republic, and

land of liberty, (while the institutions of justice, have either been too weak to afford us protection or redress, or else they too have been a little remiss) have brought us to the solemn conclusion that our exit from the United States is the only alternative by which we can enjoy our share of the elements which our Heavenly Father created free for all.

We then can shake the dust from our garments, suffering wrong rather than do wrong, leaving this nation *alone* in *her* glory, while the residue of the world, points the finger of scorn, till the indignation and consumption decreed, makes a full end.

In our patience we will possess our souls and work out a more exceeding and eternal weight of glory, preparing, by withdrawing the power and priesthood from the Gentiles, for the great consolation of Israel, when the wilderness shall blossom as the rose, and Babylon fall like a millstone cast into the sea. The just shall live by faith; but the folly of fools, will perish with their bodies of corruption: then shall the righteous shine: Amen.

FIRST MEETING IN THE TEMPLE.

On Sunday the 5th day of October, through the indefatigable exertions, unceasing industry, and heaven blessed labors, in the midst of trials, tribulations, poverty, and worldly obstacles, solemnized, in some instances by death, about five thousand saints had the inexpressible joy and great gratification to meet for the first time in the House of the Lord in the city of Joseph. From mites and tithing, millions had risen up to the glory of God, as a Temple where the children of the last kingdom, could come together and praise the Lord.

It certainly afforded a holy satisfaction to think that since the 6th of April, 1841, when the first stone was laid, amidst the most straitened circumstances, the church of Jesus Christ of Latter Day Saints had witnessed their 'bread cast upon waters,' or more properly, their obedience to the commandments of the Lord, appear in the tangible form of a Temple, entirely enclosed, windows in, with temporary floors, pulpits, and seats to accommodate so many persons preparatory to a General Conference: no General Conference having been held for three years past, according to the declaration of our martyred prophet:

"There shall be no more baptisms for the dead, until the ordinance can be attended to in the font of the Lord's House; and the church shall not hold another general conference, until they can meet in said house. FOR THUS SAITH THE LORD!"

President Young opened the services of the day in a dedicatory prayer, presenting the Temple, thus far completed, as a monument of the

saints' liberality, fidelity, and faith,—concluding, 'Lord, we dedicate this house, and ourselves unto thee.' The day was occupied most agreeably in hearing instructions and teachings, and offering up the gratitude of honest hearts, for so great a privilege, as worshipping God, *within* instead of *without* an edifice, whose beauty and workmanship will compare with any house of worship in America, and whose motto is: "*Holiness to the Lord.*"

To the brethren of the Church of Jesus Christ of Latter Day Saints, scattered abroad throughout the United States of America.

The following circular is hereby sent, greeting:

BELOVED BRETHREN:

You will perceive from the foregoing interesting extracts from the minutes of the General Conference, just held in the Temple in this place, not only the unparalleled union of the great body of the Saints convened, but also that a crisis of extraordinary and thrilling interest has arrived. The exodus of the Nation of the only true Israel from these U. S. to a far distant region of the West, where bigotry, intolerance and insatiable oppression will have lost its power over them, forms a new epoch, not only in the history of the church, but of this nation. And we hereby timely advertise you to consider well, as the spirit may give you understanding, the various and momentous hearings of this great movement, and hear what the spirit saith unto you by this our epistle.—Jesus Christ was delivered up into the hands of the Jewish nation to save or condemn them—to be well or mal-treated by them; according to the determinate counsel and *fore knowledge* of God. And regard not that event in the light of a catastrophe wholly unlooked for. The spirit of prophecy has long since portrayed in the Book of Mormon, what *might* be the conduct of this nation towards the Israel of the last days. The same spirit of prophecy that dwelt richly in the bosom of Joseph has time and again notified the Counsellors of this church, of emergencies that might arise of which this removal is one: and one too, in which all the Latter Day Saints throughout the length and breadth of all the U. S., should have a thrilling and deliberate interest. The same evil that was premeditated against Mordecai awaited equally all the families of his nation. If the authorities of this church cannot abide in peace within the pale of this nation, neither can those who implicitly hearken to their wholesome counsel. A word to the wise is sufficient. You all know and have doubtless felt for years the necessity of a removal provided the Government should

not be sufficiently protective to allow us to worship God according to the dictates of our own consciences, and of the omnipotent voice of eternal truth. Two cannot walk together except they be agreed. Jacob must be expatriated while Esau held dominion. It was wisdom for the child of promise to go far away from him that thirsted for blood. Even the heir of universal kingdoms fled precipitately into a distant country until they that sought to murder were dead. The ranklings of violence and intolerance and religious and political strife that have long been waking up in the bosom of this nation, together with the occasional scintillations of settled vengeance, and blood-guiltiness cannot long be suppressed. And deplorable is the condition of any people that is constrained to be the butt of such discordant and revolutionary materials. The direful eruption must take place. It requires not the spirit of prophecy to foresee it. Every sensible man in the nation has felt and perhaps expressed his melancholy fears of the dreadful vortex into which partizan ambition, contempt of the poor, and trampling down the just as things of nought, were fast leading the nation. We therefore write unto you, beloved brethren, as wise men that will foresee the evil and hide yourselves until the indignation be overpast.—Concerning those who have more immediately instigated our removal by shedding the blood of our prophet and patriarch, and burning the habitations of scores of families in the midst of the most desolating sickness ever known in the western valley; and who oblige us to watch for our lives night and day—we have nothing to say. We have told such tales to our father the President, and to all the high-minded Governors, until we are weary of it. We look far beyond those by whom offences come, and discover a merciful design in our heavenly Father towards all such as patiently endure these afflictions until he advises them that the day of their deliverance has come. It is our design to remove all the Saints as early next spring as the first appearance of thrifty vegetation. In the mean time the utmost diligence of all the brethren at this place and abroad will be requisite for our removal, and to complete the unfinished part of the Lord's house, preparatory to dedication by the next general conference. The font and other parts of the Temple will be in readiness in a few days to commence the administration of holy ordinances of endowment, for which the faithful have long diligently labored and fervently prayed, desiring above all things to see the beauty of the Lord and enquire in his holy Temple. We therefore invite the saints abroad generally so

to arrange their affairs as to come with their families in sufficient time to receive their endowments, and aid in giving the last finish to the house of the Lord, previous to the great migration of the Church in the spring. A little additional help in the heat of the day from those abroad, to those here, who have been often driven and robbed will sweeten the interchanges of fellowship, and so far fulfil the law of Christ as to bear one another's burdens.—The sacrifice of property that will probably accrue from a virtually coerced sale in a given short time together with the exhaustion of available means, that has arisen from an extensive improvement of farms, and the erection of costly public and private edifices together with persecutions and abundant labors of elders in preaching the gospel to the nations and also in self-defence from traitors and foes, hypocrites and knaves, are things that will suggest themselves to all the thoughtful humane and philanthropic. And we are confident in our Lord Jesus Christ that the balm and cordial adequate to the present crisis of affairs will come from the saints abroad to the utmost of their ability. And you cannot furnish it better, than to come up unitedly to the counsel of our epistle promptly, diligently and to the letter. Therefore dispose of your properties and inheritances, and interests for available means: such as money, wagons, oxen, cows, mules, and a few good horses adapted to journeying and scanty feed. Also for durable fabrics suitable for apparel and tents; and some other necessary articles of merchandise. Wake up, wake up dear brethren, we exhort you, from the Mississippi to the Atlantic, and from Canada to Florida, to the present glorious emergency in which the God of heaven has placed you, to prove your faith by your works, preparatory to a rich endowment in the Temple of the Lord, and the obtaining of promises and deliverances, and glories for yourselves and your children and your dead. And we are well persuaded you will do these things though we thus stir up your pure minds to remembrance. In doing so the blessings of many, ready to perish like silent dew upon the grass, and the approbation of generations to come, and the hallowed joys of eternal life will rest upon you. And we cannot but assure you in conclusion of our most joyful confidence, touching your union and implicit obedience to the counsel of the Great God, through the Presidency of the saints. With these assurances and hopes concerning you, we bless you and supplicate the wisdom and fur-

therance of the Great Head of the church upon your designs and efforts.

BRIGHAM YOUNG, Pres't.

WILLARD RICHARDS, Clerk.

P. S. Let all wagons that are hereafter built be constructed to the track of five feet width from centre to centre. Families may properly travel to this place during winter in their wagons.

There are said to be many good locations for settlements on the Pacific, especially at Vancouver's Island, near the mouth of Columbia.

NOTICE.

Elder William Smith having been cut off from the Quorum of the Twelve for apostasy, on the Sunday following, several letters & a pamphlet having been read, showing he had turned away from the truth; on motion, it was unanimously resolved by the church of Jesus Christ of Latter-day Saints, that the said William Smith be cut off from said church, and left in the hands of God.

W. RICHARDS, Clk.

Nauvoo, Oct. 12th, 1845.

NEWS FROM OUR MISSION IN THE PACIFIC.

*Island of Toobowai, Society Group, }
February 20, 1845.*

ELDER B. YOUNG—VERY DEAR BROTHERS IN CHRIST:—I wrote you a long letter while on the passage and closed it at this place, and gave it to Brother Grouard, requesting him to forward it from Tahiti. But he heard me read the letter, and he made objections to some of it, for I had expressed my feelings pretty warmly respecting some of the officers and passengers of the ship. I told him if he had a mind to copy the letter and leave out those hard places which he objected to, he might but send me the original by the first opportunity. I have received a visit from him within a few weeks; while here I asked him about the letter. He told me he had written you a letter in his own name, but had said nothing about mine, nor did he bring it to me. What his subjects were in so doing, are best known to himself. But as I have mentioned in several letters that I had written to you, I thought it proper to give this explanation, that you might know the reason you had not received it.

When I came here, I found four Americans in company about to commence building a vessel. They were then gathering materials from the wreck of a French ship, that had been cast away here a few months before. They soon after employed three foreigners to help them: two Americans and one Scotchman. To these

I commenced preaching, and in a few weeks I baptized six of them, and the seventh requested our prayers. But as he has been an old resident among these islands, he at last boldly confessed that he loved lewd women and rum too well to give them up yet, and he would run the risk a little longer; though he does, and always has, treated me with much kindness and generosity. They have got along very well with their vessel; her frame is all done and ready for planking, and they have got above half of them sawn, and will soon accomplish the other half.

She is built of tamana wood: this is a species of mahogany, and is very durable. She is modelled for a staunch fast sailer of about one hundred tons burthen. Their skill in ship building has by far surpassed my expectations. They are anxious to know what you would advise about her; whether to sell her after we get to Columbia river, (for we expect to go home that way; several of them have native wives that belong to the church, and they all wish to go to Nauvoo, and we think that will be the nearest and best way home.) or keep her in the church to aid the spread of the gospel in the Pacific, and the gathering of the saints from among these islands.

The Lord has greatly blessed my feeble efforts to spread the gospel. I have baptized fifty-seven persons on this island, and they are all here now but one; he went to Tahiti.— Among them are the queen, who is heiress to the crown, a deputy king and his wife and daughter, a girl about fifteen, the head chief and his wife, these are adopted parents to the queen, and several of the subordinate chiefs; so you see the reins of government are within the church, and it has blundered me into a very awkward position, for if you will allow me to speak jestingly, I am *prime minister of the island*. My counsel is sought for in most law cases, though it is my endeavor to keep clear of them as much as possible. But there is a pack of outlaws of both sexes that make much disturbance, and when I am on an opposite side of the island, they will come there sometimes at midnight and wake me to know what to do.— But as the Mormon influence on this island is already exciting the jealousy of some Mormon eating ship masters from the United States, I think it wisdom to keep clear of their laws as much as possible; at any rate I think I have nothing to do with them, and I often tell them I did not come here to make laws or to see them executed, but to preach the gospel of our Lord and Savior Jesus Christ; and when I had done that I had discharged my duty, and those that come into the church will have to be ruled

by the laws of the church, and that is the end of the matter: but I am not allowed to rest here, and so I have to do the best I can. But a little advice from you on all of these subjects, I can assure you, would be very acceptable.

Will it move a feeling of compassion for us when I tell you that neither of us have received a word from any of our friends in America since we left there? Surely, can it be that we are forgotten by you all? We did every thing, I thought, that we could do before we left New Bedford, to have the brethren there forward letters to us, and we have been away nearly a year and a half, and not a word yet, and ship after ship has been here direct from there, and not a word from any body but Mormon eaters, and they have news enough for us; such as Joe Smith is dead, and Daniel Butler has denied the faith and gone back to New Bedford, and the church is all broken up and going to the devil. But all the satisfaction such fellows get from me is, that if one half of the church is shut, and the other half have denied the faith, *I know the work is true*, and by the help of God I am determined to make all the noise I can about it, and spread this gospel to the ends of the earth, the Lord giving me time and strength to do it.

Though, by the by, I am very happy to say that not all that visit here are of this cast; there are some noble exceptions. While Bro. Grouard was here, we were visited by a ship called the *Caroline*, Captain Daniel McKenzie, of New Bedford; he was twenty-eight days from the Sandwich Islands; while there he was much at Dr. Winslow's, one of our fellow passengers on board the *Timoleon*; they had received a letter from me a few days before: in it I had given a sketch of my success here, and also spoke of the English missionaries; their visit here, my bearing testimony to them of the truth of this work, &c., &c.

He had read the letter, and hearing my name (as he said) often mentioned by the doctor and his wife, it had created an anxiety in his mind to visit this place. I found him to be the most agreeable, intelligent, and interesting ship master that I was ever acquainted with. He staid several days, and said he should have been glad to have staid a month. He is a religious man; we investigated the latter-day work considerably; he was much pleased with it, said it was the most like the gospel of Christ of any creed he had heard of yet, and he was determined on investigating the matter more fully. I let him have the last Book of Mormon I had to spare, the last Voice of Warning, and the last O. Pratt's pamphlet. I am never applied to for a Book of Mormon, but my indignation is kindled

against those good brethren in Philadelphia that bought Brother Hanks' books from him, and I believe our good Brother Grant was at the head of it.

Here we are now, at this remote corner of the earth, without any books, and ships sailing to almost every place, are calling on us for them. I shall never forget the disadvantage that unkind act has been to us. And perhaps they will try to justify themselves by saying they were trying to help us along. Will any man that is a Mormon pretend to say he is helping us along by digging the eyes out of our heads? But I hope those that come out to relieve us will be provided with books, and that they will fall in with no pirates on the way. And, by the by, when are we to be relieved? by the way we get news, it seems that we are forgotten by all in America; and if that is the case, and no elder is sent, am I bound to stay on this little island for life? If I get no news from home till the vessel is done, I take it for a sign that my mission is up, and that I am at liberty to go away in her, and scramble up what I can to go with me. I know that Brother Rogers is head of the mission, and that I am to obey him; but I have not had a letter from him in six months; but I have often told the people that there would an elder come to take my place, and they are depending on my word, and I do not like to disappoint them.— They often ask if you will send a man like me. I always tell them that I hope they will send a man that they like better. They would like a friendly, candid, virtuous man; bad as they are, they will reject any thing like licentiousness in the conduct of an elder—such an one they would soon banish from the island. It is but a small part towards making saints of them to get them no farther than to barely baptize them. They are so established in their old sinful practices, that like the children of Israel that went out of the land of Egypt, they that were twenty years old and upwards never reached the promised land, (two excepted.) But still, I know that faith and patience work wonders, and I am not yet discouraged.

Perhaps you might ask how I get along in the language? I would answer, that I can explain almost any passage of scripture after a fashion; but their language is so deficient, and the translation of the Bible is so imperfect, that it is hard to make them understand the plan of salvation. I honestly believe that all that has been done by the English missionaries, has been done, not with an eye single to the glory of God, but with an eye single to the lining of their own pockets. They have not less than three editions of the Tahitian Bible and Testa-

ment, and now they are gone home for the fourth. The people on this island have to take the first edition (which they call the best) to translate the last by, or they cannot understand it; and every new edition they raise on the price; the last are two dollars apiece.— What knowledge we have obtained of the language is by hard study, and not by the "gift of tongues." And I can tell you, that those that are sent to people to whom they can preach in their own language, get rid of a job that we have to contend with, that I can assure you is by no means an agreeable one. But I feel to thank the Lord, for we have been helped—and we are getting along pretty well. But I think elders that are sent to preach where they have to acquire the language first, should be young men, for they generally learn easier than those that are past the meridian of life. I think that if I ever again get where I can travel and preach in the English language, I shall know how to prize such privileges.

These islands are a large field of labor: there are also some groups of islands to the eastward of these, that can read the Tahitian Bible; and where the English missionaries are not located they will readily receive an elder, and if the French hold possession here it is pretty sure that the English will all leave, as a portion have already; and then the door will be left open to all of the islands. As I suppose you have frequent communications from Brothers Rogers and Grouard, I need say no more on his subject.

As you have been on a foreign mission yourself, I presume you know how to feel for us; but I expect all communication was not cut off from you as it has been from us, though you were in a foreign land. I feel very anxious to receive letters from you; you may direct to the care of the American Consul at Tahiti, and they will be forwarded to me. I feel very anxious to know whether my family are yet in the land of the living; I have not heard a word from them since September 1843. Please tell them they are remembered before the throne of Grace from day to day, and I trust I am not forgotten by them. One of the greatest sources of comfort I have in this my lonely situation, is the assurance that my name is had in remembrance in their prayers from day to day. Tell them to cheer up and be happy in this my protracted stay, and remember that if we are faithful unto the end, the day is at hand when these long separations will be at an end.— "Though it tarry, it will come." I daily feel the need of the prayers of the saints, and I hope my wife will not be unmindful as she meets with those praying circles, to stir them

up by way of remembrance in our behalf. I hope she will be steadfast in the faith, and learn our children so to be, till we shall meet again. I wish to be remembered to them with a husband's and father's affections, also to Bro. P. B. Lewis: tell him I hope he has not bestowed his money on us in vain; and this I say to all that put forth the helping hand towards us, may the Lord add his blessings to them all.—I wish to be remembered with brotherly affection to all that inquire after me.

As I have written a long letter to Brother Jonathan Crosby, which I shall send in company with this, I need not go into farther particulars, and if he and his wife should be to the east when the letter arrives, tell my wife she may have the privilege of taking it out of the Post office, if she wishes. I have written three letters from this place to her, and one each to Brothers W. Richards and W. W. Phelps.

There is a whale ship here from New Zealand, bound to Tahiti; she leaves to-morrow—I shall send my letters there, and they will be forwarded from there to America. So no more at present.—As ever, I remain your friend and brother in Christ, ADDISON PRATT.

HISTORY OF JOSEPH SMITH.

CONTINUED.

This day, also, the brethren in Clay county, Missouri, wrote as follows:

"Liberty, Feb. 19th, 1834.

To the Hon. John F. Ryland, judge of the fifth circuit, Missouri.

SIR:—Learning that a court of enquiry is to be held in Jackson county, at the next regular term of the circuit court for that county, or that some kind of legal proceedings, is to be commenced for the purpose of obtaining the facts, as far as can be, or bringing to punishment the guilty in that county:

We, therefore, pray your honor to avail yourself of every means in your power to execute the law and make it honorable; and believing that the testimony of some of the members of our church will be important, and deeming it unsafe to risk our persons in that county without a guard, we request that the order from the Executive, already transmitted, may be put in force.

Respectfully, &c.

EDW'D PARTRIDGE, W. W. PHELPS,
A. S. GILBERT, JOHN CORRILL,
JOHN WHITMER.

Another request similar to the above was sent, same date, to Amos Rerse, Circuit At-

They also wrote the Judge Advocate, as follows:

Liberty, Feb. 19th, 1834.

George Woodward, Judge Advocate, in the case of the State of Missouri, vs. Col. Thomas Pitcher.

SIR:—The undersigned request of you, if it be consistent with custom and law, an official copy of the proceedings recorded by you, in the above stated case, for the purpose of preservation, as an important link in the history of our unfortunate society.

Respectfully,

W. W. PHELPS, EDW'D PARTRIDGE,
ALGERNON S. GILBERT.

Kirtland, February 20th, 1834.

The high council met this evening to determine concerning the elders going out to preach, &c. The president opened the council by prayer.

At a church meeting held in Pennsylvania, Erie county, and Springfield township, by Orson Pratt and Lyman Johnson, high priests; some of the members of that church refused to partake of the sacrament, because the elder administering it did not observe the words of wisdom to obey them. Elder Johnson argued that they were justified in so doing, because the elder was in transgression. Elder Pratt argued that the church was bound to receive the supper under the administration of an elder, so long as he retained his office or license. Voted that six counsellors should speak upon the subject.

The council then proceeded to try the question, whether disobedience to the word of wisdom was a transgression sufficient to deprive an official member from holding an office in the church, after having it sufficiently taught him?

Counsellors, Samuel H. Smith, Luke Johnson, John S. Carter, Sylvester Smith, John Johnson, and Orson Hyde, were called to speak upon the case then before the council. After the counsellors had spoken, the president proceeded to give a decision:

That no official member in this church is worthy to hold an office, after having the words of wisdom properly taught to him, and he the official member neglecting to comply with or obey them; which decision the council confirmed by vote.

The president then asked if there were any elders present, who would go to Canada, and preach the gospel to that people; for they have written a number of letters for help. And the whole council felt as though the spirit required the elders to go there. It was, therefore, decided by the council that Lyman John-

son and Milton Holmes should travel together into Canada. And also, that Zebidee Coltrin and Henry Harriman travel together into Canada. It was also decided that Jared Carter and Phineas Young travel together, if they can arrange their affairs at home so as to be liberated.

It was also decided that Elder Oliver Granger should travel eastward as soon as his circumstances will permit, and that he should travel alone on account of his age; it was also decided that Elder Martin Harris, should travel alone whenever he travels; that Elders John S. Carter and Jesse Smith travel east together as soon as they can. The council also decided that Elder Brigham Young should travel alone if being his own choice, decided also that James Durfee and Edward Marvin, should travel together eastward; also, that Sidney Rigdon and John P. Green, go to Strongsville; also, that Orson Pratt and Harrison Sagers travel together for the time being; and that there should be a general conference held in Saco, in the state of Maine, on the 13th day of June, 1834.

It was furthermore voted, that Elder Orson Hyde accompanied by Elder Orson Pratt, go east to obtain donations for Zion, and means to redeem the farm on which the house of the Lord stands.

The church and council then prayed with uplifted hands that they might be prospered in their mission.

ORSON HYDE,
OLIVER COWDERY, Clerks.

I Abigail Leonard, depose and say that on the night of the 20th of February, 1834, in the county of Jackson, and state of Missouri, a company of men, armed with whips and guns, about fifty or sixty in number, came to the house of my husband; among them was John Youngs, Mr. Vocum, Mr. Cantrell, Mr. Patterson, and Mr. Noland. Five of the number entered the house, among them was John Youngs. They ordered my husband to leave the house, threatening to shoot him if he did not. He not complying with their desires, one of the five took a chair and struck him upon the head, knocking him down, and then dragging him out of the house; I in the mean time, begging of them to spare his life, when one of

the number called to the others telling them to take me into the house, for I would "overpower every devil of them." Three of the company then approached me, and presenting their guns, declared with an oath, if I did not go in, they would blow me through. While this was transpiring Mr. Patterson jumped upon my husband with his heels; my husband then got up, they stripped his clothes all from him excepting his pantaloons, then five or six attacked him with whips and gunsticks, and whipped him till he could not stand but fell to the ground. I then went to them, and took their whips from them; I then called for Mrs. Bruce who lived in the same house with us, to come out and help me to carry my husband into the house. When carried in he was very much lacerated and bruised, and unable to lie upon a bed, and was also unable to work for a number of months. Also, at the same time and place, Mr. Josiah Sumner was taken from the house and came in very bloody and bruised from whipping.

(Signed,) ABIGAIL LEONARD.

I received the following

Revelation, given, February 24, 1834.

Verily I say unto you my friends, behold I will give unto you a revelation and commandment, that you may know how to act in the discharge of your duties concerning the salvation and redemption of your brethren, who have been scattered from the land of Zion; being driven and smitten by the hands of mine enemies; on whom I will pour out my wrath without measure in mine own time, for I have suffered them thus far, that they might fill up the measure of their iniquities, that their cup might be full; and that those who call themselves after my name might be chastened for a little season with a sore and grievous chastisement, because they did not hearken altogether unto the precepts and commandments which I gave unto them.

But verily I say unto you, that I have decreed a decree, which my people shall realize inasmuch as they hearken from this hour, unto the counsel, which I the Lord their God give unto them.

To be continued.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

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HISTORY OF JOSEPH SMITH.

CONTINUED.

Behold they shall, for I have decreed it, begin to prevail against mine enemies from this very hour; and by hearkening to observe all the words which I the Lord their God shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet, and the earth is given unto the saints, to possess it for ever and ever.

But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them; for they were set to be a light unto the world and to be saviors of men, and inasmuch as they are not the saviors of men they are as salt that hath lost its savor, and is thenceforth good for nothing, but to be cast out, and to be trodden under the feet of men.

But verily I say unto you, I have decreed that your brethren who have been scattered shall return to the lands of their inheritances, and build up the waste places of Zion, for after much tribulation, as I have said unto you in a former commandment, cometh the blessing.

Behold this is the blessing which I promised after your tribulations, and the tribulations of your brethren even their restoration to the land of Zion, to be established no more to be thrown down: Nevertheless if they shall pollute their inheritances they shall be thrown down, for I will not spare them if they shall pollute their inheritances.

Behold I say unto you, that the redemption of Zion must needs come by power, therefore, I will raise up unto my people, a man, who shall lead them like as Moses led the children of Israel; for ye are the children of Israel and of the seed of Abraham, and ye must needs be led out of bondage, by power with a stretched out arm; and as your fathers were led at the first even so shall the redemption of Zion be; therefore, let not your hearts faint, for I say not unto you as I did unto your fathers, mine angel shall go up before you, but not my presence; but I say unto you mine angel shall go up before you and also my presence, and in time ye shall possess the goodly land.

Verily, Verily, I say unto you, that my servant Baurak Ale is the man I likened the servant to whom the Lord of the vineyard spake in the parable, which I have given unto you.

Therefore, let my servant Baurak Ale say unto the strength of my house, my young men and the middle aged, gather yourselves togeth-

er unto the land of Zion, upon the land which I have bought with moneys that have been consecrated unto me; and let all the churches send up wise men, with their monies, and purchase lands even as I have commanded them; and inasmuch as mine enemies come against you to drive you from my goodly land, which I have consecrated to be the land of Zion; even from your own lands after these testimonies, which ye have brought before me, against them, ye shall curse them; and whomsoever ye curse, I will curse; and ye shall avenge me of mine enemies; and my presence shall be with you, even in avenging me of my enemies, unto the third and fourth generation of them that hate me.

Let no man be afraid to lay down his life for my sake; for whoso layeth down his life for my sake shall find it again. And whoso is not willing to lay down his life for my sake, is not my disciple. It is my will, that my servant Sidney Rigdon shall lift up his voice in the congregations in the eastern countries, in preparing the churches to keep the commandments which I have given unto them, concerning the restoration and redemption of Zion. It is my will that my servant Parley P. Pratt, and my servant Lyman Wight should not return to the land of their brethren, until they have obtained companies to go up unto the land of Zion, by tens, or by twenties, or by fifties, or by an hundred, until they have obtained to the number of five hundred of the strength of my house. Behold, this is my will; ask and you shall receive, but men do not always do my will: therefore, if you cannot obtain five hundred, seek diligently that peradventure you may obtain three hundred; and if ye cannot obtain three hundred, seek diligently that peradventure ye may obtain one hundred. But verily I say unto you, a commandment I give unto you, that ye shall not to go up to the land of Zion, until you have obtained one hundred of the strength of my house, to go up with you unto the land of Zion. Therefore, as I said unto you, ask and ye shall receive: pray earnestly that peradventure my servant Baurak Ale may go with you and preside in the midst of my people, and organize my kingdom upon the consecrated land; and establish the children of Zion, upon the laws and commandments, which have been, and which shall be given unto you.

All victory and glory is brought to pass unto you through your diligence, faithfulness, and

prayers of faith. Let my servant Parley P. Pratt, journey with my servant Joseph Smith, jr. Let my servant Lyman Wight, journey with my servant Sidney Rigdon. Let my servant Hyrum Smith, journey with my servant Frederick G. Williams. Let my servant Orson Hyde, journey with my servant Orson Pratt;—withersoever my servant Joseph Smith, jr., shall counsel them in obtaining the fulfilment of these commandments, which I have given unto you, and leave the residue in my hands; even so; Amen.

Wednesday, Feby. 26th, I started from home to obtain volunteers for Zion, in compliance with the foregoing revelation, and the 27th staid at Brother Roundy's.

To show the feelings of a certain portion of the public, at this period I copy the following from the February number of the "Evening and Morning Star" page 271,

"We copy the following article from the 'North Star,' printed in Danville, Vermont, by E. Eaton, headed 'THE MORMONS.'

"We have received the first number of the *Mormon Morning and Evening Star* [the Evening and Morning Star] resuscitated in Kirtland, Ohio. It is the same assuming, mysterious publication of its original."

While the press, (and many of the public,) was breathing the spirit of bitterness against the work of God I received letters from many of our friends which gave us occasion for rejoicing, amongst them, I extract from Brother M. C. Nickerson's letter, of December 20th, 1833, "Your labors in Canada have been the beginning of a good work; there are thirty four members attached to the church at Mount Pleasant, all of whom appear to live up to their profession, five of whom have spoken in tongues, and three sing in tongues; and we live at the top of the mountains!"

Also from 'Saco, Maine,' January 20th, 1834.

"Brethren in the Lord; I have baptised about forty in this section, and there are more convinced of the truth, but are still lingering on the threshold of the church, and I think the Lord will gather some of them in his kingdom. Brother E. M. Green labored with me from the 16th of January, 1833, till October following, while we were together, we baptised about one hundred and thirty. Brethren pray for me, that I may have words of wisdom, and a door of utterance to declare the whole counsel of God, and rightly divide the word of truth: giving to every man his portion in due season: For my determination is, with the stick of Joseph in one hand, and the stick of Judah in the other, to labor diligently in the world, that my skirts

may be clear from the blood of all men, and I stand acquitted before the bar of God.

I am yours in Christ,

(signed) JOHN F. BOYNTON."

Thus while the press was mourning, the work prospering, the saints rejoicing in the east, troubles changed and multiplied in the west, as may be seen by the following letter written,

Clay County, Mo., Feb'y. 27, 1834.

Dear Brethren, the times are so big with events, and the anxiety of every body so great to watch them, that I feel somewhat impressed to write oftener than I have done, in order to give you more of the "strange acts," of this region. I have just returned from Independence, the seat of war in the west. About a dozen of our brethren among whom were Bishop Partridge, Elder Correll and myself, were subpoenaed in behalf of the state; and on the 23rd of February, about twelve o'clock, we were on the bank opposite Everett's Ferry, where we found Captain Athchison's company of "Liberty Blues" near fifty rank and file, ready to guard us into Jackson county. The soldiers were well armed with United States' muskets, bayonets fixed, &c., and to me the scene was "passing strange," and long to be remembered; the martial law in force to guard the civil.—About twenty-five men crossed over to effect a landing in safety, and when they came near the warehouse, they fired six or eight guns, though the enemy had not gathered to witness the landing.

After we were all across, and waiting for the baggage wagon, it was thought most advisable to encamp in the woods, and the witnesses with half the company, marched nearly a mile towards Independence, to build night fires, as we were without tents, and the weather cold enough to snow a little. While on the way the Quarter master, and others, that had gone on ahead to prepare quarters in town, sent an express back, which was not of the most pacific appearance. Capt. Atchison continued the express to Col. Allan for the two hundred drafted militia, and also to Liberty for more ammunition; and the night passed off in warlike style; with the sentinels marching silently at a proper distance from the watch fires.

Early in the morning, we marched strongly guarded by the troops, to the seat of war, and quartered in the block house, formerly the tavern stand of S. Flourney; after breakfast, we were visited by the District Attorney Mr. Reese, and the Attorney General Mr. Wells. From them we learned that all hopes of *Criminal prosecutions*, was at an end. Mr. Wells had been sent by the Governor to investigate, as

far as possible, the Jackson outrage, but the bold front of the mob, bound even unto death (as I have heard,) was not to be penetrated by civil law, or awed by executive influence.— Shortly after Capt. Atchison informed me that he had just received an order from the Judge, that his company's service was no longer wanted in Jackson county; and we were marched out of town to the tune of Yankee-doodle in quick time, and soon returned to our camp without the loss of any lives. (This order was issued by the court, apparently, on account of the speedy gathering of the old mob, or citizens of Jackson county, and their assuming such a boisterous and mobocratic appearance.) In fact much credit is due to Capt. Atchison for his gallantry and hospitality, and I think I can say of the officers and company, that their conduct as soldiers and men, is highly reputable, so much so knowing as I do the fatal result had the militia come, or not come, I can add that the Captains safe return, refreshed my mind with Xenophen's safe retreat of the ten thousand. Thus ends all hope of "redress," even with a guard ordered by the Governor, for the protection of the court and witnesses.

Before a crop is harvested, it becomes ripe of itself. The dreadful deeds now done in Jackson county, with impunity, must bring matters to a focus shortly. Within two or three weeks past, some of the most savage acts ever witnessed, have been committed by these *bitter branches*. Old Father Lindae, whose locks have been whitened by the blast of nearly seventy winters, had his house thrown down, after he was driven from it; his goods, corn &c. piled together and fire put to it, but fortunately after the mob retired, his son extinguished it.

The mob has quit whipping, and now beat with clubs. Lyman Leonard, one of the number that returned from Van Buren, had two chairs broke to splinters about him and was then dragged out of doors, and beat with clubs till he was supposed to be dead; but he is yet alive. Josiah Sumner and Barnet Cole were severely beat at the same time. The mob have commenced burning houses, stacks, &c., and we shall not think it out of their power by any means, to proceed to murder any of our people that shall try to live in that county, or perhaps, only go there.

Such scenes as are transpiring around us, are calculated to arouse feelings and passions in all, and to strengthen the faith and fortify the hearts of the saints for great things. Our Savior laid down his life for our sakes, and shall we, who profess to live by every word that proceeds out of the mouth of God; shall we, the

servants of the Lord of the vineyard, who are called and chosen to prune it for the last time; shall we, yea verily, we, who are enlightened by the wisdom of heaven, shall we fear to do as much for Jesus as he did for us. No; we will obey the voice of the spirit, that God may overcome the world.

I am a servant &c. 7
W. W. PHELPS.

We continued our journey and on the 28th Feby. staid at a strangers, who entertained us very kindly; and on the first of March arrived at Brother Lewis'; and on the 2nd which was the Sabbath, Brother Parley preached, and I preached in the evening; we had a good meeting. There is a small church in this place, which seems strong in the faith. O may God keep them in the faith, and save them and lead them to Zion.

March 3rd we intended to start on our journey east, but concluded to tarry another day. O may God bless us with the gift of utterance to accomplish the journey and the errand on which we are sent, and return safe to the land of Kirtland, and find my family all well. O Lord bless my little children with health and long life, to do good in their generation for Christ's sake, Amen.

After leaving Kirtland we had passed through Thompson, Springfield, Elk creek, Erie, Westfield, Livonia, Silver creek, Perrysburgh, Collins, China, Warsaw, Genesee, Centreville, Catlin, and Spafford before we arrived at Westfield. On the 4th inst. we continued our journey from Westfield, accompanied by Elder Gould, and after a ride of thirty three miles at Villanova and tarried all night with a Brother McBride. The next morning, March 5th we went to Brother Nickerson's, and found him and his household full of faith and of the Holy Spirit.

We called the church together, and related unto them what had happened to our brethren in Zion, and opened to them the prophecies and revelations concerning the order of the gathering to Zion, and the means of her redemption; and I prophesied to them, and the spirit of the Lord came mightily upon them, and with all readiness, the young and middle aged volunteered for Zion. The same evening we held two meetings, three or four miles distant from each other.

March 6th. We held another meeting at Bro. Nickersons. The few unbelievers that attended were outrageous, and the meeting ended in complete confusion.

March 7th. We proceeded on our journey accompanied by Bro. Nickerson, leaving Brothers Gould and Matthews to prepare and gather

up the companies, in the churches in that region, and meet us in Ohio, ready for Zion on the first of May. We arrived after dark, at Eliotville, the county seat of Cataaugus, and tried for lodgings at every tavern in the place; it being court time we found no room, but were obliged to ride on in the dark, through mud and rain, and found shelter, after travelling about one mile, for which we paid more than tavern fare.

On the 8th, we arrived at Palmersville, at the house of Elder McGown's, where we were invited to go to Esquire Walker's to spend the evening. We found them very friendly and somewhat believing, and tarried all night.

Sunday 9th, we preached in a school house, and had great attention. We found a few disciples who were firm in the faith; and, after meeting, found many believing and could hardly get away from them, and appointed a meeting in Freedom for Monday the 10th; and staid at Mr. Cowdery's, where we were blessed with a fullness of temporal and spiritual blessings, even all we needed or were worthy to receive.

Monday. Met our appointment, and preached to a great congregation; and at evening, preached again to a crowded assembly, an overflowing house. After meeting I proposed if any wished to obey, and would make it manifest, we would stay and administer at another meeting, the next day.

Tuesday 11th, fulfilled our appointment, and baptised Heman Hyde, after which we rode nine miles and put up at Stuart's tavern.

Wednesday 12th, we arrived at Father Bosley's, after a ride of thirty-six miles.

Thursday 13th, I preached.

Friday 14th, at father Bemans.

March 15th, while at father Beman's, Elders Rigdon and Wight arrived, much to the joy of their souls, and the saints in Livonia.

Sunday 16th, Elder Rigdon preached to a very large congregation in Geneseo. Elder Pratt preached in the afternoon of Monday the 17th.

There was also the same day, March 17th, a conference of Elders, at Avon, Livingston county, New York, at the house of Alvah Beman, which I attended. There were present also Sidney Rigdon, Parley Pratt, Lyman Wight, John Murdock, Orson Pratt, and Orson Hyde, High Priests, and six Elders. I stated that the object of the Conference was to obtain young men and middle aged to go and assist in the redemption of Zion, according to the commandment; and for the church to gather up their riches, and send them to purchase lands according to the commandment of the Lord; also to devise means, or obtain money for the relief of

the brethren in Kirtland, say two thousand dollars, which sum would deliver the church in Kirtland from debt; and also, determine the course which the several companies shall pursue, or the manner they shall journey when they shall leave this place.

It was voted by the council that Fathers Bosley and Nickerson, Elder McWithey, and Bro. R. Orton, should exert themselves to obtain two thousand dollars, for the present relief in Kirtland. They all agreed to do what they could to obtain it, firmly believing it could be accomplished by the first of April. It was also decided that Elder Orson Hyde should tarry and preach in the regions round about, till the money should be obtained and carry it with him to Kirtland. It was also voted that I should return to Kirtland, accompanied by Elders Rigdon and Wight. Elders John Murdock and Orson Pratt were appointed to journey to Kirtland, preaching by the way; and Elders Parley P. Pratt, and Henry Brown, to visit the churches in Black River country, and obtain all the means they could to help Zion.

Tuesday, March 16th. Tarried at father Bosley's through the day.

On the 19th commenced my journey for Kirtland, and staid this night at Bro. Withey's tavern.

20th; continued our journey, dined at Bro. Joseph Holbrooks, and at night tried three times to procure lodgings in the name of disciples, but could not succeed. After night had commenced we found a man, in China, named Reuben Wilson, who would keep us for money; thus we learn there is more places for money, than for the disciples of Jesus, or the Lamb of God.

March 21st, we came to a man named Starks, six miles east of Springville, and on the 22nd arrived at Bro. Vinson Knights, in Perrysburgh, Cataaugus county; on the 23rd we arrived at Father Nickerson's, in Perrysburgh, where we held a meeting &c. On the 24th, I was not able to start, but felt determined to go the next morning. 25th, Journeyed from Father Nickersons, to Father Lewis' in Westfield, accompanied by Father Nickerson. On the 26th, continued our journey to Elk Creek, and staid with Elder Hunt. The 27th, I came to Springfield where I found Elder Rigdon, who had come on by a different route, and we arrived that night within sixteen miles of Painesville, and arrived home at Kirtland, on the 28th of March, finding my family all well, and the Lord be praised for this blessing. The 29th, remained at home and had great joy with my family. Sunday the 30th, was at home except going to hear Elder Rigdon preach.

Monday, March 31st, I went to Chardon to attend the court, in the case against Dr. P. Hulbert, &c. This day, also, Ira I. Willis, a young man who had been in the church for some time, and who was driven from Jackson county into Clay, returned thither to look for a stray cow; and while at the House of Esquire Manship's, a Justice of the Peace, (where he had called with Bro. John Follet, to prove his title to the cow,) was caught by that unhung land-pirate and inhuman monster, Moses Wil-son, and whipped in a most cruel and savage manner, while surrounded by some half dozen of the old mobbers. This was an unpardonable act; all that know Mr. Willis can bear testimony that he is a young man, honest, peaceable and unoffending, working righteousness and molesting no one. May God reward Moses Wil-son according to his works.

THE "HOLY COAT"—A SECOND REFORMATION.

Washington, Sept. 22, 1845.

To the Editor of the Union:

The "Holy Coat" is represented to be the identical one in which our Savior was apparelled, from early boyhood to the period of his crucifixion. It was made by Mary. The material was of so peculiar a quality, that the garment expanded in dimensions as the wearer advanced in years and increased in stature. "They parted His garments, casting lots upon them, what every man should take;" and the coat became the property of a soldier, who, placing an extraordinary value upon it, sold it to one of the females, (for a trifling consideration,) who believed in his divinity, and witnessed his sufferings on the cross. It was forthwith placed in the vault of a Christian family, where it remained until the beginning of the fourth century, when Constantine—son of Constantius Clovis—was destined by the Almighty to terminate the bloody persecution of the Christians. His mother, Helena, had followed him to Orient; and in the year 326, she made a pilgrimage to Palestine, and, after diligent search, found this precious relic. She returned soon afterwards, and carried it with her in triumph to Treves, the oldest town in Europe, and the then seat of the Occidental emperors. It was not long before it mysteriously disappeared, causing thousands to wail; and, notwithstanding the most rigid examinations and enquiries, no trace could be ascertained by which to lead to its recovery. One of the chroniclers of Treves, speaking of the year 1196, remarked that "it would be memorable in all coming time as the era at which the incomparable treasure of the holy coat of Christ

was rediscovered." It seems to have been deposited between two steeples, in an altar dedicated to St. Nicholas. The Archbishop John, when he was embellishing the dome and erecting new altars, opened the boxes and chests which he found in the progress of the work, and from one of them drew forth the "holy coat" from its tenement of eight centuries! On the 1st of the following May, the *feie* of the apostles Philip and James, it was publicly exhibited amid the rejoicings and congratulations of the multitude.

In the year 1512, the Emperor Maximilian the 1st, was solicited to favor the world with an opportunity of beholding the "holy coat" in the cathedral at Treves. Permission was accordingly asked of Pope Leo X, who graciously consented to the granting of this high boon, upon the condition that every spectator should contribute freely towards rebuilding the old edifice, then nearly in ruins, rendered doubly dear to Catholics from the sacred relic which it contained. The experiment succeeded well. Vast sums were realized, and it was exposed to public view subsequently in the years 1531, 1545, 1553, 1565, and 1594. It was then removed to *Ehrenbreitstein*, (broad-stone-of-honor,) the strong fortification of Drusus, before Christ, and the present Gibraltar of Germany, where it was exhibited again in 1734 and in 1765. During the year 1794, when it was foreseen that the French would secure this commanding position on the Rhine, the "holy coat" was secretly conveyed to the interior of Germany, where it was kept hidden until 1809, when a new Bishop of Treves (Carl Monnay) caused it to be taken back to that city. The year following it was exhibited to nine hundred thousand persons; when the bishop announced, that henceforward it could only be opened once in thirty-four years (the length of time our Savior was upon the earth) to public examination. In pursuance of this declaration, it was exhibited in 1844 in the cathedral at Treves, under the personal superintendence of the bishop, from the 18th of August until the 30th of September, to upwards of two millions of persons.

The "holy coat," it must be confessed, is an exquisitely fine piece of workmanship, both as relates to the material and to the tailorship. It is impossible to form an opinion as to the nature of the staple from which the cloth was manufactured. The threads are so delicately fibrous, that the twist in them is almost imperceptible to the naked eye. The color is also very peculiar, and cannot be directly described, though its chief characteristic is a yellow-brown. Throughout, not the slightest appearance of a seam can be detected. At the

top there is a hole sufficiently large for a head to pass through. The sleeves are one and a half foot long, and a foot wide. The body is five feet four inches wide; its length five feet one inch and a half.

Thus I have given you the history, as related at Treves, as well as a description of the "holy coat;" the infamous exhibition of which last year engendered the denunciations of one of the most highly gifted and intrepid theologians of the age. Although a Catholic priest, Ronge dared to denounce the imposition as one unworthy of the church—unworthy of the righteous precepts of religion. His sentiments found an echo in Germany as enthusiastic as that which, more than three hundred years ago, gave such effect throughout Christendom to the tenets of a Luther. Popery, rely upon it, has received a blow, which will eventually upset its stronghold. The serpent was only *scotched* by the first reformer. It will expire under the tortures of the second. Man, in all civilized countries, is beginning to think for himself; and hereafter he will be guided by reason, instead of being governed by power. There is a spirit of inquiry abroad, which cannot slumber until every shackel which binds the intellect is burst asunder. Truth and light, emanating from Heaven itself, must triumph over falsehood and darkness. The miner's son of Eiselen hastened the colonization of this mighty republic, by imbuing the public mind in Europe with proper notions of religious liberty. Political liberty afterwards became its handmaiden; and the salutary results from their union embolden the timid and the fearful to speak aloud—to gird on their armor, and to "go forth conquering and to conquer" the vices of the world.—*Union.*

☞ We have extracted the foregoing not so much for intrinsic merit, as for the devices and stratagems of men. Jesus said: "Hereafter I will not talk much with you; for the prince of this world cometh, and hath nothing in me," and truly "the prince of this world" has ruled the world by flattery and deception: for Jesus never said that *virtue* went out of his garment when the diseased woman touched the hem, but the *virtue* went out of HIM.

One of the best traits of Mormonism is, that it cures all kinds of speculations, deceptions, and contrivances, which have the greatness of man for their object, rather than the glory of God.

Mormonism is a perfect Nebuchadnezzar's furnace for this generation, and if those cast into the "fire," whether catholic, protestant, or Pagan, have not "the form of the fourth like unto the Son of God," to shield them from the

flames, they will be scorched by it as soon as they come within reach of its blaze. The Infidel, the Perfectionist, and the Christian, are alike to Mormonism; it melts all, for God is a consuming fire.

OFFENCES MUST COME.

The Savior, clothed with the authority of the priesthood, was not slow to acquaint his disciples, and advertise the world what would take place in the last days. Matthew records one of his sayings thus: "Wo unto the world because of offences! for it must needs be that offences come; but wo to that man by whom the offence cometh! Now apostates and people will conspire to fulfil this saying: And to show it we have only to quote their own sayings and doings. The apostates will hazard their lives and characters to bring evil upon the church, and stop the spread of truth, and frustrate the gathering. The greedy world, swallow their falsehoods and enter into the secret, and join their *honor* together to persecute and crush the saints, because they worship God according to the dictates of their own consciences, and so the offences come.

We cannot better show this principle, than by copying from the Illinois State Register, and a New York paper, the following:—

PUBLIC SENTIMENT.

The unlawful doings in Hancock county are, as we expected, bringing the State into disgrace all over the Union. The press, every where, condemns, in the most emphatic and indignant language the treatment which the Mormons have received. When an unprejudiced man seriously and candidly reflects on what has been done—when he thinks of the hundreds of houses burnt to the ground, and their bereaved and shivering inmates turned out to starve—when he reflects that a whole community of people are, in this enlightened age, and in this free country, driven out from the comforts and blessings of civilization into the wilderness on account of their religion—for that will be the verdict of the age and of posterity, that sectarianism alone, has thus expelled them—he must admit that disgrace will cleave to our institutions, as a consequence of these outrages.

From a New York Paper.

"A whole community of the people banished! driven violently from their homes, their farms, and their Church; their blood shed by lawless adventurers of Illinois and the State, either unable or unwilling to protect them! How are we as a nation to explain to a civilized world this dire calamity, this desecration of all that is free in our Government? Was it

the religion of the Mormons to which objections were made? We have no right to interfere with the religion of any person, if the pursuit of that religion interferes with no man's rights or property. Were the Mormons a racially, lying, thieving race of people, as alleged? Then enforce the laws against all offenders. But to drive them, their wives and children, beyond the Rocky Mountains, beyond the barriers of civilization, to take lawless possession of their farms and property, exceeds in iniquity everything that has been done in any country since the reign of the Goths and Vandals."

☞ So the truth, "because of offences," comes out of their own mouths.

A still stranger specimen of the folly of this generation, is found in the last dying words of *John Long* upon the gallows, at Rock Island, before he was hung for the murder of Col. Davenport.

"Mobs, said the prisoner, have made men desperate. He represented that Wm. F. Fox happened to be at Belview at the time of the mob there, and had, up to that time been an honest man, but from that moment, he became a determined and abandoned and successful robber; it is in consequence of being indiscriminately lynched without proof of innocence or guilt, that the country is now filled with horse thieves and robbers all determined to be revenged for their injuries, and to sell their lives as dearly as possible."

Truly, our country is in a state of anarchy and desperation, and the expulsion of the church of Jesus Christ of Latter day Saints from her realms, solely because their religious privileges, and common rights of citizens, are not protected by the laws of the land, will open the highway of *reserved rights*, among desperadoes, passionate and disappointed men, and demagogues, and the fields and habitations of the freemen of these United States, as well as the lives of men, women and children, will be sacrificed on the same bloody altar, where they tried to offer the innocent saints as a "peace offering," to the angry god of misrule, rebellion, and cozened ambition. The pit they digged for their neighbor's sins, becomes the furnace of their affliction, and God blows the fire.

MAGNANIMITY OF A DOG.

In the month of August last, a boy of about 11 years of age, the son of one of our citizens, was visiting in the country. As he was crossing a field, a dog pursued him as an intruder upon his master's premises, and the boy being alarmed, ran for some distance, the dog chasing and barking fiercely. At length, as the dog was within a few feet of him, the boy stumbled

and fell down a bank and broke his leg. The poor fellow was of course terribly alarmed, the dog still barking at him as he lay helpless at his feet. But the instant the dog perceived that the child was hurt, he returned to his master's house, and by his voice and actions convinced the family that something was wrong. Finally, after having tried in vain to quiet the dog, they followed him till they found the child crying for help, but at such a distance from any house that he could never have made himself heard. Had it not been for the dog, his enemy! the boy would have fainted there, or would have attempted to crawl away, in which case he would doubtless have destroyed his limbs.

The remarkable features in this case are, that the disposition of the dog was so suddenly changed. We often read of dogs making several efforts to save the lives of their masters, or children to whom they are attached, but this is the only instance we have ever met with, where a brute exercised what may be called, without irreverence, the "Christian principle" of kindness to a fallen enemy. In this respect, the dog was much *more of a man* than many in this world who walk upright.—*N. Y. Observer.*

What a noble enemy! How much in advance of the Missouri and Illinois mob! Truly this "dog was much more of a man" than all christendom put together. It may be that the spirit which ought to actuate the hearts of *christians*, has found a truer habitation in the person of a dog than a man. Aside from hydrophobia, dogs never *mob*, and only steal in case of starvation.

MINUTES OF A CONFERENCE HELD, IN THIS, THE CLEVELAND BRANCH, OHIO, OCTOBER 30, 1845.

Conference called to meet on this the 30th day of September, by the authority of Br. Harris, President. Meeting opened by singing and prayer by Bro. Carpenter. Accusation brought against Br. Wm. Henry Parcell, by Br. Wm. Capner, for lying against him and defrauding him. Also, by the church, an accusation was brought against Sister Jane Parcell, for slander, and against Sister Tamer Ann Ackerly, for not attending meeting. The accused having been labored with by the officers of the branch, and neglecting to attend to answer the aforesaid accusation, after being duly notified by the lawful authorities of this branch, the business of the meeting was entered into, and after some appropriate remarks on the case of Br. Parcell, by President Harris, Br. Carpenter and Br. Wilson, the vote was called by the President; "All who have their minds made up of the propriety of cutting Wm. H. Parcell from this branch,

make it manifest by the uplifted hand." Voted in the affirmative. After some remarks by the President on Sister Parcell's case, the vote was called by the President; "All who are convinced that sister Jane Parcell deserves to be cut off from being a member of this branch, will make it manifest by the uplifted hand." Voted in the affirmative. Vote called by the President in sister Ackerly's case; "All who are in favor of withdrawing the hand of fellowship from sister Ackerly, make it manifest by the uplifted hand." Voted in the affirmative, and two weeks from the 5th of next month given her to deliberate on it. Br. Capner was called to an account for going to law with Br. Parcell; he being present to answer to the accusation, confessed his fault, and was forgiven. Br. Capner, Br. Carrigan, and sister Mudgett applied for letters, which were granted by vote of the church.

WM. G. HARRIS, Pres.

THOMAS WILSON, Clerk.

P. S. Sister Ackerly has given the branch ample satisfaction, and is admitted into full fellowship in the branch. T. W.

MOBOCRACY.

We cannot have a better comment on this New Court, than the recent facts in regard to the Convention at Carthage, for the expulsion of the Mormon Fanatics.

That convention was gathered from two or three counties—in a civil government, aside from State authority, without the countenance of the Federal Executive, passing their *fiat* upon the fortunes, destinies, and property of a population of perhaps 15 or 20,000! The census just taken (last week,) makes the population of Nauvoo proper to consist of 11,057 souls—without the limits it is supposed there is a third more! At Nauvoo may now be heard the notes of busy preparation, and we might add, the sound of hammers

"Closing rivets up."

Would it were those of boxes and merchandize alone.

We have no more sympathy with the Mormons than with the Abolitionists, and alike abominate both—but if the "*ipse dixit*" of any popular casualty is to be the *fiat* of command; if any minority is to forego home and sacrifice property, and flee to isles of the sea, at the caprice of any majority, if such be Democracy, then is it indeed true, that man's worst enemies are those of his own household.—*Saint Louis Evening Gazette*.

It is well that all men have not become entirely destitute of feeling the true principles which must make up the catalogue of our

country's virtue and glory. The Mormon community embrace men and women of the best blood of the earth, and it is idle to suppose that they can be expelled from the United States, by mob violence, while government with folded hands, nods assent, without kindling the anger or indignation of friendly spirits in England, Scotland, upon the islands of the sea, or even of our own land.

From 15 to 20000 persons are "busy" preparing for their "exodus" next spring,

"Closing rivets up,"

And "hiding kindred love,"

for a better place, than graces the sterile plains where freedom once was! Truly have we heard that "is not what is taken into the stomach of the nation that defiles it,—but it is what it cast out." "O generation of vipers, who hath warned you to flee from the wrath to come!"

NOTE OF PREPARATION.

As in all cases when union prevails, the Mormons go ahead like one man, in whatever they undertake;—the murderous plans of apostates, the connivance and craft of the executors of the laws, and the deadly persecutions of the mob, have no effect to deter a virtuous people from exercising faith in God for the salvation of Israel. The Temple was reared by the tithing of the people as by the influence of God, and the Nauvoo House was moulding up with the same "nimble faith and works" when mobocracy stopped the progress;—and, like the faithful servant, every "real Mormon" turned to abide in the doctrine, and began to fix for an exodus, where the "wicked cease from troubling;" and now at a meeting held in the Music Hall it was stated, that "3285 families were making ready with 1508 wagons on hand, and 1892 building." These with foreign companies, will make a great multitude by Spring.

CHRISTIANITY IN CHINA.

An imperial edict has been issued in China, giving Christian missionaries liberty to preach, and the Chinese freedom to embrace Christianity, in the five cities opened to foreign commerce, namely, Canton, Amoy, Shanghai-Ningpo, and Fou-chou-fou.—*Liverpool Mercury*.

☞ This will open the door for the Elders of the Latter day Saints, and as our future location will embrace California, Oregon, or Vancouver's Island, we may bring the Chinese, with their wealth, directly into the kingdom of God, to "build up the waste places of Zion," without molestation. The Lord is certainly preparing the way for all nations to go up to

his holy mountain, and worship him in the beauty of holiness. Mormonism is here a little and there a little, until the whole lump will be leavened.

INDIAN.

The word Indian, which is used to personify the natives of China, and America, is probably not fully and fairly understood. The word *Indian* is an adjective derived from the proper noun India, found in Esther 1: 1. The original Hebrew word is *Ho doo*—most likely from *Handad*, to *Shout for Joy*.

When Columbus discovered Islands on his first voyage, he supposed they were situated upon the West side of the East Indies, and as a natural rule, called them the "West Indies," from this circumstance the natives of this continent have been favored with the appropriate and prophetic appellation of "Indians," which, no doubt means nothing more nor less than: *They shall shout themselves for Joy!*

From the Memorial de Rouen.

DREADFUL DISASTER NEAR ROUEN.

A frightful event occurred yesterday to fill all our district with consternation. A rather violent storm had broken over Rouen about noon, the rain had fallen in abundance, and some claps of thunder were heard; but there was nothing to presage the horrible disaster which has desolated one of the richest and most industrious portions of the arrondissement. At 35 minutes after twelve a furious whirlwind arose in the valley beyond Deville, commencing at the Houleme. It first carried away a part of the roof of the factory of M. Rouff, then gaining force as it proceeded, it overthrew several small buildings, broke down trees and hedges, and destroyed crops. Farther off buildings were unroofed, and others were literally crushed in. We have seen some in which the ruins, the furniture and the corn, hay, &c., were so confounded with the uprooted trees of the field, or gardens which surrounded them, that it is impossible to say where the buildings stood, or where was the garden. The scourge moving with the speed of lightning carried to a distance some parts of the ruins, then uprooted the highest and largest trees, and at last struck three of the principle factories of the valley. Lightning is in fact less rapid than was the destruction of these establishments.—The destruction is so complete that the imagination cannot conceive it, and no description could give an idea of it. They have been literally reduced to atoms. To crown the fatality, the event took place at an hour when the

greatest activity is going on, and the hands are most numerous. Of the three establishments which have been destroyed, one is in the commune of Malaunay—viz., that of M. Bailleur, and which was carried on by M. Neveu; the two others were situated near Monville—viz., those of M. Picquot and M. Mare. At M. Neveu's 120 persons were at work; the roof fell in, and the walls gave way before any person could escape. At M. Mare's the number of hands at work was 70; the calamity was not less sudden and complete. At M. Picquot's the number of persons at work was not less than 180. The roof being first carried away, all those within rushed to the doors, and they became so crowded that only a few comparatively could get out. This factory was finished scarcely a year ago, and the proprietor was blamed for erecting it in a more solid manner than any of the others of the valley. The chimney, which was 150 feet high, fell down to within a few yards of the ground, and was thrown across the river. The third floor, cut off with wonderful precision, was also carried into the water. The two other stories next gave way, and at last the ground floor was so completely demolished that scarcely two bricks remained in their places. All this was accomplished in less than two minutes; people from all parts hurried to render assistance; all the manufactories and workshops in the neighborhood sent out their men, and at once began to clear out the ruins to save those under them who might be yet alive. Nothing can equal the scene presented at the three principal theatres of this vast disaster. Machinery-forms and bars of iron were fractured, and enormous pieces of timber were broken as if they were mere straws, and all lying together in one confused mass. Torn fragments of clothing were seen among flocks of cotton wool with arms and legs protruding from the heap; pieces of flesh were adhering to the irons, and many parts were dyed with blood. Now and then deep groans were heard; some men and children preserved as if it were miraculously by an overhanging beam were taken out uninjured, but more frequently some severed limb or dead corpse, or a body so mutilated that death would have been preferable to the torture it endured. On the road nothing was to be seen but litter or carts carrying away the dead or wounded.—Temporary hospitals were promptly established. Surgeons came from Rouen, brought by M. Flobert, and bestowed their care and pains upon all, even those of whom no hope could be entertained. The master of the hotel of the Cheval Noir, placed at the disposal of the faculty the largest room in his house, with all the

linen and every other useful thing which he had then at his command. Twenty-six of the sufferers were laid in the ball room and in the orchestra. A number of the clergy came to bestow the consolations of religion, and the Cure of Monville, dressed in his surplice, recited the last prayers for the dying over those whom the faculty despaired of saving. Men, women, and children were weeping over their relations, many of whom were expiring in the most cruel agonies. This dreadful scene was rendered even still more harrowing, when the medical men, in the interest of such of their patients of whom they entertained hopes, required that all persons who could not be made useful should be withdrawn. This necessary demand was executed by the authorities with the most affecting kindness and consideration; but the cries and lamentations it caused were rending to the hearts of all present. At the guard-house at Monville were placed all the bodies taken out of the factory of M. Picquot. We have seen 17. Two were those of young girls, one that of a woman, and the rest of men and boys. Among these last several had been taken out of the river, into which they had been precipitated from the third floor.—Some were entirely crushed, others had their heads and chests driven flat, and some had their heads severed from the trunks. Need it be said that the spectacle was most horrible.—When we withdrew from the seat of the catastrophe, at 10 at night, we found at M. Picquot's house 25 dead and more than 50 wounded, part of whom could not be expected to live through the night. It was believed that there were ten more victims still under the ruins.—Out of three foremen, one was killed, the two others saved alive, but severely injured. The loss in money is estimated at 120,000*fr.* At M. Neveu's there were nine killed and fifteen wounded but how many remained under the ruins was not known. His loss is estimated at 250,000*fr.* At M. Mare's there were six dead and a great number wounded. His loss is put down at 120,000*fr.* In all 40 dead and 100 wounded—many of these last mortally. The aggregate loss is computed to amount to 620,000*fr.*, for these three establishments only.—From one of these phenomena of which these storms present so many varied examples, these buildings were not destroyed regularly one after the other, but the whirlwind seemed to have moved in angular directions, and less solid buildings between the spinning mills were left standing. The effects of the hurricane extended upwards of a league and a half in length.—The communes which have chiefly suffered by it are Le Houllme, Maisunay, Monville, Eslette, Clercy, and Ancessayville.

The *Memorial* publishes the following letter from the Secretary General of the Prefecture of the Seine Interieure:—

"Yesterday at noon a whirlwind blew down three factories in the valley of Monville: not less than 360 persons who were at work there have been buried in the ruins. Of these 40 have been got out dead, and nearly 100 wounded but a great number still remain. Permit me to have recourse to your journal to open a subscription in favor of the widows, orphans, and the unfortunate men who have been wounded. The inhabitants of the Seine Interieure will respond to my appeal, and will eagerly come forward to the assistance of their unfortunate countrymen. I shall write to the Receveur General to ask him to take in subscriptions, which will also be received at the prefecture and the Post Office."

Immediately after the news of this disaster, a subscription was opened at Rouen by some of the leading merchants and manufacturers.—The Rouen Railroad Company requests us to announce that a subscription in favor of the widows and orphans and the wounded workmen, has been opened at its several offices along the line, and at M. M. Lefrancis, Blount, and Co's., Paris.

We learn by the Havre journals that the storm of Tuesday caused several disasters on the coast near the mouth of the Seine. Two English vessels were forced from their anchorage and driven ashore, and a sloop from Newcastle, bound for Rouen, with coals, went down near Leure. The crew was saved in the boat. An English schooner, from Caen, laden with stones, went down in view of the town, and the crew, who had taken refuge in the rigging, owed their safety, in a great measure, to the exertions of M. Lemethey, the lieutenant of the port, who, on the first alarm, proceeded to the jetty and had the life-boat launched, proposing a reward to any persons who would man it. Six Englishmen at once offered to proceed to the assistance of their countrymen on condition that a French pilot would accompany them. A young man named Lefebvre immediately offered himself, and the party rowed to the wreck. They succeeded, though not without great danger, in rescuing four sailors and the captain, whom they brought safe to land. A little sloop, with two men on board, was capsized near St. Adresse, and one of the men was drowned. The other was taken up, when nearly exhausted by swimming, by a fishing boat.

Subsequent accounts raise the total number of persons killed to be between 70 and 80, and the number injured to 200.

From the Millennium Star.

A violent hurricane did much damage in Paris and its neighborhood on Tuesday. At the Tuileries the Pavillon Marsan was completely unroofed, and large trees were torn up by the roots.

Asia Minor is, at the present moment, suffering all the horrors of a famine. For the last two years the crops have failed; and water is so scarce, that the quantity required for the consumption of a small family costs an enormous sum.

We have to record another dreadful calamity, occasioned by an explosion of fire-damp at Jarrow colliery, near Newcastle, on the Durham side of the Tyne. Nearly one hundred men were in the pit at the time. Thirty-eight lives were lost by the explosion, some of the bodies were so much mutilated that it was impossible to identify them.

Conflagration at Bordeaux.—A telegraphic dispatch was received at Paris on Saturday, announcing a dreadful fire at Bordeaux, which destroyed property to the amount of three millions of francs. The fire broke out in the house of M. Taslet. The wall of one of the houses burnt, fell upon the commandant, the adjutant, a lieutenant, and three pompiers, who were killed on the spot. Three other persons were severely wounded.

Since our last we have to record the most disastrous fire that has occurred in the city of New York since the great conflagration of December, 1835. Three hundred buildings, according to the best calculation, have been levelled to the ground. Most of them were large, three, four, and five story houses, and principally occupied by importing and other merchants. It is a close estimate to set the loss at from five to ten millions of dollars. There has been a considerable loss of life, not yet fully ascertained; while the scenes in the neighborhood of the fire, amongst the multitude of wretched outcasts by the occasion was most heart-rending. The cities of New Granada and New Brunswick have also suffered dreadfully from the same afflicting scourge.

A terrible fire has just laid in ashes the ancient city of Luezk, in Volhynia. The fire commenced in the chimney of the Convent of St. Bridget, and has destroyed many precious monuments of the ecclesiastical history of past times, in which the city of Duesk played an important part. It has, among other things, consumed the valuable library, containing a number of documents concerning church history, the Polish Diet, the incursions of the Tartars, and the conquests of the Poles and Russians.

A letter from Instertburg, dated August 13th,

says:—"The distress in Poland must be extremely great. The poor people penetrate in crowds into our province, and fall on the fields of peas and potatoes; the peas are immediately devoured raw—the stalks of the potatoes are cut down, and boiled and eaten in the field. A detachment of troops have been sent to protect our frontier. It is said, the fields in Poland so far as the eye can reach, lie desert, and therefore the distress must increase in the approaching winter."

The Dutch papers contain numerous accounts of the devastation caused in various parts of Holland, by a hurricane or waterspout that came from the south. The houses have suffered enormous damage, the roofs are carried away, and the windows smashed to pieces. It is impossible to estimate the damage, for not only the stock in barns, but also what corn was mown and still in the fields, was taken up and scattered far and near. A small vessel on the Rhine, on board which were a man and his wife and three children, was turned upside down; the mast of which was fixed in the bed of the river.

Terrible Conflagration at Toulon.—A supplement to the *Semaphore* of Marseilles, mentions the following particulars of a destructive fire which broke out in the dock-yard at Toulon, on the first instant:—"Marseilles, August 2, 1845.—We have just received, from our correspondent at Toulon, the news of a disaster which will plunge the country in consternation. The Mourillon of Toulon, the rich and immense depot of stores for our military and navy, has become a prey to the flames. It is with an unspeakable feeling of grief that we lay the following account of the catastrophe before our readers.—'Toulon, August 1, 1845.—I write these lines in presence of an immense disaster. Our magnificent establishment of the Mourillon is on fire since this morning. At half-past eleven the town was immediately in a state of commotion, and every one was seen hurrying to the arsenal to inquire the occasion of the unusual summons, but it soon became evident of itself. Columns of smoke were seen to proceed from the Mourillon, and with the least possible delay, the fire-engines of the arsenal were brought to that spot, and the greater portion of the laborers in the arsenal, and all the disposable troops of the garrison were sent to work them. The Marine Prefect, the General commanding the department, the mayor of the town, and other authorities, were also a very short time at the scene of the disaster. But, alas! all their efforts were nearly useless. The fire was hardly discovered, when it seized upon the principal sheds, under which were piled al-

most all the timber for the use of the dock yard. The flames rose to an immense height. Up to the present moment the firemen have been able to save the saw mills, an establishment, which cost immense sums, and the ships on the stocks. The loss, however, is calculated at twenty-five millions of francs. It is very difficult to explain how the fire in the daytime could have gained so much head, before it was discovered. When the first alarm was given, it had already created frightful ravages. Some attribute the fire to the convicts, many of whom contrived to escape in the midst of the confusion.' The *Semaphore* adds that the travellers who left Toulon at eight o'clock at night, say that the fire was still raging, and that a great number of lives had been lost. There was some alarm for the parts of the town in the neighborhood of the fire.

CONFERENCE MINUTES.

FOREIGN BRANCHES.

We select from the "Millennial Star" a few items concerning the conferences, and spread of the truth in the old world. It is certainly gratifying to witness the glorious triumph of Mormonism, or in other words, the victory of truth over error. The everlasting gospel will prevail and so all Israel will be saved.

GLASGOW.

A meeting of the different branches in the Glasgow conference took place in the Old Fellow's Hall, 175, Trongate, on Sunday the 31st day of August, 1845.

The meeting was called to order by elder Banks, and opened by singing and prayer.

Elder McCue presided, and Walter Thomson was appointed clerk, assisted by Thos. B. Stenhouse.

President McCue addressed the saints on the progress of the work of God, and rejoiced much in the same. The number of officers present: 2 high priests, 1 seventy, 25 elders, 25 priests, 16 teachers, 10 deacons.

The representation of the different branches was then attended to, the total number being 1148 members, including 1 high priest, 39 elders, 49 priests, 37 teachers, 25 deacons; 58 being added by baptism since last conference.

The branches in general, were represented to be in a flourishing and healthy condition. The meeting throughout was very harmonious—the principle of love flowed copiously amongst the Saints. Elder Houston took an affectionate farewell of the brethren, on his leaving them for Nauvoo; also elder Shields took his leave of the brethren, and bore his testimony to the work of God, and craved the

prayers of the saints, that he might be upheld in his mission to the Sister Isle.

Elder Banks preached in the evening to a crowded house and very attentive audience. Subject—The Marriage of the Lamb,—which was handled in a most eloquent, affecting, and impressive manner, to the astonishment of strangers, and rejoicing of the Saints.

I am, your very humble brother,

PETER McCUE.

SHEFFIELD.

I attended a quarterly Conference held at Sheffield, on Sunday the 21th of August, and found the Sheffield Branch and Conference in general, to be in a very prosperous state. The conference met at the commodious Assembly Rooms at 10 o'clock, A. M. The room was well filled, and to add to the interest of the assembly, about sixty children belonging to the saints, who had been formed into a Sabbath school, took their seats together with their teachers. There were present at the opening of the conference, 1 of the quorum of the twelve, 1 patriarch, 2 high priests, 5 elders, 15 priests, 7 teachers and 3 deacons. Elder James Ure, the presiding elder of the conference, was called to the chair, and Elijah Mitchell chosen clerk. The Conference was opened by singing and prayer, after which the representations were given of seven branches, containing 394 members, 11 elders, 26 priests, 10 teachers and 7 deacons, 56 having been baptized since last conference, nearly all were represented as in good standing. In the afternoon, sacrament was administered to the Saints, twelve confirmed, two children blessed, and two ordained to the office of priest under the hands of elders Woodruff, Holmes, Ure, and Albiston. The assembly was addressed in the evening by elder Woodruff, and followed by elder Holmes. The conference was well attended during the day and evening, and much good seemed to be done.

On Monday evening we had an interesting address delivered by elder M. Holmes, followed by elder Woodruff. Many through the Sheffield conference are investigating the principles of truth, and additions are being weekly made to the church.

JAMES URE, President.

ELIJAH MITCHELL, Clerk.

PRESTON.

I met with the Preston conference on the 31st of August, which was held at the Cockpit, in Preston, there being present, quorum of the twelve, 1; quorum of seventies, 1; 15 elders, 18 priests, 13 teachers, and 2 deacons.

Elder Leonard Hardy was called to the chair,

and elder John Fawly chosen clerk. Conference opened by singing and prayer, after which we had represented eleven branches, containing 542 members, 18 elders, 23 priests, 16 teachers and 4 deacons, 45 having been baptized since last conference, 16 of whom were added in the Preston branch. The conference was represented as being in general in good standing.

The representation of this conference, with the additions, spoke much in favor of the faithful labors of elder Hardy, the presiding elder of the conference. It was evident that he had done honor both to the cause of God and his brethren since he had the watch-care of this conference, from the departure of our much esteemed and worthy brother, elder John Banks, he having been called to take charge of the Edinburgh conference, where we rejoice to hear, that he is as usual accomplishing a good and glorious work in the cause of God.

As the time had come for elder Hardy to take his departure to his native country, and return to his friends, it was necessary for some person to be appointed for the time being, to preside over the Preston conference and also over the branch, it was accordingly moved by elder Hardy, seconded by elder Parkinson, and carried unanimously, that elder John Melling be appointed elder over the Preston branch for the time being. It was also moved by elder Hardy, and carried unanimously, that elder John Holsall be appointed presiding elder over the Preston conference for the time being. A letter of recommendation was then read and presented to Elder Leonard Hardy, with the unanimous vote of the conference. Sacrament was administered in the afternoon, six confirmed, and two ordained to the office of priest, under the hands of elders Woodruff and Hardy. The most perfect union prevailed, and not a dissenting vote in any of the business of the conference. Elder Woodruff addressed the meeting in the evening to a full house, from the last chapter of Malachi. Peace and good feeling prevailed through the conference, and much instruction received.

LEONARD HARDY, President.

JOHN FAWLY, Clerk.

MANCHESTER.

On Sunday the 13th, I also met the Manchester quarterly conference assembled at their usual place of meeting, there being present 1 of the twelve, 2 high priests, 1 of the presidents of the quorum of the seventies, 25 elders, 29 priests, 18 teachers and 5 deacons. Elder Milton Holmes, the president of the Manchester conference, was chosen president, and elder William Walker, clerk. The conference open-

ed by singing and prayer, after which we had 25 branches represented, containing 1769 members, 44 elders, 97 priests, 57 teachers, 27 deacons, and 115 baptized since last conference. The Manchester conference has been under the presidency and counsel of elder Holmes since his arrival in England, and he has been much blessed in his labors—brought forth much fruit, and he has had the support and love of the Saints through the whole field of his labors. There has been a continual increase of members from the commencement of his labors, and he has manifested much wisdom in the counsel he has given in the midst of his brethren. Manchester and most of the branches was represented as being in perfect union and good standing, it is the largest conference in the British Isles, and has truly brought forth much good fruit.

As elder Holmes is about to return home to the United States, it became necessary to appoint another president over the Manchester conference, and brother J. D. Ross, the presiding elder over the Manchester branch, was appointed as president of the conference, and elder William Walker was appointed to preside over the Manchester branch. The faith and prayers of the saints were asked for on these subjects, and the result was, an unanimous vote was given. Resolved, that Thomas Bradshaw and Henry Druce, who are now holding the office of priests, be ordained to the office of elders.

A recommendation of the representatives of the whole conference was moved and seconded in favor of elder Milton Holmes, and was unanimously carried.

The sacrament was administered in the afternoon, and the ordination of the two elders took place. One member of the church was confirmed under the hands of elders Woodruff and Ross.

A large assembly was addressed in the evening by elder Woodruff.

Peace and good order was preserved throughout the day.

MILTON HOLMES, President.

WILLIAM WALKER, Clerk.

NEW YORK CONFERENCE.

The Church of Jesus Christ of Latter-day Saints met pursuant to appointment on the evening of the 12th of November, at the American Hall. Many of the brethren were present from Long Island, Connecticut, and New Jersey.

On motion, Elder O. Pratt was called to the chair, and G. T. Newell, Secretary.

After prayer and a dedication of the assembly,

ity to God by the President, and a song of Zion by the whole assembly, the President arose and laid before the conference the present condition of the saints, and the necessity of all removing to the West. He exhorted them to a union of action for the benefit of the poor, that they might not be left behind. That as long as the church remained among the Gentiles, the fulness of the gospel could not be taken from them, and the Book of Mormon be fulfilled.

Elder Brannan then arose and presented the following preamble and resolutions, which were unanimously adopted by the whole assembly without a dissenting voice.

WHEREAS, we as a people have sought to obey the great commandment of the dispensation of the fulness of times, by gathering ourselves together; and as often as we have done so, we have been sorely persecuted by the Protestant Christian churches, our houses burned, and we disinherited of our possessions, and driven forth upon the charity of a cold hearted world, to seek protection and sustenance for ourselves and families.

And **WHEREAS**—Inasmuch as the people and authorities of the United States have sanctioned such proceedings, without manifesting any disposition to sustain us in our constitutional rights, but have rejected our many petitions to judges, governors, and presidents for the last twelve years, having hardened their hearts, like Pharaoh of old, against the cries of the fatherless and the widow. That we now cease our cries—wipe away our tears, and prepare ourselves to “enter into our chambers, and shut our doors about us for a little season until the indignation be overpast.” Therefore,

Resolved, That we hail with joy the proclamation of our brethren from the City of Joseph, to make preparations for our immediate departure, and give thanks and praise of our heavenly Father that the day of our deliverance is so near at hand.

Resolved, That we look upon the proclamation sent forth and published in the Warsaw Signal by our former brother, William Smith, as being actuated by purely selfish motives alone, for his own personal emolument and aggrandizement, at the sacrifice of the lives of his best friends, and the defamation of the character of the whole church; unchristianlike, even if true, because it brings persecution and affliction upon the innocent.

Resolved, That we most heartily sanction the proceedings of the council and Church at Nauvoo, in his excommunication; and that suffering innocence in this city by his hands, has de-

manded it long since. And in it we believe the prayers of the fatherless and widow have been answered. And further

Resolved, That we caution all the honest in heart among the Saints, where he has not visited in the East and elsewhere, that have not had an opportunity of proving his apostleship as we have, to beware how they receive him into their houses, or bid him God speed, lest they bring condemnation upon themselves ignorantly.

Resolved, That during the mission and ministry of our brethren, the Twelve, among us, since the absence of William Smith, their conduct has been of the most exemplary character, both in practice and precept; which we are sorry we are not able to say of our former brother William Smith. And

Resolved, That we advise him if he wishes to keep himself from trouble, shame, and disgrace—that if he has any feeling for the character of his family, and his martyred brethren, that he stay where he is, or go where he is not known. For we, the Church in New York, have no desire to see him, unless he repent speedily, and go about making restitution for lifting his hand against the church and kingdom of God to destroy it.

Resolved, That the Church in this city move, one and all, west of the Rocky Mountains, between this and next season, either by land or water; and that we most earnestly pray all our brethren in the eastern country to join with us in this determination, and carry it out effectually, to the delivery of the people of God from the daughters of Babylon, and not one left behind.

Resolved, That there are no apologies required of those who do not go, but old age, sickness, infirmities, and poverty; “For he that will not forsake father and mother, houses and lands, wives and children for me and my name’s sake, is not worthy of me.”

Elder Brannan laid before the congregation his instructions from the authorities of the church directing him to go by water, and called upon all who wanted to accompany him, to come forward at the close of the meeting and put down their names. The conference was then dismissed by a benediction from the President.

ORSON PRATT, Pres’t.

G. T. Newell, Sec.

MINUTES OF A CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD IN BURK’S GARDEN, TAZWELL COUNTY, VIRGINIA, ON THE 31st OF AUGUST, 1845.

Opened by calling the meeting to order by

Elder Peter Litz, who motioned that Elder James Parke be appointed president, which was seconded, and carried unanimously. On motion, Peter Litz was appointed clerk of said conference by an unanimous vote. The president then arose, and opened the meeting by singing and prayer, and delivered a funeral sermon of Bro. A. Petty, from 1st Corinthians, 15th chap: 53, 54, 55 verses, and delivered a masterly sermon with power and much assurance of the Holy Ghost; the different branches were then presented; Burke Garden branch by Elder P. Litz, seventy-two in number, including three elders, one priest, one teacher, all in good standing. Elder Samuel Carter then presented Bluestone branch, which numbers fifteen, including three elders, one priest, one teacher and one deacon, all in good standing. The Wythe county branch not present, nor the Smyth county branch, but notwithstanding there has been a number added in that part of the vineyard, and a great spirit of enquiring prevails in that section of the country. After an interval of fifteen minutes,—conference met again when the president gave an exhortation of the nature and propriety of partaking of the sacrament. After the sacrament was administered, the president delivered an exhortation on the principle of love and unity amongst the saints, and made a few remarks on the claims of Sidney Rigdon, and took a vote of the saints if they would uphold the proper authorities of the church in all righteousness, and if they would do all in their power to build the Temple of the Lord, which was carried unanimously. On motion resolved that the minutes of this conference be forwarded to Nauvoo, and published in the Times and Seasons, after which the conference adjourned until the 6th of April, 1846.

JAMES PARKE, President.

PETER LITZ, Clerk.

Nauvoo, Ill., Nov. 14, 1845.

Having just returned from a mission eastward, appointed by the spring Conference of 1843; according to order established by the Church of Christ, that Elders should report their stewardship; I thought, although I was among the least, yet I would not be among the last in confessing my ignorance, and stating unequivocally, that I am but an unprofitable servant.

During my mission, which was in the fall and spring of '43 and '44, in the States of N. Jersey, and Maryland, in company with my fellow-laborer, S. H. Rogers; we endeavored, according to our ability, and the trust reposed in us, to help rear up the standard of Latter-Day glory,

and to facilitate the great and momentous work of God in these last days.

I will also say, that although we were weak, yet we were made strong by the hand of the mighty God of Jacob! And although we were little, yet we confounded the great; and although our wisdom consisted in the simplicity of Christ's gospel; yet the wisdom of man was confounded before our eyes.

Many honorable men were enamoured to the truth, and many honorable men instructed in the plan of salvation. We baptised thirty-five or forty for the remission of their sins, and organized one branch of twenty-five or thirty members in Md; and thus the words of God were fulfilled, that 'the weak should confound the wisdom of the mighty,' and the poor among men rejoice,' 'the meek increase their joy in the Lord,' 'those who erred learn doctrine,' &c. &c. Thus was the mission, and thus it ended.

May God bless his people, redeem and save Israel, and hasten his work in its time.

JAMES H. FLANIGAN.

"Whenever any thing is spoken against you, that is not true do not pass by or despise it because it is false; but forthwith examine yourself, and consider what you have said or done, that may administer a just occasion of reproof."

Elder J. Taylor,

Dear Sir:—Having observed in your paper of the first instant, an interesting communication from Elder Addison Pratt, and among the many items of interest, one relating to "the good Brethren in Philadelphia," and "our good Brother Grant." Sir, permit me through the medium of the Times and Seasons, to inform Brother Pratt, that his indignation, and incorrect information; has caused him to do injustice by the Saints in Philadelphia; and his belief of "good Brother G." came not from hearing the word of the Lord, but from hearing something else. Brother Hanks did not sell me a Book of Mormon, or any other Book, neither did any one under my jurisdiction buy books of him except they were requested to do so by him or his associates. To conclude allow me to say, **NOR JESTING**, that I hope the successor of the present *prime minister* of Toobouai, will retain in his head, eyes enough to tell true seamen from pirates, and thereby be able to do justice to his best friends in North America.

Yours respectfully,

J. M. GRANT.

City of Joseph, Nov. 14th, 1845.

BACK NUMBERS.

The back numbers of the *Times and Seasons*, for September and October, were not printed in their time, but the publication will continue until the volume is full.

CORRECTION.

In the *Times and Seasons* of August 15, the History says, "Brother Rich was called in question for transgressing the word of wisdom," &c. It should have read *Leonard Rich*.

NOTICE.

Robert Reid, James Riley, and Charles Pem-

berton of St. Louis, have this day been cut off from the church by the council of the Twelve.

W. RICHARDS, Clerk.

Nov. 1845.

NOTICE.

Elder Nelson Bates of the New Hampshire presidency, from whom the hand of fellowship was withdrawn, and published in the Messenger, is now restored to the full fellowship and confidence of the church.

W. RICHARDS, Clerk.

P. S. It was not our intention that Br. Bates should have been published.

POETRY.

For the Times and Seasons.

MY FATHER IN HEAVEN;

BY MISS ELIZA R. SNOW

O my Father, thou that dwellest
In the high and glorious place;
When shall I regain thy presence,
And again behold thy face?
In thy holy habitation
Did my spirit once reside?
In my first primeval childhood
Was I nurtur'd near thy side?

For a wise and glorious purpose
Thou hast plac'd me here on earth,
And withheld the recollection
Of my former friends and birth:
Yet oft times a secret something
Whispered you're a stranger here;
And I felt that I had wandered
From a more exalted sphere.

I had learn'd to call thee father
Through thy spirit from on high;
But until the key of knowledge
Was restor'd, I knew not why.
In the heav'ns are parents single?
No, the thought makes reason stagger;
Truth is reason—truth eternal
Tells me I've a mother there.

When I leave this frail existence—
When I lay this mortal by,
Father, mother, may I meet you
In your royal court on high?
Then, at length, when I've completed
All you sent me forth to do,
With your mutual approbation
Let me come and dwell with you.
City of Joseph, Oct. 1845.

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JOHN TAYLOR,

EDITOR AND PROPRIETOR

TERMS.—Two DOLLARS per annum, payable in all cases in advance. Any person securing five new subscribers, and forwarding us Ten Dollars current money, shall receive one volume gratis. All letters must be addressed to John Taylor, editor, rest fair, or they will not receive attention.

HISTORY OF JOSEPH SMITH.

CONTINUED.

April 1st 1834. This day at Brother Riders, in Chardon. The Court has not brought forward Hurlbert's trial yet, and we were engaged in issuing subpoenas for witnesses. My soul delighteth in the law of the Lord, for he forgiveth my sins, and will confound mine enemies. The Lord shall destroy him who has lifted his heel against me, even that wicked man, Doct. P Hurlbert; he will deliver him to the fowls of heaven, and his bones shall be cast to the blasts of the wind, for he lifted his arm against the Almighty, therefore the Lord shall destroy him.

Wednesday the 2nd and Thursday the 3d, attended the Court. Hurlbert was on trial for threatening my life. Friday morning I returned home. And in the evening attended council of which the following are the minutes.

"Kirtland, April 4th 1834.

This evening a council of High Priests assembled at the house of President Joseph Smith, Jun., to reconsider the case of Brother George F. James. Pres. Joseph Smith Jun, presiding.

Bro. George said that he had often promised to take up his cross and magnify his calling, but had failed, and had ought to have written to the President ere this time, and given him the information that his pecuniary affairs called his attention at home, which prevented his fulfilling the promise he made to president Joseph in going out to proclaim the gospel, and he sincerely asked pardon of the Lord, and of his brethren, and particularly of Brother Joseph. He also said he was willing to ask the forgiveness of this church. He said that relative to certain charges, which were that he "had not attended meetings," and had treated lightly some of the weak" &c.; that he had attended meetings, generally; and as for speaking or treating lightly any brother because of his weakness, was foreign from his mind, and was that which he had never done, nor could ever find such principles in his bosom. President Joseph said he had no hardness; he only wished brother George to consider this as a chastisement, and that the council were bound to notice his conduct heretofore; but now if Bro. George was willing to walk according to the new covenant, he should have his hand of fellowship. The council then expressed their satisfaction at Bro. George's confession.

(Signed) OLIVER COWDERY, Clerk.

Saturday, March 5th; I went to Chardon, as a witness for Father Johnson, and returned in the evening. Mr. Russell, the State's Attorney, for Portage county, called on me. He appeared in a gentlemanly manner, and treated me with great respect.

April 7th. Bishop Whitney, Elders Frederick G. Williams, Oliver Cowdery, Heber C. Kimball, and myself met in the council room, and bowed down before the Lord, and prayed that he would furnish the means to deliver the Firm from debt, that they might be set at liberty; also that I might prevail against the wicked man, Hurlbert, and that he might be put to shame.

The Presidency wrote Elder Orson Hyde, who yet remained in the State of New York, as follows:

Kirtland, April 7, 1834.

Dear Bro Orson:—

We received yours of the 31st ultimo, in due course of mail, and were much grieved on learning that you were not like to succeed according to our expectations. Myself, Brothers Newel, Frederic and Oliver, retired to the translating room, where prayer was wont to be made, and unbosomed our feelings before God, and cannot but exercise faith yet that you, in the miraculous providence of God will succeed in obtaining help. The fact is, unless we can obtain help, I myself cannot go to Zion, and if I do not go, it will be impossible to get my brethren in Kirtland, any of them, to go; and if we do not go, it is in vain for our eastern brethren to think of going up to better themselves by obtaining so goodly a land, (which now can be obtained for one dollar and a quarter per acre,) and stand against that wicked mob; for unless they do the will of God, God will not help them, and if God does not help them, all is vain.

Now the fact is, this is the head of the church, and the life of the body, and those able men as members of the body, God has appointed to be hands to administer to the necessities of the body. Now if a man's hand refuses to administer to the necessities of his body, it must perish of hunger; and if the body perish, all the members perish with it; and if the head fails, the whole body is sickened, the heart faints, and the body dies, the spirit takes its exit, and the carcase remains to be devoured by worms.

Now Brother Orson, if this church, which is assaying to be the church of Christ, will not

help us, when they can do it without sacrifice, with those blessings which God has bestowed upon them. I prophecy, I speak the truth, I lie not, God shall take away their talent and give it to those who have no talent, and shall prevent them from ever obtaining a place of refuge, or an inheritance upon the land of Zion: therefore they may tarry, for they might as well be overtaken where they are, as to incur the displeasure of God and fall under his wrath by the way side, as to fall into the hands of a merciless mob, where there is no God to deliver; as salt that has lost its savour, and thenceforth good for nothing, but to be trodden under foot of men.

I therefore adjure you to beseech them, in the name of the Lord, by the Son of God, to lend us a helping hand; and if all this will not soften their hearts, to administer to our necessity for Zion's sake, turn your back upon them and return speedily to Kirtland, and the blood of Zion be upon their heads, even as upon the heads of her enemies, and let their recompence be as the recompence of her enemies, for thus shall it come to pass saith the Lord of Hosts, who has the cattle upon a thousand hills, who has put forth his Almighty hand to bring to pass his strange act; and what man shall put forth his hand to steady the ark of God or be found turning a deaf ear to the voice of his servant, God shall speak in due time, and all will be declared, Amen.

Your Brethren in the New Covenant,
JOSEPH SMITH, Jun.,
F. G. WILLIAMS,
OLIVER COWDERY.

April 9th. After an impartial trial, the court decided that Doct. P. Hurlbut, be bound over under two hundred dollar bonds, to keep the peace for six months, and pay the cost, which amounted to near three hundred dollars, all of which was in answer to our prayers, for which I thank my Heavenly Father.

On the 10th, had a council of the United Order, in which it was agreed that the Order should be dissolved, and each one have his stewardship set off to him. The same day, the brethren in Clay county, Missouri, executed the following letters and petitions according to the revelation:

Liberty, Clay co., Mo., April 10, 1834.

To the President of the United States of America:

We, the undersigned, your petitioners, citizens of the United States of America, and residents of the county of Clay, in the state of Mo., being members of the Church of Christ, reproachfully called Mormons, beg leave to refer the President to our former petition, dated in October last, and also to lay before him the accompa-

nying hand-bill, dated Dec. 12th, 1833, with assurances that the said hand-bill exhibits but a faint sketch of the sufferings of your petitioners and their brethren up to the period of its publication.

The said hand-bill shews, that at the time of dispersion a number of our families fled into the new and unsettled county of Van Buren, but being unable to procure provisions in that county, through the winter, many of them were compelled to return to their homes in Jackson county or perish with hunger. But they had no sooner set foot upon the soil, which a few months before we had purchased of the United States, than they were again met by the citizens of Jackson county, and a renewal of savage barbarities inflicted upon these families, by beating with clubs and sticks, presenting knives and fire arms, and threatening with death, if they did not flee from the county—these inhuman assaults, upon a number of these families, were repeated at two or three different times through the past winter, till they were compelled at last to abandon their possessions in Jackson county, and flee with their mangled bodies into this county, here to mingle their tears and unite their supplications, with hundreds of their brethren, to our Heavenly Father, and the chief ruler of our nation.

Between one and two thousand of the people called Mormons, have been driven by force of arms from Jackson county, in this state, since the first of November last, being compelled to leave their highly cultivated fields, the greater part of which had been bought of the United States, and all this on account of our belief in direct revelation from God, to the children of men, according to the Holy Scriptures. We know that such illegal violence has not been inflicted upon any sect or community of people by the citizens of the United States, since the declaration of independence.

That this is a religious persecution, is notorious throughout our county; for while the officers of the county, both civil and military, were accomplices in these unparalleled outrages, engaged in the destruction of the printing office, dwelling houses, &c.; yet the records of the judicial tribunals of that county are not stained with a crime against our people. Our numbers being greatly inferior to the enemy, we were unable to stand up in self defence; and our lives, at this day, are continually threatened by that infuriated people, so that our personal safety forbids one of our number going into that county on business.

We beg leave to state that no impartial investigation into this criminal matter can be

made, because the offenders must be tried in the county where the offence was committed, and the inhabitants of the county, both magistrates and people were combined, with the exception of a few; justice cannot be expected. At this day your petitioners do not know of a solitary family belonging to our church, but what have been violently expelled from Jackson county by the inhabitants thereof.

Your petitioners have not gone into detail with an account of their individual sufferings from death and bruised bodies, and the universal distress which prevails at this day, in a greater or less degree throughout our whole body. Not only because those sacred rights guaranteed to every religious sect have been publicly invaded, in open hostility to the spirit and genius of free government, but such of their houses as have not been burnt, their lands and most of the products of the labor of their hands for the last year, have been wrested from them by a band of outlaws, congregated in Jackson county on the western frontiers of the United States, within about thirty miles of the United States military post at Fort Leavenworth, on the Missouri river.

Your petitioners say that they do not enter a minute detail of the sufferings in this petition lest they should weary the patience of the venerable chief, whose arduous duties they know are great, and daily accumulating. We only hope to show him that this unprecedented emergency in the history of our country,—that the magistracy thereof is set at defiance, and justice checked in open violation of its laws, and that we, your petitioners, who are almost wholly native born citizens of these United States, of whom they purchased their lands in Jackson county, Missouri, with intent to cultivate the same as peaceable citizens, are now forced from them, and dwelling in the counties of Clay, Ray, and Lafayette in the state of Missouri, without permanent homes, and suffering all the privations which must necessarily result from such inhuman treatment. Under these sufferings, your petitioners petitioned the governor of this state, in December last, in answer to which, we received the following letter:

FAREWELL MESSAGE OF ORSON PRATT.

*To the Saints of the Eastern and Middle States,
Greeting:*

Dear Brethren:

The time is at hand for me to take a long and lasting farewell to these Eastern countries, being included with my family, among the tens of thousands of American citizens who

have the choice of DEATH or BANISHMENT beyond the Rocky Mountains. I have preferred the latter. It is with the greatest of joy that I forsake this Republic: and all the saints have abundant reasons to rejoice that they are counted worthy to be cast out as exiles from this wicked nation; for we have received nothing but one continual scene of the most horrid and unrelenting persecutions at their hands for the last sixteen years. If our heavenly father will preserve us, and deliver us out of the hands of the blood-thirsty Christians of these United States, and not suffer any more of us to be martyred to gratify their holy pisty, I for one shall be very thankful. Perhaps we may have to suffer much in the land of our exile, but our sufferings will be from another cause—there will be no Christian banditti to afflict us all the day long—no holy pious priests to murder us by scores—no editors to urge on house burning, devastation and death. If we die in the dens and caves of the Rocky Mountains, we shall die where freedom reigns triumphantly. Liberty in a solitary place, and in a desert, is far more preferable than martyrdom in these pious States.

Perhaps the rich may ask, how they are to dispose of their farms and houses so as to get to Nauvoo this winter, and be ready to start early in the spring with the great company?—In reply to this inquiry, we observe that they can do it if they only have a disposition. Many of them might have disposed of their property years ago, but have been holding on to the same, for the purpose of getting a greater price, or for fear of losing their property by the ravages of mobs, if they gathered with the saints; thus they have not been willing to readily comply with the great commandment of God, concerning the gathering, and thus they are deprived of the privilege of sacrificing their property by being driven from the same: but still they can relieve themselves in some measure, by selling immediately, at all hazards, although they should not get one third of its real value.

The Lord requires a sacrifice, and he that is not willing, will fail of the blessing. Brethren now is the time for you to be up and doing, for unless you can get to Nauvoo this winter, it will be entirely needless for you to go in the spring for you could not arrive in time to leave with the saints.

We would say to the poor in the East, that it will be of no use for them to go to Nauvoo, unless they have means sufficient to purchase horses, wagons, tents, &c., for it will be in vain for them to think of starting for the Rocky Mountains without these things; and the

church at Nauvoo will have as much as they can possibly do to provide these things for the poor of that place. If they should have any means left after having provided for their own poor, they would of course be willing to help the poor abroad; the rich in the branches abroad, should help the poor in horses, wagons, &c.; and those who cannot possibly obtain these things, must raise means to pay their passage by sea around Cape Horn to the western coast of North America. Indeed our expenses by sea from here to the place of our destination, would be but a trifle more, than our expenses from here to Nauvoo. Hence all the poor that can raise funds sufficient to go to Nauvoo, can with a little exertion obtain sufficient to go by Cape Horn.

Those who go by sea, can carry with them many articles which it would be impossible to carry over the mountains. Elder S. Biannan has been counselled to go by sea. He will sail about the middle of January. Those who wish to accompany him are requested to give him their names as early as possible. If one hundred and fifty or two hundred passengers can be obtained, he can venture to charter a vessel for them, and thus their fare will be scarcely nothing. The voyage can be performed in four or five months. Brethren awake!—be determined to get out from this evil nation next spring. We do not want one saint to be left in the United States after that time. Let every branch in the East, West, North, and South, be determined to flee out of Babylon, either by land or by sea, as soon as then.—Judgment is at the door; and it will be easier to go now, than to wait until it comes.

Those who go by sea, should go as soon as possible, as it will be almost impossible to double Cape Horn in our summer months; as the seasons there are directly the opposite of ours.—Their coldest months are in July and August; their warmest months in January and February. There is too much ice in our summer months to admit a safe passage round the Cape.

Elder Samuel Brannan is hereby appointed to preside over, and take charge of the company that go by sea; and all who go with him will be required to give strict heed to his instruction and counsel. He will point out to you the necessary articles to be taken, whether for food or for raiment, together with farming utensils, mechanical instruments, and all kinds of garden seeds, seeds of various kinds of fruits, &c., &c. Several have already given their names to go with him, and I think he will soon raise a company as large as can conveniently go in one vessel.

Brethren if you all want to go, charter half

a dozen, or a dozen vessels, and fill each with passengers, and the fare among so many will be but a trifle. The most of those, however, who can get teams this winter, had better go by land.

Do not be faint hearted nor slothful, but be courageous and diligent, prayerful and faithful, and you can accomplish almost anything that you undertake. What great and good work cannot the saints do, if they take hold of it with energy, and ambition?

We can do almost anything, for our Father in Heaven will strengthen us, if we strengthen ourselves. He will work according to our faith. If we say we cannot go, God will not help us; but if we say, in the name of the Lord, we will go! and set ourselves about it, He will help us. The saints must do greater things than these, before many years pass away, and now is the time to try your faith and ambition, and thus by experience be prepared for greater achievements.

Brother Snow and myself are called upon to leave you, to visit our families and friends in the West. After our departure apostates will prowl around the branches here in the East, seeking whom they may devour. They will present themselves before you as very pious and holy beings, mourning over the corruptions of the church while the Twelve apostles of the Lamb will be represented as devils incarnate. But dear brethren, our works you have seen, and our diligence and anxiety for your salvation, you are not ignorant of. We have labored with all patience and diligence with you. We have prayed with you, and taught and instructed, and counselled you according as the Lord has given us wisdom.—And I hereby testify unto you in the name of the Lord God of Joseph, that, if after all the instruction you have received, you suffer yourselves to be influenced and led away by apostates, such as Rigdon, Adams, William Smith, and others who have been legally cut off from the church—your sins shall be upon your own heads—our garments are clean. Remember these words, and let nothing move you. Let no apostate be in the least welcome under your roof. Be ashamed and blush at the very idea, of attending one of their wicked meetings. Despise their principles, and all their apostate doings, as you would the very gates of hell. Touch not—taste not, and handle not any of their accursed doctrines; for they shall utterly perish, and all that follow them. The day shall come when they shall weep and howl for vexation of spirit, for their miseries shall come upon them; and all shall know and discern between the righteous and the wicked—between saints and apostates.

When the saints get this message, I shall probably be on my way to the West. Should they wish to forward me letters or assistance, they can direct the same to Nauvoo. I hereby tender my thanks to the saints for such assistance as they have rendered me. I have received in the neighborhood of twenty dollars in fulfilment of my dream. Those who have responded to the same, have the warmest gratitude of my heart. I have just returned from a tour of about eight hundred miles, all at my own expense. And I assure you dear brethren, that it is a difficult matter for the servants of God to spend all their time in the ministry unless the saints uphold their hands. I should have probably have visited more branches of the church in the East, if I had been in the possession of sufficient funds to have paid my travelling expenses. I have no fault to find.—The saints in the East have done well in the main; for they have responded to the call of our brethren in the West, in relation to tithing, tabernacle &c.; and they shall in no wise lose their reward. We love the saints, both in the East and in the West, and it grieves our hearts, that circumstances should force any of you to tarry in the States or next spring. If it were in our power, our hearts would leap for joy at the prospect of taking you all with us: and thus would the fulness of the gospel be fully brought from among the Gentiles.

Brethren and Sisters, remember the Book of Mormon, the Book of Covenants, and the instructions, teachings, and counsels, which the faithful servants have given you from time to time. Be strictly virtuous, pure, upright, and honest in all things; and comply faithfully with the instructions upon these points, as pointed out in my message. You can now see the consequences attending those who have violated those virtuous principles. They have apostatized, and become the bitterest enemies of the servants of God: thus fulfilling the words of Jesus—"He that looketh on a woman to lust after her, or if any one commit adultery in their hearts, they shall not have the spirit, but shall deny the faith." (Book of Covenants, p. 204, 5th paragraph, stereotyped edition.)

It is a fearful thing to violate the commandments of God, and depart from the strict laws which he has given concerning these matters. There is a right way, and there are many wrong ways; and blessed is that person who findeth the right way, and walketh therein even unto the end, for they shall be crowned with great glory, and of the increase of their kingdom, there shall be no end. Such shall be honored among the sons and daughters of God, while the corrupt, the whoremongers,

and the vile seducer, shall be abased, where there is wailing, and wretchedness indescribable.

Who then, for a moment's gratification, will sacrifice an eternal kingdom, where pure virtue, and love, and affection, shall beam forth like the rays of the morning from every joyful countenance?

O Virtue! How amiable thou art! Strength and beauty, and excellency, and dignity, and honor, and immortality, are thine offspring!—Gentle peace, pure affection, unbounded love, and omnipotent power, shall reign triumphantly in thy habitations forevermore.

And now I must say to the saints in the Eastern countries farewell. Farewell till we meet on distant lands. May our Kind Father hasten that time. Yea, O Lord God, remember these my brethren and sisters, and save them. Behold O Lord, they have received thy servants, and the message thou gavest them to declare. They have fed us and clothed us; they have given their tithes for the building of thy Temple, and now, O Father, reject not their offerings, neither cast away thy people who are called by thy name. Forgive their sins, and pity them even as a Father pitieth his own children. Behold O Lord, the desire of this thy people to go forth from among the Gentiles, who have sorely persecuted them all the day long. But thy people are poor. Wilt thou not help them? Wilt thou not deliver them out of the hands of all their enemies who hate them? And when thou shalt visit this nation in sore judgment, according to that which thou hast spoken, destroy not thy people who are poor, with the wicked; but hide them with thine own hand, and shield them from judgment.

Hear the prayer of thy servant kind Father, in behalf of his brethren, over whom he has presided, and whom, he is now about to leave. For I ask thee for all these things, in the name of thy Son. Amen.

And again, with my heart full of blessings, I say FAREWELL.

ORSON PRATT.

City of New York, Nov. 8, 1845.

WHAT IS TRUTH?

When Jesus had told Pilate what he came into this world for, and that he should bear witness of the truth, Pilate asked, *what is truth?* but Jesus answered not a word; neither have we, as to the *threats* and *lies* published in the pamphlet alluded to below, knowing that all things shall work for good to those that serve the Lord in righteousness, and endure all things patiently for the glory that shall come after much tribulation.

The exposition of the editor of the *Messenger*, that William Smith, (though he boasted of it in Nauvoo) never owned that establishment, nor paid a cent to sustain it, is a kind of *veto* on his proclamation, that seems to say: if one prominent article was manufactured out of "falsehood" to stir up the jealousy of the people, the whole must be a "bastard" production, conceived in sin, and brought forth in iniquity.

Leaving the apotates, hitherto, to "glitter on the darkness of midnight," and corrode in their own poisoned ooze, we cannot but lament that any should be so short sighted, now as to cover themselves with a net of lies, and then tangle themselves in their own NET, *but so it is!*

Read the following from the N. Y. *Messenger*:

BEWARE OF STRONG DELUSION, LEST YE BELIEVE A LIE AND BE DAMNED.

Beloved brethren and sisters:—We have received a proclamation published in the *Warsaw Signal*, purporting to come from William Smith, who has been cut off from the church in Nauvoo by a unanimous voice of the whole city, not one dissenting voice. What could have been the reason of this movement of the people of Nauvoo? Could it have been through any malicious feeling against their brother William, the only surviving brother of the family? Was it because Bro. William was so much more just and righteous than all the rest of the people in Nauvoo? Or was it because his conduct was insufferable in the extreme? We leave the saints to draw their own conclusions. His conduct in the past has been sufficient to place every enquiring mind on the right track. He states in his proclamation, things we consider worthy of comment, lest many who are unacquainted be led astray.

He pronounces the Twelve guilty of conduct "disgraceful to humanity," which comes certainly with a very bad grace. We would ask if Parly P. Pratt, Orson Hyde, or Orson Pratt, during their mission to the eastern country, carried on the work of seduction, on the ground of marrying their victims on the decease of their wives? If they have been the means of driving people from the church, instead of bringing them in? Let the church of New York, Boston, and Philadelphia speak out and answer these questions. But you do not pretend to say that William Smith was guilty of such conduct. Let the churches in the eastern country speak, or let him come to the east and meet his accusers face to face. We do not feel to do William Smith any personal injury. But for a man like him, having been an eye witness of the fall of former apostates, to pub-

lish such a document to the world, shows very much the mark of madness and insanity. We will now notice one of his presumptions, which if he has no more foundation to predicate the rest of his assertions upon, than he has for this, his foundation will crumble from beneath him. "In the mean time, as all the saints well know, I was engaged in publishing a paper in New York, entitled the 'Prophet,' got up by MY own labors, and carried on with as much earnest zeal as I could possibly employ upon it. All at once early in the spring, whom should I encounter but Mr. Parley P. Pratt, who had come from the West, with specific authority from the quorum of the Twelve, to take charge of all the printing etc., without a single provision with respect to MY own personal rights, or relative to any outlay I had subjected MYSELF to, in getting up the paper, materials for printing, etc., etc."

Who does not know, that has been acquainted with the first establishment of this paper, that William Smith was in Nauvoo when the first paper was published—that it was not got up by his labors, nor carried on or sustained by his 'earnest zeal,' neither was he subjected to any personal outlay for type, paper, press or utensils. The type, press and materials, were purchased by Bro. Doremus and the debts contracted by the extravagant management in publishing the first two or three numbers, we assumed the responsibility of, when it changed hands. And since that time, the publication of the paper has depended entirely upon our labors. This the saints in New York well know. Again he says, "I had labored hard for three years to build up the church, and for the last year to wrest it from the influence of 'Rigdonism.'"

What has been the greatest objection brought against the church in the eastern country by the Rigdonites? It was the conduct of William Smith. Benj. Winchester in conversation with Br. G. B. Wallace in Pittsburgh two weeks ago, said "if it had not been for William Smith, he should have been in the church to this day,"

And we have not the least doubt but half of the Rigdonites in this and other cities, would make the same answer. There has individuals to our knowledge, left the church in this city, for no other reason than the conduct of this man, and are now going from place to place, threatening him with the rod of justice. We have neither time nor room to give much attention to such matters. If any of the saints suffer themselves to be led by such a spirit, they are not of us, and of course will go out

from among us; and the body will be left more sound and healthy than ever.

Since writing the above we have received an advertisement of his lectures in St. Louis, at twelve and a half cents admittance. It is a second edition of Hurlburt, Hinkle, McLelland-Bennet, Law, Foster and Rigdonism. We have been aware of his designs and intentions a long time since, by a bombastical letter written to Bro. David Rogers in this city, when he was at Galena, stating that he was with G. J. Adama and family, who were playing in a theatre to crowded congregations, and that the western boys would soon be among the Yankees, and then we might look out for black ducks, for they always fly in the fall of the year."

We would respectfully give notice to those reverend gentlemen, that while we are looking out for black ducks, they had better look out for the Yankee girls, for they might find their match. Wounded virtue has not been healed, and might require a balm. We would say there are letters and documents in the hands of elders in the east, of Wm. Smith's writing, that should cause a reign of silence, at least for the space of half an hour."

FROM THE WEST.

As Oregon, California and Vancouver are all the "go" in these last days, we have thought it advisable to give in this number of the *Times and Seasons* the following intelligence. Although it is not of so religious a cast as we generally publish, yet it may be of general benefit to the great exodus of the Mormons next season. We must be ready and profit by what we learn.

From the Independence Express, Nov. 17, Extra.

OVERLAND MAIL FROM OREGON—AR-RIVAL OF DR. WHITE, DIRECT FROM OREGON—UNPRECEDENTED DES-PATCH-THROUGH IN NINETY DAYS!

We had the pleasure on Saturday evening last, of taking by the hand our old friend, Dr. Elijah White, Sub-Agent of Indian Affairs for the territory of Oregon, who had just arrived, with a party of only three men; Messrs. Chapman, Brown, and Saxton, all claiming to be citizens of Willamette—two of whom, Oras Brown and Charles Saxton, had accompanied him for some time previously, on an interesting and important exploring expedition, the results of which will soon come before the public, officially.

They left the beach of the Pacific on the 30th of July, some forty miles from the Umpqua river, and arrived in the Colony about the 10th of August. They found the Legislature in session at Oregon city, and Dr. White being officially

requested to bear a memorial and petition emanating from that body and signed unanimously by them—also by the Judge of the Territory and Executive Committee—to the Congress of the United States, left on the 16th. They arrived at Fort Vancouver on the 17th, the Dalles of the Columbia on the 20th, and on the 23rd proceeded on their journey.

At the first camp, Major Moses Harris, alias "Black Harris," his pilot and his dependance, as interpreter for the Sioux and Pawnee Indians in passing through their country, without any difference or explanation, withdrew from the party and returned to the valley. Surprised, but nothing intimidated, they moved forward. They met Wallawalla Indians—so much excited the spring before, by reason of the violent and treacherous death of Elijah Heading, an educated young Chief of distinction, killed by a white man in California—and were handsomely saluted and most cordially received—the excitement having entirely subsided. Corn, potatoes, peas, camas and cherries, were brought forward for the consumption of the party, and their plantations, with those of the Keyuse, speak well for their advancement in agriculture and civilization. Not many of the Wallawallas cultivate; they generally subsist on fish. But the Keyuse and Nezperces, or Sheheptans, under the auspices of Dr. Whitman and lady, and Rev. H. H. Spaulding and lady, are represented as having made most commendable advancement in agriculture, science, arts, morals, and religion—many of the latter reading their own language fluently and writing well, and in the regularity of their family devotions, and observance of the Sabbath, it is believed few equal them.

On the first of September, they met at Burnt river, Capt. Barlow, Knighton, and McDonald's, companies of emigrants—the three companies comprising some eight hundred persons, with eighty-seven wagons, within some three hundred and fifty miles of their destination, all in good health and fine spirits, representing the difficulties of the route as nothing in comparison with what they had expected. While the Doctor was giving them an intellectual treat, to which all listened with indiscrutable interest some of the ladies prepared a rich repast for him and his little party: coffee, sugar, bread, biscuit, butter-milk and honey, with bacon, rice and several kinds of dried fruits, were nicely spread out; they ate and drank, talked and mutually cheered each other, and parted in the happiest mood. At different points, for a distance of a hundred and thirty miles they met others—each party eliciting, they all received a lecture on Oregon. The last party, called

the St. Joseph company, were met on Snake river, camped disadvantageously, being some two and a half miles from wood and water on the sandy desert; but they found them in the best spirits, and after advising them at some length on Oregon, the party was invited to dinner, and sat down to table in the tent of Rev. M. Fisher, a Baptist clergyman, spread with a white cloth, and partook of tea, light bread, crackers, maple molasses, dried beef and butter, all prepared in the neatest manner.— This company were mostly New England people, had emigrated to Iowa and from thence to Oregon, and carried their virtues and intelligence over the mountains with them. All much happier and better for the interview, the party took their leave of this interesting group of venerable sires, aged matrons and smiling youth, and passed on to Fort Hall, where they arrived on the 19th of September, and met a cordial reception from Capt. Grant. On the 22d they passed the romantic and interesting Soda Springs, where all drank freely.

On the 27th, met Dr. Joseph Burk, Botanist and Mineralogist, sent out by the English government to make collections, and return in seven years from the time of his departure—dined with him, found him an intelligent, unassuming gentleman. The party passed the divide on the 4th of October, all walking over it, and on striking the Sweet Water, all drank, not a little pleased to behold the water once more running into the Atlantic. On the 13th of October, came in sight of a large Sioux village of some three hundred lodges, and containing 2,000 souls—went immediately to it—were met by several chiefs, and the party conducted by them to the Soldier's lodge, where they feasted on the choicest buffalo meat. Dr. White exchanged a horse with a chief, at the Indian's request, and left, after tarrying two hours, the party being as much pleased with their reception, as the Indians appeared to be in entertaining them. They encamped three miles below the village, horses unmolested and nothing missed. Next day met Smoke, a notable chief, and 200 Indians with him, moving up to the large village which they had passed; exchanged the usual salutations of the day, and all went off most agreeably. On the 15th reached Fort Laramie, where the party were hospitably entertained as at Fort Hall, by Mr. Papin. Left on the 16th, having purchased a sufficient supply of dried buffalo meat and flour, with groceries to last to Independence, intending to accomplish the journey with all possible expedition, and not to stop to kill game. On the 17th, met eight or nine ex-

teams, heavily loaded with goods for trading with the Indians, in charge of Captain Finck, who had a trading post seven miles below Fort Laramie, on the Platte. On the 18th, met Mr. Spane, he had also several teams loaded with goods for trading with the Sioux; he had buried his partner the day previous, having died of a nervous fever. On the 20th, met two men on an express to Fort Laramie, from the American Fur Company of St. Louis. They told the Doctor he would probably meet the Pawnee Indians before leaving the Platte, and if he did they would rob him and his party.

On the 31st, at about 11 o'clock, the Doctor riding in front of the party to keep a look-out for the Pawnees, discovered a large smoke ahead; halted, adjusted the pack animals, and then went cautiously on again; proceeded a few miles, when a horse was discovered three or four miles ahead, tied, and apparently uneasy. The party were now convinced that the Pawnees were not far off, halted again, and each man examined his fire-arms. The Doctor proposed to leave the road and go into the hills, and to keep on travelling all night to avoid coming in contact with Indians, whose character is that of highway robbers. They did so, and proceeded four or five miles in the direction of the hills, when three Indians were seen advancing in front of them; the party went on a short distance, and twelve or fifteen came up to them. The Doctor made signs to them to keep away, and that he was in great haste to go on, but they all came up; when the Doctor stopped, requested Saxton to get off his horse and open a pack, get some tobacco and give them; he did so, and gave them all there was; mounted his horse again, when one of the pack horses took flight at the Indians, and ran with great violence, but was at last caught by Chapman and Saxton, the pack adjusted by them, ready to go on again. But the Indian who had been very impudent and saucy, now came to Chapman and asked him for powder; he refused to give him any; when the rascally Indian cocked his gun. At the suggestion of the Doctor, Chapman gave him some powder and he went off; but while the Doctor was talking to Chapman, six or seven had surrounded him, and two had his horse by the bridle, when he asked Brown to come up to him. Brown did so, presented his pistol at one of them, and the Doctor motioning them at the same time, with his sixshooter in his hand, to be off; they left, and the party halted their animals, and started on again towards the hills, when a large Pawnee village, of some three hundred lodges, appeared in sight, several miles from the road.

As the Indians left the party, they fired three times at them, and the shot fell thickly around Brown—he the Indians going towards the village, and the party from it over the hills. When out of sight of the Indians and the village, the party again halted, filled their powder horns, and took a good quantity of balls in their pouches, and went on again; but they had scarcely started, when two Indians were seen coming from towards the village over the hills; soon another, & another appeared in sight, each coming from different directions, & in ten minutes from the time the first two appeared in sight, the party were completely surrounded by two or three hundred men armed with rifles, muskets, bows & arrows, tomahawks & war-clubs, while the air resounded with the awful war whoop, as they still continued to dash upon them on their fleet horses. Seeing that four could do nothing by firing on such numbers, the Doctor told the party not to fire, while the Indians were in great confusion among themselves. The first who came, talked loud and boisterous, and began to catch the pack horses, when it was proposed to go with them to the village.

In the mean time, all was confusion, some snatching a rifle from one, while another caught a blanket from another, and run off. Saxton first got under way, following his pack horse, having many valuable papers, and surrounded by some twenty Indians; they soon stripped him of his powder horn and his horse and saddle, and put him bare back, while a brave, with a huge battle axe, led his horse by the bridle. Brown followed Saxton in a similar manner, passed him, and was the first to grace their fiendish triumph as they entered their village in full gallop. The Doctor was next suffered to start towards the village, but not until they had torn his coat into pieces, and stripped him of his vest. One Indian then struck him a hard blow with his bow on the right cheek; another hit him two blows on the top of the head with a war club, which nearly deprived him of his senses. With nothing left but his flannel shirt and pantaloons, he passed Saxton soon after Brown, with a brave leading his horse, and a Chief riding behind him, embracing him in his arms. Chapman followed immediately after Brown; they struck him several times as he was riding; he was hurried along and taken into the village. The Doctor was last on the ground, and was conducted into the lodge of a Chief, but not permitted to converse with any of his party: the rest of the men were conducted to separate lodges and treated in a similar manner.

The party were fed several times during the evening on boiled corn, at different lodges, ac-

companied by an Indian, but were not permitted to be together, except about ten minutes at a time. The first impression made upon the Doctor and all the party, on entering the lodges was, that the Chiefs would cause most of the property to be given back, but before morning all were convinced to the contrary, by having their packs opened, and pillaged of every thing of value; not even letters to people in the States were omitted. Dr. White lost many of his most valuable papers, and some twenty letters, though he mailed at this place 541, to various persons in the Union. After robbing the party of all their provisions and clothing, as well as horses; in the morning several squaws, true to the character of women, put up some corn, and the Chiefs who were at the head of the outrage, brought forward several poor, lame ponies and mules, and gave each man a few old garments, scarcely enough to cover him, much less to protect him from the inclement season. A little after sunrise they told them to be off, pointing over the hills where they were taken prisoners.

In the lodge where Saxton stopped during the night, while Brown was with him a few moments, an old Chief came in with a large package of papers, evidently robbed from some individual, but he would not suffer him to read any of them except the wrapper, which was of the kind of paper used for envelopes in the War Department, and directed on the envelope, "*Tungawanga*, Chief of the Otonation." The Indian then opened the package and took out a passport from the United States, and a large paper having ten or twelve seals upon it, opposite of which were many signatures, a large paper resembling a deed, and a French passport; he then folded them all up, after pointing to the coat of arms on each, but would not suffer them to be investigated; putting them all into the envelope, laid them under his thigh, gave a contemptuous laugh, and soon left the lodge. The party travelled till one o'clock at night without a drop of water, on the day they left the village on the open prairie, taking as their guide the north star, and going in an easterly direction. The Doctor was very much indisposed, owing to the violent blows he had received. Soon after the party were out of sight of the village, the smoke behind them told them that their enemies had fired the prairie, and all that day the wind drove the fire hard upon the party, and at night the flames of the tall grass were seen behind them, mingling with the horizon, giving it the appearance of an ocean of fire. One of the party kept watch while the other slept, or rather dozed. Next morning taking a bar of raw

corn, they continued their course north-east; the party and poor animals suffering extreme want of water. About ten o'clock they found a stagnant pool, where all the party were once more sensible of the watchful care of divine providence. They continued on in the same direction till three o'clock, when the party struck a deep ravine and began to follow it, but they had only proceeded a short distance, when the Doctor discovered two Indians far in the distance, to the south east; the party stopped, and concealed themselves in the ravine; Brown crept to the bank to watch their movements; the Indians advanced a little, then also stopped. The Doctor then prepared to retreat and change the course of travel, and the party readily complied with his suggestion, went up the ravine some distance, took a southerly direction and travelled six miles, when they struck a small creek, kept their course still towards the south, and just at dark struck the Oregon road, to the great joy of all the party. They encamped that night at 12 o'clock on the Republican Fork, again eating raw corn for supper.

On the 3d of November, they considered themselves nearly out of reach of the Pawnees, being fifty miles from their village. They arrived at the bank of the Big Blue on the evening of the 7th, when on entering the tall forest trees, by the light of the moon, a large flock of turkies were heard among the branches. All were excited with pleasing anticipations of once more tasting something palatable, as the corn, in whatever state it was taken, for several days had soured on the stomachs of the men, and they ate it only to keep from starving. The next morning, Brown's well-directed rifle brought a fat turkey to the ground. After the turkey was despatched, they returned to the corn again, as the Indians gave them only two rifles, having percussion locks with no more ammunition, and the other rifle was unloaded to strike fire with the powder.

On the evening of the 13th, they ate the first meal in the house of Mr. Charles Fish, quickly prepared by his lady, residing among the Shawnee Indians, thirty miles from the United States line.

The Doctor left the Willamette colony in a very flourishing state, and is of opinion that Oregon, at no distant day, will rival many of the Atlantic States in agriculture, science, and the arts. In this opinion all the party concur, and they intend to return again in the spring.

A daily computation makes the distance from

Oregon city to Fort Hall	800 miles
From Fort Hall to Green river,	195 "

From Green river to Fort Laramie, 400 "

From Fort Laramie to Independence.

630 "

2025½

From the St. Louis Republican.

St. Louis, Nov. 23rd, 1845.

Sir: I received with pleasure your polite note of inquiry, regarding Oregon, from the consideration of the warm interest you have manifested in favor of that new, distant and interesting part of our wide domain, and am most happy to assure you, and through you, the good citizens of St. Louis and Missouri generally, who have said and done so much to advance our interests, that aside from some inconvenience for the want of a circulating medium, or the establishment of proper commercial regulations, our little colony of eight thousand, are going forward most vigorously and prosperously, and, so far as the accumulation of property is concerned, I know of no people so rapidly advancing as those who have planted themselves in the valley of the Willamette, nor do I know of any like population so uniformly pleased with the country of their adoption—none, sir, of the sober, industrious and intelligent part of our cheerful little colony, but are greatly pleased with Oregon, and its prospects, uniformly extolling the climate, soil, scenery, &c., &c. And, sir, of this you need not be surprised, as from a residence of nine years in that delightful valley, I assure you I know of no country possessing so mild, equable, salubrious and agreeable climate, nor a country of such varied and beautiful scenery, nor one of such certainty or uniformity of all kinds of crops peculiar to such latitude, save Indian corn, which, though more certain from the uniformity of cool nights, does not in growth yield more than an average New England crop. Nor do I know of a country, every where possessing such purity of water, or considering its extent, more valuable water privileges. Of its natural and commercial advantages, I need not speak, as from its contiguity to the Sandwich Islands, China, Peru and all the western world, it will be seen at a glance that these are very great.

I do not deny that, at the first glance, a great portion of the eastern and interior of that territory appears of little worth, nor would otherwise say than that in the Willamette Valley, the garden of the world, possessing more strength and depth of soil, and less waste land than any country of like extent; that three months out of twelve, arising from the continuous rains, are disagreeable; but, sir, the time is coming, and rapidly advancing, when

domestic herds will take the place of immense herds of buffaloes, and prove a rich source of revenue. Experiments at Fort Hall, Basea Wallawalla and other parts, demonstrate this clearly.

My time is up, more upon this and other subjects relating to Oregon very soon.

Very respectfully,

Your obedient servant,
ELIJAH WHITE.

TIMES AND SEASONS.

CITY OF NAUVOO,

DEC. 1, 1845.

THE PROSPECT.

Peace and union reign at Nauvoo, and as to business, every saint that means to keep the commandments of the Lord, and prepare for the revelation of Jesus Christ, is earnestly employed in fitting out for the intended removal next spring: or, as a willing and obedient people many are engaged upon the Temple—determined to finish that glorious structure of Latter-day Saints' faith and works, as a monument, that they were industrious, noble minded, and sincere.

It is now the first of December, and the suit of rooms in the attic story for the accommodation of the Priesthood, in the ordinances of washings, anointings, and prayer, are nearly ready for use; so that the faithful saints begin to rejoice in the Holy one of Israel. The tithings of good men; the widow's mite; the blood of the martyrs, and the tears of the fatherless, have not been unavailing, but, like the prayers of the saints which are bottled up in Heaven for the gratification of holy beings, they sparkle before the Lord, as monuments of virtue, union, perseverance and religion unknown to the world. We have great reason to rejoice, for the Lord is with us.

The mob, as usual, are busy in manufacturing lies about the saints; and what they lack, is gratuitously supplied by apostates, who naturally drop down among the dregs of society, as a fall from a slaughter house, and are devoured up by beasts of prey. We believe also, that the mob keep up the old system of plundering and crying *mad-dog* in order to prejudice the community against the saints, but God, who never fails to bless the righteous, is our friend, and we live, and blessed be his name.

We can say in the voice of truth; brethren; be just—be wise—be watchful—be prayerful—and put away all evil, and he that said to the raging waves; "peace, be still," will say, well

done good faithful servants, enter into the joys of your Lord.

TIDINGS.

We select the following from the last arrivals, as a specimen of what may be expected in the old world, in the formidable appearance of calamities:

WARLIKE PREPARATIONS.

There is evidently a screw loose between us and some or other of the countries from which, according to royal speeches, we are everlastingly receiving assurances of love and amity. Preparations for sudden hostilities are going on in all directions. Signs of the *qui vive* are to be traced in every quarter. Old fortifications are being repaired, added to, and strengthened.—New ones are being erected. There is an unusual bustle in the naval yards, as well as in the arsenals. Ships are being made ready up to that point from which they could at once be pushed into immediate service. Those in service are gradually increasing their crews to the war complement, while a large fleet, delicately called "an experimental squadron," as an army of observation is sometimes designated a *cordon sanitaire*, is in high order, and fully manned, prepared for a dash to any part of the world, and against any enemy against whom it may be required. But what is it all for—what is it all about? These preparations cannot be from any apprehension of a quarrel with the United States about Mexico or the Oregon territory. Some of them are being made too near home for that.—The real cause is, we opine, without mincing matters, that, in spite of the recent bathing machine alliance, things are not quite comfortable between us and our French neighbors just now. The causes of difference, if not dispute, between us are indeed many. Not satisfied with kicking us out of Spain, and turning us out of Greece, they are now busy with their intrigues in China, that they may carry off all the advantages for which we fought and conquered in the late war with that country. Their eagerness to repeat the fable of the wolf and the lamb towards our ally of Morocco may, also in the end, lead to an unpleasant issue with us. But the grand bone of contention just now is the marriage of one of Louis Philippe's sons with the sister of the Queen of Spain, which is sure to elevate him to the throne of that country, and bring about a new and formidable compact between France and Spain. We say that such a marriage would surely elevate the French prince to the throne of Spain. We have not a doubt of it. Louis Philippe has no such thought; but the wretches by whom Queen Isabella is surrounded and held in captivity, are too deeply steeped in crime and

blood and villany, to hesitate about adding one more murder to those which they have already committed, to subserve their selfish and ambitious purposes.—*Liverpool Chronicle*, Nov. 1.

FAMINE EXPECTED IN ENGLAND.

Hitherto the cycle of the seasons has befriended Sir Robert Peel. Four good harvests in succession have filled his exchequer—filled the stomachs of the lieges—made the nation prosperous, the people contented. Alas! the scene is changed—the evil day has come upon him, and has found him unprepared to face it. Famine—gaunt, horrible, destroying famine—seems impending. Fears have seized the public mind. In Ireland matters look appalling—in England gloomy. The granaries of the continent are exhausted. The corn fields of the Vistula, the Danube, and the Elbe, are barely sufficient for the local wants of the inhabitants. The nation is in commotion; and the cry of “Open the ports and let in corn duty free,” is heard on all sides, reverberated from every part of the empire.—The “pressure from without” has made itself heard in Downing street; and faith in the sliding-scale—Peel’s sliding-scale, is gone forever. A third of the potato crop in Ireland is destroyed. The government has sent scientific professors to the scene of the mischief; and the awful truth is out, that this large portion of the people’s food—the esculent that Cobbett abhorred—is unfit for use. What is to be done, in this terrible, this unlooked for emergency? “Open the ports!” is the exclamation; and there stands the shivering Premier, like a reed in the wind, paralyzed between affection for his sliding-scale, and the horrors of public famine.

IRELAND.

The accounts from the sister island, for some days past, as regards the potato crop, are of a very serious and alarming character. The failure is dreadful in the extreme, and the prospects before the great majority of the lower classes truly horrifying. The authorities at Dublin Castle seem to have directed their attention to the matter. Commissioners have been employed to visit the different provinces, and to report to his excellency the result of their examination. Up to the present time, these reports are of the most discouraging character. With a people so steeped in poverty as the Irish are, and discontented with “the powers that be,” it is frightful to contemplate the consequence of scarcity. The numerous railways likely to be in progress of formation next summer, and during the course of the present winter, will no doubt, materially assist to alleviate much of the suffering that would otherwise ensue.

THE POTATO, THE FAMINE, AND THE RENT.

A correspondent of the Dublin Mail, calcula-

ting that one-third of the potato crop has been destroyed; that six millions of the Irish population are dependent for their existence on this esculent; that the smallest average quantity of oatmeal, the next cheapest food that can be allowed to sustain human life for a day, is one pound avoirdupois—comes to the legitimate conclusion that, supposing oatmeal now selling from 16s. to 17. 6d. per cwt., should during the dearth, rise no higher than 20s., it would take no less a sum than £17,940 a day, or £3,255,000 for the half year, to sustain the lives of two millions (one-third of the six millions) of the Irish people. As our contemporary well observes, this is a faithful estimate, and the great agitator has turned the matter in his capacious mind, and has just issued his appeal for—what does the reader think? Why, for nothing less than the annual O’Connell tribute. This would be incredible if told in a romance; but simple truth beats the most elaborate fiction. The “faithful” are to contribute on Sunday, Nov. 16.

THE MORMONS.

The last New York Sun has an editorial article, as well as a letter from Nauvoo of the 27th October, concerning this extraordinary people. The letter is from Mr. James Arlington Bennett, and professes to sketch their future designs as follows:

The present organization of the church, with the twelve apostles at its head, with a president who holds the keys of the kingdom, is the one that must stand; and when these shall have gone to California, Mormonism will be no more in the United States. But there will be a mighty gathering from all nations of the earth to the Mormon empire now about to be established on the Pacific ocean! One thing you may rely on—and that is, this people will never annex themselves to any government on earth; nor is it desirable they should, as they are determined to be governed by their own laws. The Mormons consider Governor Ford as an old woman in breeches. They say that, instead of permitting them to defend themselves against the mobs, he legalizes the mobs by throwing into their aid some of the State forces. This is what is called their abuse of the governor that we see in the papers.

There are already organized twenty-five companies of one hundred families each, to be filled up during the winter, for the march to California. Each family of ten persons will have a wagon drawn by four oxen, and supplied with everything necessary for the journey.

A troop of horse will be organized as an advance guard.

The whole Mormon people are called in from Europe and America, so that they expect about two hundred thousand persons to congregate within one year at the bay of San Francisco! Several ships will be fitted out in England to take their people round Cape Horn, and others will sail from New York in the spring. Is not this a tempting place for an old United States officer like myself, who has been through the last war? They wish me much to join them, and I presume, if I did, I would have the first military command in the camp of the saints. They certainly require a leader with a military and mathematical head, and one who has seen active service; but I am too old to settle in the West.

The New York Sun, in its own editorial article, runs as follows:

THE MORMONS.

William Smith, brother of Joe Smith, the Mormon prophet, states that it is their design to set up an independent government somewhere in the neighborhood of the Rocky mountains, or near California. That the plan has been maturing for a long time, and that, in fact, with hate in their hearts, skillfully kept up by the Mormon leaders, whose pockets are to be enriched by their toil, the mass of the Mormons will be alike purged of American feeling, and shut out by a barrier of mountains and church restrictions from any other than Mormon freedom. That the design of Brigham Young and the twelve is to build up a sacerdotal tyranny, the spirit of which will be more repugnant to the spread of republican principles than could possibly be the rule of Europe. These are William Smith's views. He is opposed to the plan of organization and its leaders. We find the following in the Mormon paper, which speaks a bitter, and in some respects, we apprehend, a true spirit in reference to their wrongs. We could not believe that, in a government of laws, any sect, no matter what their faith might be, would ever have been driven out of the land *et ef armis*. The Mormon paper says:

"We owe the United States nothing. We go out by force, as exiles from freedom. The government and people owe us millions for the destruction of life and property in Missouri and in Illinois. The blood of our best men stains the land, and the ashes of our property will preserve it till God comes out of his hiding place, and gives this nation a hotter place than he did Sodom and Gomorrah. 'When they cease to spoil, they shall be spoiled,' for the Lord hath spoken it."

They will become formidable enemies to the United States, either in California or Oregon;

and government should look to this matter in season.

We entirely concur with the Sun in the belief that "our government should look to this matter in season." With angry and fanatical feelings such as the Mormons would carry with them, our own citizens would find them troublesome customers, let the tide of emigration be diverted to Oregon or to California.

We understand that the number of Mormons is already estimated at 57,000.—Union.

The United States will hardly be justified in the eyes of the nations, in amending the constitution, so as to prevent the Mormons from living in the confines of Democracy, or emigrating to a region *without*.

From the Washington Union of Saturday night. AN INDIAN COUNCIL IN WASHINGTON.

The newly arrived delegation from the Pottawatomies held a "talk" yesterday afternoon with the Cherokee delegation which has been in this city for some time past. The meeting was requested by the former, some of whom had attended as delegates from their tribe at the last grand council held in the Cherokee nation at Tah-le-quah in the month of June, 1843.

Mr. John Ross, the head chief of the Cherokees, first spoke, expressing his gratification at meeting his brethren of the Pottawatomies in the town of their great father, the President of the United States, to which he and the rest of the Cherokees present had come, like the Pottawatomies, on business connected with the interest of their brethren in the Far West. He said it was well that the red man came to their great father for advice when they needed it; for he always stood ready to point out to them the path that led to peace among the various tribes and with their white neighbors; and that he considered it no less his duty to watch over the interests of the red man than over those of the white.

He asked the Pottawatomies what had been done by their nation to further the object for which they, with the other tribes, had assembled in council last spring, in the Cherokee nation, towards bringing about such an understanding among all the red men of the West, as would keep the hatchet forever buried between them. He said his heart was very full of this subject; that it could be effected if the braves and sages of the different tribes would earnestly strive to impress its importance on their followers.

His speech was then translated into the Pottawatomie dialect by their interpreter, Pierre Le Clerc, (a half breed.)

"Half day," the Pottawatomie orator, replied; whose answer, being interpreted, was as follows:—

My brethren: The Pottawatomies were much pleased with the doings of the last general council of the Cherokee nation. The advice you and other Indians, who had adopted the habits and customs of the whites, gave them was good, and had been impressed on their memories. They would not forget what you told them of the importance of at all times looking up to the government of the United States as their most reliable friend, and to its agent as their best adviser, which was the only certain way of avoiding trouble with their white neighbors. A letter from your people, too, repeating the same things, said in your speech, has been communicated to us through our clerk, who received it from yours, and it had received much attention from the Pottawatomies. I was much pleased with it, and so were all the chiefs and headmen of our nation. It was immediately translated, and sent on wampum by a runner to the Chippewas, our kindred, with a request from us that they would hearken to its words in favor of general peace, and earnest efforts for the civilization of the various tribes. This was done about the time we started on our journey to this city.

When their answer is received by our brethren at home, that, and the letter, together with a "talk" from us, will be sent on wampum to the Delawares, and when we again meet in the spring, in council, we hope to be able to bring answers from both of these tribes, to tell you that your letter has had the effect of teaching us the importance of looking up to our fathers, the United States agents, and also of cementing peace and good will among red men, and between them and the whites. My brethren, the Pottawatomie chiefs, now here, wish me to assure you that when we return, we shall strive to induce as many nations as possible to unite with us in council next spring; and, according to your advice, to bring with them their fathers, the agents, to consult and advise with us, as we place great confidence in their friendship and wisdom. The talk which you have just given us is good. We like it.

Mr. John Ross answered, that what they had done was well, and would doubtless have a good effect if the other tribes would hearken to the substance of the wampum containing his speech and letter, which he trusted, through their efforts, would be widely circulated. The pipe of peace was then lighted; and after it had been passed around the council, Mr. Ross again spoke: saying, that at the time of the

council he had heard of the bad feeling existing between the Pottawatomies and Sioux, which had given him much distress; and that after it (the council) had broken up, he had sent a runner to the latter, urging them strenuously to make peace, and pointing out the folly and impropriety of wars between red men, when so many causes were combined to sweep them from the face of the earth. He now wished to know if peace had been made!

Half day answered, through the interpreter, that when he reached home after the council broke up, acting upon the advice of the Cherokee chief, (Mr. Ross) he, too, had endeavored to bring about a peace between the two nations, and had sent to the Winnebagos to urge their friends (the Sioux) to bury the hatchet; and that, up to within a few days of their departure on this journey, the Sioux had given them no trouble; but just before they left, a Sioux war party had made their appearance in their country, laden with plunder they had taken elsewhere. As soon as the alarm was given in the Pottawatomie village their young men assembled and went out to meet the enemy, whom they came in sight of at a place about twelve miles west of their town. When the Sioux discovered them advancing, they retreated, dispersing in different directions, and the Pottawatomies only followed them until satisfied that they had left their country. He was glad that they had not come to blows; but his young men were prepared to make peace, or to fight if necessary. The manner in which they had retreated and were equipped, proved that they came with no good intentions, however. He hoped, however, that at a future general council, the difficulties between the two nations would be satisfactorily settled. At the next council there would doubtless be many more tribes represented, who would lend their efforts to bring the Sioux and Pottawatomies to a good understanding.

Le Cleic, the half-breed interpreter, next said, that, on his way to the town of their great father, (Washington city,) he had met the United States agent stationed among the Sioux, and had asked him whether or not they were disposed for peace. The agent told him that the main body of the tribe were anxious to bury the hatchet, and had proposed to send a proposition to the Pottawatomies, but that he had advised them to defer it until his return to the nation, when he would attend himself to the matter. The agent also said that the Creeks had complained of depredations and murders committed by the Sioux or Pawnees on their people, who, if it was not stopped, would certainly be revenged. They had seen

a wampum to the Delawares, signed by seven different nations who had suffered injuries at the hands of these same Indians, and who wished a council to determine how to right themselves if these things continued. The agent also said that the Sisseton Sioux alone had done all the mischief.

The calumet was again passed round, and then Mr. John Ross again addressed them upon the importance and good effects of annual general councils, which, being attended and participated in by the United States agents, brought them into more frequent and direct communication with the United States government, and thus gave the latter a better knowledge of their wants, as well as of the best mode of attending to them. He said the Indians only wanted a close intercourse with the government to learn how truly they were their friends. He also spoke of the importance of these meetings in influencing the red men to live in peace with all the world, that if they did not soon give up their old habits, the different nations would soon cease to exist, because, while in their present state, everything tended to destroy them. He remarked that the Pottawatomies at the last council had seen what civilization had done for the Cherokees. It had made them men in all respects; that they were rapidly improving, while the other nations, who still clung to their ancient habits of life, were retrograding, and, like the leaves of the forest in autumn, were passing away.

He warned the Pottawatomies that they too, if they would continue to exist, must adopt the habits of the whites; and referring to the patience, and energy, and judgment for which their tribe had been remarkable for untold ages, assured them that those were the national characteristics likely to make them most prosperous if their attention could be turned to the important work of civilization. The speech of Mr. Ross upon this subject was marked throughout with sound advice and good feeling, and evidently made a deep impression upon his auditors, who, notwithstanding their characteristic stoicism, appeared deeply touched by his arguments, showing the importance of saving their nation by strenuous efforts to adopt the habits of the whites. After he had concluded, the pipe of friendship was again passed round the council, which then broke up; the Pottawatomies rising, and passing around the circle, each shaking hands with every other person in the room.

☞ We like to read these moves of the red men,—it shows that the great day of Israel is at hand, and that God has respect to his word and people.

THE EXCITEMENT IN THE CHEROKEE NATION.

The papers from Van Buren, Ark., by last night's mail, says the Missouri Republican, mentions several cases where lives have been destroyed by the National Police. Joseph Swimmer and Stoin, Cherokees of the treaty party, were killed on the 20th, by a party of fifteen men; the first was shot five times, and the latter stabbed twice through the heart. On Friday night, the 14th ult., Tom Watie, a Cherokee, was killed in a barbarous manner, about twelve miles north of this, in the Cherokee nation. The circumstances are thus stated in the Van Buren Intelligencer: A police party of Cherokees came to the house of Arch Gurtrey, where Watie resided, about the time he was going to bed, and one of them told him he was their prisoner, and that he should go with them; W. replied that he wished to dress himself, and then he would go. As he raised himself in bed he was shot dead, his head split open with a tomahawk, and his body horribly cut and mangled with knives.

It is added that great excitement exists in the Nation, in consequence of these acts of atrocity. The Intelligencer invokes the interposition of the State, or of the United States, to stop these proceedings.

On the other hand, the Cherokee Advocate, avows, that these proceedings have nothing to do with politics, but 'are the ebullitions of popular feeling, irritated by a long series of outrages, and maddened by the perpetration of one of deep enormity;' and that paper counsels the pursuit and arrest of the outlaws, five or six in number, who have done so much mischief and caused the recent enormities. The Advocate says:

Major Bonneville, U. S. A., arrived at Evansville, some time last week, having been dispatched from Fort Smith, by Gen. Arbuckle, to inquire into the State of affairs in that section. Col. McKissick, U. S. Agent for the Cherokees, and Captain Boone, with from thirty to forty Dragoons, are also at the same place, or in the vicinity. Capt. Boone was ordered from Fort Gibson, for the purpose of preventing any further effusion of blood, and to afford protection to any person that might desire it. We are glad of their location on the line, under the command of Capt. Boone, a prudent and gentlemanly officer, as they will prevent any unnecessary officiousness from beyond, that might otherwise occur.

But even in the absence of the troops, the citizens of Arkansas have nothing, whatever, to fear from the Cherokees, in their vicinity, as they would under no circumstances, perform

any act to disturb the relations of peace and friendship, so happily existing.

Within two or three miles of Evanville, there are from forty to sixty Che-okees, some of whom, it is said, were concerned in killing James Starr, and Rider, and who have been in pursuit of Tom Starr, and three or four of his associates. The company is doing nothing.

A delegation of four men were sent up yesterday, from this place, to inquire into the condition of things, and to prevail upon the company to disperse and return to their duties, as good and orderly citizens. This we hope and believe they will do."

☞ How natural it is for the spirit of man, when unrestrained, to seek revenge. As it was in the days of Noah, says Jesus, so shall it be in the last days. When the Mormons were persecuted for their religion, in Missouri, the nation laughed! Now the Lord is withdrawing his spirit, and Satan reigns in the hearts of men—to break in pieces the kingdoms and destroy the powers that be. So it is—and so it will be till wickedness and wicked men are swept from the earth.

EARTHQUAKE.

Quite a severe shock was felt in the vicinity of this city last (Sunday) evening. On Long Island, at Bedford, Jamaica, Hemstead, and for many miles, it was felt at 6 o'clock. On Staten Island, at very different and distant points, at 10 minutes past 6 o'clock. The sound appeared like the rolling of a heavy loaded wagon over frozen ground, and continued for about three seconds.

MORE OF THE EARTHQUAKE.

The Post gives a full account of the slight earthquake felt Sunday evening. It says:

We were reclining at the time on a couch in a house situated in the village of Roslyn, Long Island, when the building began suddenly to shake with great violence, so that the windows rattled and the rafters cracked. Our first impression was that some body was endeavoring to move a heavy stove on the floor below; then it was suggested by one of our

companions that a violent wind had sprung up; but as the shaking of the house was soon followed by a deep hollow sound like the rolling of thunder under the earth, it became evident that the phenomena were the effects of an earthquake. The trembling and sound must have lasted about two minutes. The movement of the sound was a very deliberate one, and seemed to us to be in a direction from South to North, or perhaps a little to the East of North. We afterwards learned that the shock had been felt in all parts of the village, and the persons who spoke of the noise, compared it to the rushing of heavy chariots along a hard stony street. Some of those who were out-doors pretended to say that the shock was accompanied by a brief electrical excitation of the air, but of these appearances we could get no confirmation from others.

Coming along the line of the railroad this morning, we ascertained that the shock was distinctly experienced in several of the towns on Long Island. At Oyster Bay, a friend informed us the agitation was so perceptible that the people in his house ran out into the yard, under an apprehension that the building was falling down, and the women and servants uttered shrieks of alarm. At Glencove, Hempstead branch, Hemstead, Jamaica, &c, similar impressions were produced.

In Brooklyn the noise was also heard, though most persons supposed it to be the rattling of cars or heavy laden wagons passing through the streets. We are told also by those who live in the neighborhood of Bleecker and Mulberry streets, that the phenomena we have described, were observed in this city. In some streets, it is said, wanton ornaments were broken.

The months of October and November, we believe, are the periods of the year when these singular commotions usually occur. The great disaster at Lisbon, in 1755, took place on the 1st of November, and that at Caraccas, if we remember rightly, in which eighty thousand human beings perished, was on the 28th of October. In South America, where these events most often happen, they take place generally in the fall of the year, after a season of unusual heat or dryness.—*N. Y. Paper.*

☞ The scriptures say there should be earthquakes in diverse places in the last days, and, of course, we expect them, but who is prepared for the general result?—the end?—the final dissolution? We pause for the Judgment.

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JOHN TAYLOR,

EDITOR AND PROPRIETOR

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI No 19

CITY OF NAUVOO, ILL. DEC. 15, 1845

[WHOLE No 127.]

HISTORY OF JOSEPH SMITH.

CONTINUED.

Gov. Dunklin wrote the brethren as follows:
City of Jefferson, Feb. 4, 1834.

Gentlemen—

Your communication of the 6th Dec. was regularly received and duly considered, and had I not expected to have received the evidence brought out on the enquiry ordered into the military conduct of Colonel Pitcher; in a short time after I received your petition; I should have replied to it long since.

Last evening I was informed that the further enquiry of the court was postponed until the 20th inst. Then, before I could hear any thing from this court, the court of civil jurisdiction will hold its session in Jackson county, consequently cannot receive any thing from one, preparatory to arrangements for the other. I am very sensible indeed of the injuries your people complain of, and should consider myself very remiss in the discharge of my duties, were I not to do every thing in my power consistent with the legal exercise of them, to afford your society the redress to which they seem entitled. One of your requests needs no evidence to support the right to have it granted; it is that your people be put in possession of their homes from which they have been expelled. But what may be the duty of the executive after that, will depend upon contingencies.

If upon enquiry it is found your people were wrongfully dispossessed of their arms by Col. Pitcher, then an order will be issued to have them returned; and should your men organize according to law, which they have a right to do, (indeed it is their duty to do so, unless exempted by religious scruples) and apply for public arms, the executive could not distinguish between their right to have them, and the right of every other description of people, similarly situated.

As to the request for keeping up a military force to protect your people and prevent the commission of crimes and injuries, were I to comply, it would transcend the powers with which the executive of this state is clothed.—The federal constitution has given to congress the power to provide for calling forth the militia, to execute the laws of the union, suppress insurrection, or repel invasion; and for these purposes, the President of the United States is authorized to make the call upon the executives of the respective states; and the laws of this state em-

power the "commander-in-chief in case of actual or threatened invasion, insurrection or war, or public danger, or other emergency, to call forth into actual service, such portion of the militia as he may deem expedient." These, together with the general provision in our state constitution that "the Governor shall take care that the laws are faithfully executed," are all upon this branch of executive powers. None of these, as I consider, embrace this part of your request.—The words "or other emergency" in our militia law seem quite broad, but the emergency to come within the object of that provision should be of a public nature.

Your case is certainly a very emergent one, and the consequences as important to your society as if the war had been waged against the whole state, yet the public has no other interest in it, than that the laws be faithfully executed; this far, I presume the whole community feel a deep interest, for that which is the case of the Mormon to-day, may be the case of the Catholics to-morrow; and after them any other sect that may become obnoxious to a majority of the people of any section of the state. So far as a faithful execution of the laws is concerned, the executive is disposed to do every thing consistent with the means furnished him by the legislature, and I think I may safely say the same of the judiciary.

As now advised I am of the opinion that a military guard will be necessary to protect the state witnesses and officers of the court, and to assist in the execution of its orders, while sitting in Jackson county.

By this mail I write to Mr. Reese, inclosing him an order on the captain of the "Liberty Blues" requiring the captain to comply with the requisition of the circuit attorney in protecting the court and officers, and executing their precepts and orders during the progress of these trials. Under the protection of this guard, your people can, if they think proper return to their homes in Jackson county, and be protected in them during the progress of the trial in question, by which time facts will be developed upon which I can act more definitely. The attorney general will be required to assist the circuit attorney, if the latter deems it necessary.

On the subject of civil injuries, I must refer you to the courts; such questions rest with them exclusively. The laws are sufficient to afford a remedy for every injury of this kind, and whenever you make out a case entitling you to dam-

ages, there can be no doubt entertained of their ample award. Justice is sometimes slow in its progress, but is not less sure on that account.

Very respectfully,

Your obt^d serv't,

DANIEL DUNKLIN.

To Messrs. W. W. Phelps, Isaac Morley, John Whitmer, Edward Partridge, John Correll & A. S. Gilbert.

By the foregoing letter from the Governor, the President will perceive a disposition manifested by him to enforce the laws as far as means have been furnished him by the legislature of this State. But the powers vested in the Executive of this State appear to be inadequate for relieving the distresses of your petitioners in their present emergency. He is willing to send a guide to conduct our families back to their possessions, but is not authorized to direct a military force to be stationed any length of time for the protection of your petitioners.—This step would be laying the foundation for a more fatal tragedy than the first, as our numbers, at present are too small to contend single handed, with the mob of said county,—and as the federal Constitution has given to Congress the power to provide for calling forth the Militia to execute the laws of the Union, suppress insurrections, or repel invasions,—and for these purposes the President of the United States is authorized to make the call upon the Executives of the respective States." Therefore, we your petitioners, in behalf of our society, which is so scattered and suffering, most humbly pray that we may be restored to our lands, houses and property in Jackson county, and protected in them by an armed force, till peace can be restored, and as in duty bound, will ever pray.

Here followed one hundred and fourteen signatures, viz: "Edward Partridge, John Correll, John Whitmer, Isaac Morley, A. S. Gilbert, W. W. Phelps," &c. &c.

The following letter, accompanied the foregoing Petition:

"Liberty, Clay county, Mo., April 10th 1845.
To the President of the United States:

We the undersigned, whose names are subscribed to the accompanying petition, some of the leading members of the church of Christ, beg leave to refer the President to the petition and hand bill herewith. (See Times and Seasons, Vol. vi: Page 881.) We are not insensible of the multiplicity of business and numerous petitions, by which the cares and perplexities of our chief ruler are daily increased; and it is with diffidence we venture to lay before the executive at this emergent period, these two documents, wherein is briefly portrayed

the most unparalleled persecution, and flagrant outrage of law that has disgraced the country, since the Declaration of Independence:—But knowing the independent fortitude, and vigorous energy for preserving the rights of the citizens of this Republic, which has hitherto marked the course of our chief magistrate, we are encouraged to hope, that this communication will not pass unnoticed, but that the President will consider our location on the extreme western frontier of the United States, exposed to many ignorant and lawless ruffians, who are already congregated, and determined to nullify all law that will secure to your petitioners the peaceable possession of their lands in Jackson county. We again repeat, that our society are wandering in adjoining counties at this day, bereft of their houses and lands, and threatened with death by the aforesaid outlaws of Jackson county.

And lest the President should have been deceived in regard to our true situation, by the misrepresentations of certain individuals, who are disposed to cover the gross outrages of the mob, from religious, political, and speculative motives, we beg leave to refer him to the Governor of this State, at the same time informing, that the number of men composing the mob of Jackson county, may be estimated at from three to five hundred, most of them prepared with fire arms.

After noting the statements here made, if it should be the disposition of the President to grant aid, we most humbly entreat, that early relief may be extended to suffering families, who are now expelled from their possessions by force of arms, our lands in Jackson county, are about thirty miles distant from Fort Leavenworth, on the Missouri river.

With due respect, we are Sir,

Your obed. serv'ts.

A. S. GILBERT,

W. W. PHELPS,

EDWARD PARTRIDGE.

P. S. In February last a number of our people, were marched under guard furnished by the Governor of the State, into Jackson county, for the purpose of prosecuting the mob criminally; but the Attorney General of the State, and the District Attorney, knowing the force and power of the mob, advised us to relinquish all hope of criminal prosecution to effect any thing against the band of outlaws, and we returned under guard, without the least prospect of ever obtaining our rights and possessions in Jackson county, with any other means than a few companies of the United States' regular troops to guard and assist us till we are safely settled.

(The foregoing letter and petition were forwarded by mail some days; also the following:)

"Liberty, Clay county, Mo., April 10, 1834.

To His Excellency, Daniel Dunklin,

Governor of Missouri:

Dear Sir: Notwithstanding you may have become somewhat tired of receiving communications from us, yet we beg of your Excellency to pardon us for this, as we have this day forwarded a petition to the President of the United States, setting forth our distressed condition, together with your Excellency's views of it, as well as the limited powers with which you are clothed, to afford that protection, which we need to enjoy our rights and lands in Jackson county, a few lines from the Governor of the State, in connection with our humble entreaties for our possessions and privileges, we think, would be of considerable consequence towards bringing about the desired effect, and would be gratefully acknowledged by us, and our society, and we may add, by all honorable men.

We therefore, as humble petitioners, ask the favor of your Excellency to write to the President of the United States, that he may assist us, or our society, in obtaining our rights in Jackson county, and help protect us when there, till we are safe, as in duty bound, we will ever pray.

(Signed) W. W. PHELPS,
JOHN WHITMER,
A. G. GILBERT,
E. PARTRIDGE,
JOHN CORRILL."

Also the following was sent by the same mail, to the Senator from Missouri, then in the Congress of the United States, at Washington:

"Liberty, Clay county, Mo., April 10, 1834.

Dear Sir: As our society has just sent a petition and hand bill to the President of the United States, setting forth their distressed condition since expelled from their homes by the Jackson county mob; and as you may remember that I was about to establish, last summer, previous to the destruction of my office by the mob, a weekly newspaper, in favor of the present administration, I have thought best to address this communication to your honor, and refer you to said petition and handbill, and assure you at the same time, that my determination is to publish a weekly paper, in favor of the present administration, in Jackson county, as soon as our society is restored to its legal rights and possessions.

As a people we are bound to support our republican government, and its institutions: and more than all, my press, which was wrested

from me, is now printing a mean opposition paper, by "Kelly & Davis." Any communication from you will be received by

Your obed't serv't,

W. W. PHELPS.

Her. T. H. Benton.

Friday, April 11th, I attended meeting, and Father Tyler was restored to the fellowship of the church.

On the 12th I went to the Lake, and spent the day in fishing, and visiting the brethren in that place.

Sunday the 13th, was sick and unable to attend meeting.

On Monday 14th, I purchased some hay and oats and got them home.

Tuesday 15th, drewed a load of hay; and on Wednesday ploughed and sowed oats for brother Frederick.

Thursday the 17th, of April, I attended a meeting agreeably to appointment, at which time the important subject of the deliverance of Zion, and the building of the Lord's House in Kirland, was discussed by Elder Rigdon. After the lecture I requested the brethren and sisters to contribute all the money they could, for the deliverance of Zion, and received twenty nine dollars and sixty eight cents.

April 18th, I left Kirtland in company with Elder Sidney Rigdon, Oliver Cowdery and Zebedee Coltrin for New Portage, to attend a conference; dined at W. W. Williams, in Newburgh; and continuing our journey, after dark we were hailed by a man who desired to ride. We were checked by the spirit, and refused. He professed to be sick, but in a few minutes was joined by two others, who followed us hard, cursing and swearing, but we were successful in escaping their hands, through the providence of the Lord, and staid that night at a tavern where we were treated with civility.

On the 19th continuing our journey, dined at brother Joseph Bosworth's, in Copley, Medina county. Brother Bosworth was strong in the faith, and if faithful may do much good. We arrived the same day at brother Jonathan Taylor's, in Norton, where we were received with kindness. We soon retired to the wilderness, where we united in prayer and supplication for the blessings of the Lord to be given unto his church. We called upon the Father in the name of Jesus to go with the brethren who were going to the land of Zion, and that I might have strength and wisdom and understanding sufficient to lead the people of the Lord, and to gather back and establish the saints upon the land of their inheritances, and organize them according to the will of heaven,

that they be no more cast down forever. We then united in the laying on of hands.

Elder Rigdon, Cowdery and Coltrin, laid their hands on my head and conferred upon me all the blessings necessary to qualify me to stand before the Lord, in my calling, and be returned again in peace, and triumph, to enjoy the society of my brethren.

Those present then laid their hands upon Elder Rigdon, and confirmed upon him the blessings of wisdom and knowledge to preside over the church in my absence; to have the spirit to assist Elder Cowdery in conducting the Star, and arrange the covenants, and the blessings of old age and peace till Zion is built up and Kirtland established, till all his enemies are under his feet, and a crown of eternal life in the kingdom of God with us.

Previous to blessing Elder Rigdon, we laid hands on Elder Cowdery, and confirmed upon him the blessings of wisdom and understanding sufficient for his station, that he be qualified to assist Elder Rigdon in arranging the church covenants, which are soon to be published; and have intelligence in all things to do the work of printing.

After blessing Elder Rigdon we laid our hands upon Brother Zebedee, and confirmed the blessings of wisdom to preach the gospel even till it spreads to the Islands of the seas, and to be spared to see three score years and ten, and see Zion built up and Kirtland established forever, and even at last to receive a crown of life. Our hearts rejoiced and we were comforted with the holy spirit.

Sunday, April 20th, Elder Rigdon entertained a large congregation of saints with an interesting discourse upon the dispensation of the fullness of times, &c.

The Governor of Missouri wrote to the brethren as follows, in reply to their last letter.

"City of Jefferson, April 20th 1834.

To Messrs. W. W. Phelps, E. Partridge, John Corrill, John Whitmer, and A. S. Gilbert.

Gentlemen, yours of the 10th inst. was received yesterday, in which you request me, as Executive of this State, to join in an appeal to the President of the United States for the protection in the enjoyment of your rights in Jackson county. It will readily occur to you, no doubt, the possibility of your having asked of the President, protection in a way that he, no more than the Executive of this State, can render—if you have, for that which I may be of opinion he has power to grant, I should have no objection to join in urging it upon him; but I could no more ask the President, however willing I am to see your society restored and protected in their rights, to do that which I

may believe he has no power to do, than I could do such an act myself. If you will send me a copy of your petition to the president, I will judge of his rights to grant it, and if of opinion he possesses the power, I will write in favor of its exercise.

I am now in correspondence with the federal government, on the subject of deposits of munitions of war on our Northern and Western borders, and have no doubt but shall succeed in procuring one, which will be located, if left to me, (and the Secretary at war seems willing to be governed by the opinion of the Executive of this State,) some where near the State line, either in Jackson or Clay counties. The establishment will be an 'Arsenal' and will probably be placed under the command of a Lieutenant of the army. This will afford you the best means of military protection, the nature of your case will admit, although I can see no direct impropriety in making the subject of this paragraph public, yet I should prefer it not to be so considered for the present, as the erection of an Arsenal is only in expectancy.

Permit me to suggest to you that as you now have greatly the advantage of your adversaries in public estimation, that there is a great propriety in retaining that advantage, which you can easily do by keeping your adversaries in the wrong. The laws, both civil and military seem deficient in affording your society proper protection, nevertheless public sentiment is a powerful corrector of error, and you should make it your policy to continue to deserve it.

With much respect, and great regard

I am your obed^t serv^t,

DANIEL DUNKLIN.

On the 21st I attended conference, and had a glorious time. Some volunteered to go to Zion, and others donated sixty six and thirty seven cents, for the benefit of the scattered brethren in Zion. The following are extracts from the minutes of the conference:

"This day a conference of Elders assembled at the dwelling house of brother Carpenter. President Joseph Smith Jun., read the 2nd chap. of Joel's prophecy, prayed and addressed the conference as follows:

It is very difficult for us to communicate to the churches all that God has revealed to us, in consequence of tradition; for we are differently situated from any other people that ever existed upon this earth; consequently those former revelations cannot be suited to our conditions; they were given to other people, who were before us; but in the last days, God was to call a remnant, in which was to be deliverance, as well as in Jerusalem and Zion. Now if God should give no more revelations, where

will we find Zion and this remnant? The time is near when desolation is to cover the earth, and then God will have a place of deliverance in his remnant, and in Zion," &c.

The President then gave a relation of obtaining and translating the Book of Mormon, the revelation of the Priesthood of Aaron, the organization of the church in 1830, the revelation of the High Priesthood, and the gift of the Holy Spirit poured out upon the church, &c., and said:

"Take away the Book of Mormon, and the revelations, and where is our religion? We have none; for without a Zion, and a place of deliverance, we must fall; because the time is near when the sun will be darkened, and the moon turn to blood, and the stars fall from heaven, and the earth reel to and fro. Then, if this is the case, and if we are not sanctified and gathered to the places where God has appointed, with all our former professions and our great love for the Bible, we must fall, we cannot stand, we cannot be saved; for God will gather his saints out from the Gentiles, and then comes desolation or destruction and none can escape, except the pure in heart who are gathered," &c.

Elder Rigdon addressed the Conference and said, "on two points hang all the revelations, which have ever been given, which are the two advents of the Messiah. The first is past, and the second is now just before us, and consequently those who desire a part in this era which the angels desired to look into, have to be assembled with the saints; for if they are not gathered, they must wait because of his coming. There is no part of his creation which will not feel a shock at this grand display of his power, for the ancient saints will reign with Christ a thousand years. The gathered saints will dwell under that reign; and those who are not gathered may expect to endure his wrath that length of time, for the rest of the dead are not to live till the thousand years are ended."

"It is in vain for men, in this generation to think of laying up and providing inheritances for their children, except they lay it up in the place where deliverance is appointed by the voice of God, for these are the days of vengeance as were in the days of Jeremiah; because before his eyes were closed in death the Jews were led captive, and the land possessed by another people; and so in this day, while the father is laying up gold for his son the destroyer may lay him lifeless at his feet, and where then is all his treasure? Therefore if we, the islands of the sea, and all the ends of the earth, desire an inheritance for ourselves, ourselves, and

their children and our children it must be obtained where God has appointed the places of deliverance."

Elder Rigdon adverted to the former covenants to Abraham, Isaac and Jacob, and others of the ancients which were to be realized in the last days, &c.; and spoke at some length upon the deliverance of Zion; the endowment of the elders with power from on high, according to the former promises; and the spreading of the word of the Lord to the four winds.—He first referred to the situation of the brethren in Missouri, and urged the importance of those who could give heed to the revelations by going up to their assistance; and those who could not go to help those who are going to means for their expenses, &c.

Elder Cowdery gave a brief relation of the mobbing in Missouri &c., and called for a contribution. Elders Ambrose Palmer, and Salmon Warner followed on the same subject.—Brother Joseph Bosworth spoke on the deliverance of Zion; and said, he had no property, but if necessary for her deliverance he would sell his clothes at auction, if he might have left him as good a garment as the Savior had in the manger. Others spoke on the same subject.

President Joseph Smith, Jun., prophesied "If Zion is not delivered, the time is near when all of this church, wherever they may be found, will be persecuted and destroyed in like manner."

Elder Rigdon in speaking on the second item, gave an account of the endowment of the ancient apostles, and laid before the conference the dimensions of the House to be built in Kirtland, and rehearsed the promises to the Elders in the last days, which they were to realize, after the House of the Lord was built. Brother Bosworth then related a few items of a vision, which he gave as a testimony of those things contained in the revelations read by Elder Rigdon, and his remarks thereon, President Smith explained the revelation concerning the building of the Lord's House.

Elder Rigdon then spoke on the third item, the spreading of the word of the Lord; followed by several of the brethren.

Brother Thomas Tripp's case was then presented. Brother David Evans said that Brother Tripp took a sister by the hand while going home from meeting; and also, was guilty of other improprieties with another sister; and had sought witness against a sister in good standing from a wicked woman in the world. The conference voted that Thomas Tripp be excluded from this church, with the privilege of an appeal to the Bishop's council in Kirtland.

President Smith then laid hands on certain children and blessed them in the name of the Lord. Elder Rigdon administered the sacrament. There were present seven High Priests and thirteen Elders. Adjourned to the Monday preceding the second Sunday in September closed by singing "Now my remnant of days, &c."

(Signed.) OLIVER COWDERY,

Clerk of the Conference.

April 22nd I returned to Kirtland. 23rd assembled in council with Elder Rigdon, F. G. Williams, N. K. Whitnev, John Johnson, and O. Cowdery, and united in asking the Lord to give Elder Zebedee Coltrin influence over Brother Jacob Myres, to obtain the money which he has gone to borrow for us, or cause him to come to this place and bring it himself. I also received the following:

Revelation given to Enoch, concerning the order of the church for the benefit of the poor, April 23rd, 1834.

Verily I say unto you my friends, I give unto you a commandment, concerning all the properties which belong to the order, which I commanded to be organized and established, to be an united order, and an everlasting order for the benefit of my church, and for the salvation of men until I come, with promise immutable and unchangeable, that inasmuch as those whom I commanded were faithful, they should be blessed with a multiplicity of blessings; but inasmuch as they were not faithful, they were nigh unto cursing. Therefore inasmuch as some of my servants have not kept the commandment, but have broken the covenant by covetousness and with feigned words, I have cursed them with a very sore and grievous curse: for I the Lord have decreed in my heart, that inasmuch as any man, belonging to the order shall be found a transgressor; or, in other words, shall break the covenant with which ye are bound, he shall be cursed in his life, and shall be trodden down by whom I will, for I the Lord am not to be mocked in these things; and all this that the innocent among you, may not be condemned with the unjust; and that the guilty among you may not escape, because I the Lord have promised unto you a crown of glory at my right hand. Therefore inasmuch as you are found transgressors, ye cannot escape the buffetings of satan until the day of redemption.

And I now give unto you power from this very hour, that if any man among you, of the order, is found a transgressor, and repenteth not of the evil, that ye shall deliver him over unto the buffetings of satan; and he shall not have power to bring evil upon you. It is wis-

dom in me: therefore a commandment I give unto you, that ye shall organize yourselves, and appoint every man his stewardship, that every man may give an account unto me of the stewardship which is appointed unto him: for it is expedient that I the Lord should make every man accountable, as stewards over earthly blessings, which I have made and prepared for my creatures. I the Lord stretched out the heavens, and builded the earth as a very handy work; and all things therein are mine; and it is my purpose to provide for my saints, for all things are mine; but it must needs be done in mine own way: and behold this is the way, that I the Lord have decreed to provide for my saints: that the poor shall be exalted, in that the rich are made low; for the earth is full, and there is enough and to spare, yea, I prepared all things, and have given unto the children of men to be agents unto themselves. Therefore if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy he shall, with the wicked, lift up his eyes in hell, being in torment.

And now, verily I say unto you, concerning the properties of the order: let my servant Pelagoram have appointed unto him the place where he now resides, and the lot of Tshhbanes, for his stewardship, for his support while he is laboring in my vineyard, even as I will when I shall command him; and let all things be done according to counsel of the order, and united consent, or voice of the order which dwell in the land of Shinehah. And this stewardship and blessing I the Lord confer upon my servant Pelagoram, for a blessing upon him, and his seed after him: and I will multiply blessings upon him, inasmuch as he shall be humble before me.

And again, let my servant Mahemson have appointed unto him, for his stewardship, the lot of land which my servant Zomöre obtained in exchange for his former inheritance, for him and his seed after him; and inasmuch as he is faithful I will multiply blessings upon him and his seed after him. And let my servant Mahemson devote his moneys for the proclaiming of my words, according as my servant Gazalam shall direct.

And again, let my servant Shederlaomach have the place upon which he now dwells.— And let my servant Olihah have the lot which is set off joining the house which is to be for the Lane-shine-house, which is lot number one: and also the lot upon which his father resides. And let my servant Shederlaomach and Olihah have the Lane-shine-house and all things that pertain unto it; and this shall be their stew-

ardship which shall be appointed unto them; and inasmuch as they are faithful, behold I will bless, and multiply blessings upon them; and this is the beginning of the stewardship which I have appointed them, for them and their seed after them; and inasmuch as they are faithful, I will multiply blessings upon them and their seed after them; even a multiplicity of blessings.

And again, let my servant Zombre have the house in which he lives, and the inheritance, all save the ground which has been reserved for the building of my houses, which pertain to that inheritance; and these lots which have been named for my servant Olihah. And inasmuch as he is faithful, I will multiply blessings upon him. And it is my will that he should sell the lots that are laid off for the building up of the city of my saints, inasmuch as it shall be made known to him by the voice of the Spirit, and according to the counsel of the order; and by the voice of the order. And this is the beginning of the stewardship which I have appointed unto him, for a blessing unto him, and his seed after him; and inasmuch as he is faithful, I will multiply a multiplicity of blessings upon him.

And again, let my servant Ahashdah have appointed unto him, the houses and lot where he now resides, and the lot and building on which the Ozondah stands; and also the lot which is on the corner south of the Ozondah; and also the lot on which the Shule is situated: And all this I have appointed unto my servant Ahashdah, for his stewardship, for a blessing upon him and his seed after him, for the benefit of the Ozondah of my order, which I have established for my stake in the land of shinehah; yea, verily this is the stewardship which I have appointed unto my servant Ahashdah; even this whole Ozondah establishment, him and his agent, and his seed after him; and inasmuch as he is faithful in keeping my commandments, which I have given unto him, I will multiply blessings upon him, and his seed after him, even a multiplicity of blessings.

And again, let my servant Gazeleni have appointed unto him, the lot which is laid off for the building of my house, which is forty rods long, and twelve wide, and also the inheritance upon which his father now resides; and this is the beginning of the stewardship which I have appointed unto him, for a blessing upon him, and upon his father; for behold I have reserved an inheritance for his father, for his support; therefore he shall be reckoned in the house of my servant Gazeleni; and I will multiply blessings upon the house of my servant Gazeleni, inasmuch as he is faithful, even a multiplicity of blessings.

And now a commandment I give unto you concerning Zion, that, you shall no longer be bound as an united order to your brethren of Zion, only on this wise: after you are organized, you shall be called the united order of the stake of Zion, the city of Shinehah. And your brethren, after they are organized, shall be called the united order of the city of Zion; and they shall be organized in their own names, and in their own name; and they shall do their business in their own name, and in their own names; and you shall do your business in your own name and in your own names. And this I have commanded to be done for your salvation, and also for their salvation, in consequence of their being driven out, and that which is to come. The covenants being broken through transgression, by covetousness and feigned words; therefore, you are dissolved as a united order with your brethren, that you are not bound only up to this hour, unto them, only on this wise, as I said, by loan, as shall be agreed by this order, in council, as your circumstances will admit, and the voice of the council direct.

And again, a commandment I give unto you concerning your stewardship which I have appointed unto you: behold all these properties are mine, or else your faith is vain, and ye are found hypocrites, and the covenants which ye have made unto me are broken: and if the properties are mine then ye are stewards, otherwise ye are no stewards. But verily I say unto you, I have appointed unto you to be stewards over mine house, even stewards indeed; and for this purpose I have commanded you to organize yourselves, even to shinehah my words, the fullness of my scriptures, the revelations which I have given unto you, and which I shall hereafter, from time to time, give unto you, for the purpose of building up my church and kingdom on the earth, and to prepare my people for the time when I shall dwell with them, which is nigh at hand.

And ye shall prepare for yourselves a place for a treasury, & consecrate it unto my name; & ye shall appoint one among you to keep the treasury, and he shall be ordained unto this blessing: and there shall be a seal upon the treasury, and all the sacred things shall be delivered into the treasury, and no man among you shall call it his own, or any part of it, for it shall belong to you all with one accord; and I give it unto you from this very hour: and now see to it, that ye go to and make use of the stewardship which I have appointed unto you, exclusive of the sacred things, for the purpose of shinehane these sacred things, as I have said: and the avails of the sacred things shall be had in the treasury, and a seal shall be upon it, and it

shall not be used or taken out of the treasury by any one, neither shall the seal be loosed which shall be placed upon it, only by the voice of the order, or by commandment. And thus shall ye preserve the avails of the sacred things in the treasury, for sacred and holy purposes: and this shall be called the sacred treasury of the Lord: and a seal shall be kept upon it, that it may be holy and consecrated unto the Lord.

And again, there shall be another treasury prepared and a treasurer appointed to keep the treasury, and a seal shall be placed upon it; and all moneys that you receive in your stewardships, by improving upon the properties which I have appointed unto you, in houses or in lands, or in cattle, or in all things save it be the holy and sacred writings, which I have reserved unto myself for holy and sacred purposes, shall be cast into the treasury as fast as you receive moneys, by hundreds or by fifties, or by twenties, or by tens, or by fives, or in other words, if any man among you obtain five talents let him cast them into the treasury; or if he obtain ten, or twenty, or fifty, or an hundred, let him do likewise; and let not any man among you say that it is his own, for it shall not be called his, nor any part of it; and there shall not any part of it be used, or taken out of the treasury, only by the voice and common consent of the order. And this shall be the voice and common consent of the order: that any man among you, say unto the treasurer, I have need of this to help me in my stewardship: if it be five talents, or if it be ten talents, or twenty, or fifty, or an hundred, the treasurer shall give unto him the sum which he requires, to help him in his stewardship, until he be found a transgressor, and it is manifested before the council of the order plainly, that he is an unfaithful, and an unwise steward; but so long as he is in full fellowship, and is faithful, and wise in his stewardship, this shall be his token unto the treasurer that the treasurer shall not withhold. But in case of transgression the treasurer shall be subject unto the council and voice of the order. And in case the treasurer is found an unfaithful, and an unwise steward, he shall be subject to the counsel and voice of the order, and shall be removed out of his place, and another shall be appointed in his stead.

And again, verily I say unto you, concerning your debts, behold it is my will that you should humble yourselves before me, and obtain this blessing by your diligence and humility, and the prayer of faith; and inasmuch as you are diligent and humble, and exercise the prayer of faith, behold I will soften the

hearts of those to whom you are in debt, until I shall send means unto you for your deliverance. Therefore write speedily unto Cinphanhannoch, and write according to that which shall be dictated by my Spirit, and I will soften the hearts of those to whom you are in debt, that it shall be taken away out of their minds to bring affliction upon you. And inasmuch as ye are humble and faithful and call upon my name, behold I will give you the victory: I give unto you a promise, that you shall be delivered this once, out of your bondage; inasmuch as you obtain a chance to loan money by hundreds, or thousands, even until you shall loan enough to deliver yourselves from bondage, it is your privilege, and pledge the properties which I have put into your hands, this once, by giving your names, by common consent, or otherwise, as it shall seem good unto you: I give unto you this privilege, this once, and behold, if you proceed to do the things which I have laid before you, according to my commandments, all these things are mine, and ye are my stewards, and the master will not suffer his house to be broken up: even so; Amen.

ARTIFICIAL PETRIFICATION—By a private letter from Paris, we learn that an Italian gentleman was in that city, who claims to possess the process of the celebrated Segato, for preserving the human body, with some improvements. He exhibited a snail perfectly preserved, with the head protruding from the shell; also a frog, with all the appearance of life; an eel, coiled upon itself and in a beautiful condition; a small yellow Canary bird, with all its colors and shapes. Besides these he had a number of fishes, and a piece of kidney, having much the appearance and consistence of polished marble; a piece of liver; a tongue; a child's hand, through which could be seen the rays: a man's hand, nails perfect; and, lastly, two human heads, in an admirable state of preservation, the hair not being at all changed. The skin looked dark in all the specimens, but coming as they did from Neapolitan lazzaroni, it is not certain how much is to be attributed to natural complexion, or whether it had altered by the process. At all events the art seems to promise well for anatomical pursuits, and may perhaps succeed in a degree for embalming, but it is questionable whether the natural colors can be retained. The inventor is soon expected in the United States, with a view to obtaining a patent, which may have already been secured in the different countries in Europe. It is confidently expected that the secret will soon be fully known,

since it is represented to be quite simple, requiring only a tub, some few chemical substances, and an immersion from ten to twelve days.

The inventor calls it the petrificative process—but the articles he has prepared in the new way, have not the weight of stone, although they are heavier than wood.—[Medical Journal.

☞ Truly man was created upright, but his posterity has sought many inventions; neither of which tends to *eternal lives*! O foolish man! O vain world! why not seek for perpetual existence and become as Gods?

TIMES AND SEASONS.

CITY OF NAUVOO,

DEC. 15, 1845.

PUBLIC OPINION.

"Never since we can recollect, was public opinion so fluctuating as at the present time. Sensation, wild, and frantic, the passions of men seem to be bloated with every breeze that skims over the surface of the "great deep" of religious, political, civil and uncivil freedom; and in the midst of all this wind, we occasionally witness a flash of lightning, and hear the sound of distant thunder, which indicate the approach of a storm. The minds and feelings of neighborhoods are uneasy: the honor and virtue of States, are in jeopardy; and the confidence and glory of the Republic droops at the awful signs of the times.

Nor is America the only quarter of the globe that is agitated, or that manifests symptoms of the "great day"—the dissolution of things spiritual and temporal. The other three quarters of what is termed the old world, like a moth eaten garment, appears on the eve of falling to pieces.

The weather is cold and bracing to health, and every thing moves with its accustomed precision and prophetic appearance, that the Lord blesses the saints in Nauvoo. We feel grateful to our Father in heaven for his kindness and mercy continued to us, from day to day, and sincerely hope and pray that he will still favor his people; beseeching them to pray for the prosperity of Zion: and that her ministers may be clothed with salvation, and preserved to do good and carry the gospel to all Israel. Brethren be wise.

THE TIMES.

It is an old saying, that the times change, and we change with them, but whether this is exactly the case, in point of fact, men of reflection can judge. The promise made to No-

ah: "while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease," continues with all its variety, grace, glory, wonders, and seed-seeding seed. But man, from one family has multiplied to millions: one language or tongue, has branched out into thousands of significant, insignificant, and melodious modes of conveying ideas to the understanding, and patriarchal, fatherly, or family government, has swelled from simplicity for ordinary purposes and conveniences, to states, kingdoms, empires, and despotisms, for conquest, for slaughter, for safety, for wealth, for greatness, for grandeur, for ambition, that the voice of the people might supersede the voice of God. The early simplicity of living, of thoughts, of government, and etiquette, have grown into luxury, cunning cruelty, and impropriety. We view these innovations upon the comfort, society, & friendship of man, as inventions that have degraded him from the "image" of God to (almost) passions and likeness of a beast. There is now extant a very erroneous idea of the knowledge of the first families of the earth, from Adam to Abraham. They possessed intelligence derived from God himself:—and they lived to the age of nearly one thousand years, in good health and vigor.—There were men of renown and giants in those days. Now we see dwarfs, mean men, consumption, shortlived hypocrites and learned speculators upon all the vicissitudes, calamities and phenomena of nature, without the power to change one hair white or black. Surely we live in peculiar times, which if time permits, we shall speak further upon hereafter.

HEATHEN TEMPLE.

We present the following as a specimen of Heathen wisdom and art, somewhat ahead of christian improvement and light on the score of a place of worship.

"HEATHEN TEMPLE.—The Rev. Eugene Kincaid, for many years a missionary in the Burman Empire, has recently returned to this country, and is now lecturing on the condition of the heathen, to crowded auditories. In one of his recent discourses, he described a heathen temple, which we have never seen paralleled. It stands in the city of Arva, or the golden city, which, for six hundred years, has been the capital of the Burmese Empire. The foundations of this temple are of solid masonry, composed of bricks of the best materials. It is two thousand feet square, the walls being eight feet thick and seventy feet high. On the top of the walls rest two rows of massive pillars. At each corner of the walls rises a beautiful spire.

On the top of each spire is placed a huge bar of iron, surmounting which is an iron net work ten feet in diameter, in the shape of a spread umbrella. On the bottom edge of this are suspended bells of every size and tone. A piece of bright copper is attached to every clapper, so arranged that when the wind is strong, every bell is set to ringing.

On the top of this temple is a second one, one hundred and fifty feet square, and fifty feet high; and on each corner rises a beautiful tower with its compliment of bells. On the top of this second, stands a third temple, one hundred and twenty feet square, and thirty feet high, each corner having its tower and bells; and surmounting this third, is a fourth and last temple, seventy-five feet square and ten feet high, each corner also having its spire and bells. From the top of this fourth temple ascends a magnificent spire, with an immense iron net-work at its summit—having numerous bells suspended from its edge. On walking along by the temple, when the wind is strong, and all these bells comprising an endless variety of tones, are ringing, a wonderful sensation is produced, as though music was descending around from the clouds.

The whole interior of the temple is stuccoed, and has the appearance of polished marble. In the centre is an immense throne, on which the King of Arva sits—on the throne is a gigantic image. Mr. Kincaid had the curiosity to climb up for the purpose of measuring some portions of it, and from the end of the thumb to the second joint, was a distance of eighteen inches. It was placed there at a cost of 140,000 rupees, or \$60,000. Besides this, in the niches in the wall, are placed 500 other images, each one larger than life, each one upon a throne, with inscriptions on the wall directly above them. On the walls are other images in tiers, higher and higher, until they reach the lofty ceiling. Look about you which way you will, in this immense building, and it seems as though the Gods are looking down upon you, wherever you turn your eyes. Look up this 274 feet of solid mason work, dedicated to idolatry, and to the thousands upon thousands of worshippers, who pour in their offerings of gold like water, and fancy, if you can, the expense of this idolatrous worship.

The temple with all its images—the 2,000 bells—the sculpture which adorns the building within and without—the brick and stone work, and the lofty towers, cost more money than all the churches in New York.

It was begun and finished within two years. Thousands were making brick, and more laying them, and thousands upon thousands engaged in

the various departments. We can hardly calculate the cost of the building. Thousands of poor men gave two months labor to the work, others four and few less.

PRAYER.

Prayer is the only sure weapon of a saint on earth, and we think a sure passport to heaven. The great Seer of the last days gave the Lord's word upon it as follows:—"All victory and glory is brought to pass unto you through your diligence, faithfulness, and prayers of faith." Emphatically then, as the soldier prayed, when going into battle:—*O Lord, if I forget thee, do thou not forget me!*

NOTICE.

We will hereby notify the public abroad, that Joseph Younger, has been cut off from the Seventies for apostasy, at a meeting held on the 13th of Dec. 1845.

Also, that Daniel Cory, was suspended for disobeying council, until he makes satisfaction.

By order of the Fourteenth Quorum of Seventies.

ARZA ADAMS, President,

Lorin Walker Clerk.

December 17th 1845.

LETTER FROM ELDER WOODRUFF.

Liverpool, Stanley Buildings,

Bath St. Oct. 9th 1845.

DEAR BROTHER PHELPS:—

I received your kind letter by the hand of A. Fielding, which I was glad to get, for it is always cheering to hear from old friends. I rejoice much at the glorious news I hear concerning Zion, by all the letters and papers I get from the goodly land of Joseph. At times I feel it a great sacrifice to be deprived of the society of my friends in that place, and the choice blessings enjoyed in the city of Joseph, but a second thought teaches me that it is the better way to obey even with this sacrifice, for, I know that it is necessary for some one of the Quorum to be in this land at the present time; and as the Lord and my brethren have sent me here I will be content and do the best I can. I know the Lord is with me and blesses me abundantly; if he did not I could not pass through the labours and responsibilities that are now resting upon me. The work of the Lord is prospering well through this country, considering the few experienced Elders we have in this part of the vineyard. The conferences universally are mostly adding to their numbers. I have occasionally to visit some of them to visit some difficulty that springs up, but the business of the church

keeps me almost constantly in Liverpool at the present time. I have just returned from a few days tour to Leamington (between Birmingham and London.) Elder Hedlock was with me. Leamington is a resort for the gentry who visit the springs, similar to the Saratoga Springs. We held a Conference there last Sunday. The saints' meetings there for several weeks previous had been fully attended but much disturbed by mobs who had broken down their banisters, tables, benches, &c. We had however a very still time, good attention, and good was done. On Sunday we went through each apartment of the Warwick castle and tower, said to be the most splendid castle in England, occupied by the Earl of Warwick, and furnished in the most splendid manner the genius of nobility could invent. The main body of the Castle is composed of several rooms; the whole being three hundred and thirty three feet long, filled with the richest paintings and furniture. The walls hung with the richest tapestry, damask covered chairs, tables and stands profusely interwoven with pearl, shell, and precious stones, some of them cost fifteen thousand pounds each. This castle is eight hundred years old, and the Tower five hundred years old and one hundred and fifty feet high. It has connected with it forty acres of pleasure ground and a park five miles in circumference. Among the ancient Armoury I saw that worn by the great Guy, his helmet and breast plate and shield of steel weighed one hundred and twenty pounds; his sword twenty pounds, and his brass porridge pot held one hundred and twenty gallons. Among the splendid paintings of the Kings, Queens, Princes, Lords, Orators, Poets and Reformers, stands one as large as life of the founder of the Jesuits. The Butler treated us very politely.

After leaving the Castle, we took railway to Birmingham, where we arrived in the evening. We found between four and five hundred saints assembled in a large hall, to what is called, in England, a Tea Meeting. They were all seated at the table when we entered, waiting our arrival. As we entered the door, the clapping of hands and stamping of feet, as tokens of applause, made the house tremble. After feasting with them we addressed them for about two hours, and had a good time. We spent several hours with the officers and broke up at midnight, and in the morning returned home.

I have many calls through the Kingdom to visit the churches, but I have very little time to go abroad. The work of the Lord is taking a higher stand in this country than it has done; by means of servants and our books it is beginning to be investigated by some of the nobility

and rich ones of the earth. I hope it will not be a great while before some of them will begin to open their hearts to begin to do something for Israel. A few days since, I received the Proclamation of the Twelve Apostles, to the Kings, Rulers, and Nations of the earth. I shall do what I can to circulate it in this country. I have now twenty thousand in press in English, and have sent word to Elder Jones to prepare to publish it in Welsh as soon as it is out of press here. I shall visit the Rabbis in this place with the work and see if I can get them to publish it Hebrew. I received your "Come to me," and "Capstone," for which I was thankful. We shall make arrangements about forwarding you "Punch." We have cleared the ship "Palmyra" again to day with about sixty passengers on her, only about thirteen saints. The rest were transient passengers. This is the same ship that A. Fielding went over in the last time.

Mrs. Woodruff joins me in respects to Brother and sister Phelps, Brother Richards, Mother Smith, Sister Emma, and sister Mary Smith, and their families, with the Twelve and all enquiring friends.

I still remain your brother in the truth,
WILFORD WOODRUFF.

From the Millennial Star.

IMPORTANT NOTICE TO THE SAINTS.

A copy of the Great Proclamation of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints to all the Kings of the world, to the Presidents, Governors, Rulers, and People of all nations, has just come to hand, with a request that we should circulate it as widely as possible through the kingdoms of Europe.

As we are about publishing a considerable number of copies of this proclamation, we feel particularly to call the attention of the saints to it at the present time. They must be already aware that they are conjointly engaged in a work, on the accomplishment of which hang important events; and, also that, according to the testimony of the ancients who have spoken of it, but little time is to be given for its fulfilment. Since the organization of the church of God, much has been done by the establishment of the principles of truth, while tens of thousands have boldly stepped forward and avowed their love for God by obedience to his counsel, and some have not forborne to shed their blood in its defence, still comparatively speaking, but few of the great men of the earth have heard anything of the work of God, and still fewer have declared themselves at all in its favor.

This proclamation is of vast importance to the Saints of God, to the whole Gentile world, as well as to all the house of Israel. It is made in fulfilment of the commandments and revelations of God of both ancient and modern times, being an invitation and call to the Gentile nations to receive the gospel of Christ, and come to the assistance of the saints in carrying out the great principles and plan of salvation, and the accomplishment of that work which will end in the coming of Messiah, and great preparation of the marriage supper of the Lamb. Such a call and proclamation is necessary, in order that the present generation may be left without excuse, as the great events of the last days are being fulfilled. In all ages of the world, when the cup of the iniquity of any people was full, and the Lord was about to bring his judgments upon them, he has first sent a warning voice amongst them that all might have a chance of escape and be left without excuse, as in the case of Noah and Lot. We are informed that it should be in like manner at the coming of the Son of Man, and the prophets have all dwelt largely on the great calamities that await the Gentile nations.

In these last days, the Lord has decreed that, previous to the grand consummation about to take place, a universal warning must be given, and all be left without apology. The gospel has been adopted to the capacity of all, both high and low, and that He may judge the world in righteousness. He has resolved that all may have an opportunity of obeying his commandments, from which none are exempt.

This proclamation bears testimony to the nations of the earth that the kingdom of God has come, as has been predicted by the ancient prophets, and prayed for in all ages, even that kingdom which shall fill the whole earth and stand forever. That in connection with the establishment of this kingdom, the authority of the holy priesthood, and apostleship with the keys thereof, have been restored, holding the power to bind on earth that which shall be bound in heaven, and to loose on earth that which shall be loosed in heaven. By virtue of this authority, a message is sent to all, commanding them to repent and obey the gospel of the Son of God, with a promise that the obedient shall realize the blessings of the Holy Spirit, which have been again dispensed to man.

The American Indians, whose origin has long been a subject of dispute, and which the learned have sought in vain to come to a knowledge of, are here set forth in their true character, through the instrumentality of their records which have been revealed, and that

they are about to have restored to them the blessings of the gospel and the holy priesthood, with all its attendant privileges, which were enjoyed by their progenitors, and thereby become a civilized and righteous nation in their own land.

It is set forward that the Lord has appointed a temple and holy city to be built on the continent of America, for the endowment and ordinances pertaining to the priesthood and for the Gentiles and remnants of Israel to resort unto, in order to worship the Lord, to be taught in his ways and walk in his paths, and finish their preparations for the coming of the Lord. A command is also given to the Jews among all nations, to prepare to return to Jerusalem in Palestine, and to re-build that city and temple unto the Lord. Thus, America and Jerusalem are set forth as two places of gathering for the nations, and they may escape the judgments about to overtake the world, as the prophets have testified, that in Mount Zion and in Jerusalem shall be deliverance.

Through this medium the rulers and people of all nations are invited to lend their assistance in accomplishing these great and important events, and informed that their salvation depends upon their receiving blessings at the same altar with Israel. They are also informed that, if they withhold their hand, and refuse to come forward to the help of the servants of the Lord, it will not effect the success and final triumph of the work; for it is the work of the great God, for which his word and oath have been pledged from before the foundation of the world. And the same promise and oath have been renewed unto man from the beginning, down through each succeeding dispensation, and confirmed again by his own voice, out of the heavens in the present age; therefore he is bound to fulfil it, and overcome every obstacle. The loss will be on their own part, and not on the part of God or of his Saints, should the people neglect their duty in the great work of modern restoration. The nations of the earth are informed that none of them can be idle spectators of the work of God, but must be affected in either one way or another, for or against the kingdom of God in the fulfilment of the prophets of the great restoration, and return of his long dispersed covenant people.

When then the Lord has consummated this great work, and Jerusalem has become the seat of empire, and the great centre and capital of the old world, priests, bishops, and clergy of every denomination will have to yield their pretended claims to the priesthood, together with titles, honors, creeds and names,

and reverence and obey the true and loyal priesthood of the order of Melchisedeck and of Aaron, restored to the rightful heirs the authority of Israel; or the death and famine will consume them, and the plague sweep them quickly down to the pit, as in the cases of Korah, Dathan, and Abiram, who pretended to the priesthood, and rebelled against God's chosen priests and prophets in the days of Moses.

We wish to call the attention of all the elders and saints to the subject of the circulation of this proclamation. Let them bear in mind, that they are all equally concerned in this matter with us, and that it is in fulfilment of an express commandment of God that it is published. We shall have to distribute a great number of them *gratis*, and as the saints are under equal obligation with ourselves to have it published, we hereby call upon them to assist us with pecuniary means, in the fulfilment of this. This may be effected by the presiding elders of conferences and branches raising contributions in their several districts, and forwarding the moneys thereby received to us, here for that purpose. We have twenty thousand copies in press, and when they are out we do not wish the distribution of them to be confined to the agents of our publications alone, but request that all the presiding elders, officers, and members of all the branches will exert every means in their power to have copies forwarded to all the clergy and men of note in their circuit, and thereby clear their garments of the blood of all men, that they may be found spotless at the judgment seat of Christ.

WILFORD WOODRUFF.

CALIFORNIA.

Albert M. Gilliam, late U. S. Consul at California, is of the opinion that the government of California must soon fall into the hands of the American race, and that a railroad direct from San Francisco, either to New Orleans or some point on the Red river, might be made to great advantage. Mr. G. is engaged in writing a work on Mexico, &c.

The following letter from a correspondent of the New York Journal of Commerce, furnishes interesting particulars:

California, July 1845.

By almost every newspaper from the United States and many from England, we find extracts and surmises respecting the sale of this country. One month England is the purchaser; the next month, the United States. In the mean time the progress of California is onward; and would still be more so, if Mexico would not send every few years a band of thieving soldiers.

Should the supreme government allow the Californians to rule their own country they would have peace and prosperity. General Don Jose Castro, a native of Monterey, is now at the head of government as commandant general; Don Pio Pico, as governor. Mexico promised General Micheltorena, eight thousand dollars per month from the Custom house of Mazatlan, and all the duties entering the custom house of California, to support his troops.

General Castro has sent Senor Castanares to Mexico as commissioner, giving his reasons why he drove all Mexican officers and soldiers out of the country; puts himself at the disposition of President Herrera, and asks for only three thousand dollars per month from Mazatlan, promising with this sum and the resources of the custom house of Monterey, that he will maintain peace and order throughout California; and objects to any civil or military officers from Mexico. This, Castro can perform; but Herrera will not put confidence in it. We have now news that Mexico is fitting out an expedition of troops in Acapulco for California, the expenses to be paid by two or three English houses in Mexico, who, it is said, are responsible for the pay for eighteen months. In December last, when General Micheltorena, was met in the field by the Californians about half way between Monterey and the Yerba Buena, (San Francisco) he agreed to a treaty with the natives, obligating himself to send out of California, within ninety days, all his soldiers. Senor Castro in the mean time to withdraw his forces to a mission, whose resources were placed at his disposal, on the field. On the signing of the treaty, the Californian agent of the Hudson's Bay Company and his clerk were present. This gentleman resides at the Yerba Buena, where the company own land and buildings, selling goods and purchasing furs and hides. Their last shipment was in April.

Within a month after the signing of the treaty, the Californians found that General Micheltorena had sent his chief officer to Mazatlan for more soldiers, and made no preparation to ship the soldiers who were with him. They therefore again collected, and on February 23d, after fighting with cannon, General Micheltorena capitulated, and was sent with all his forces to San Blas, where most of his men ran away from him.

The business of the Hudson's Bay Company, is now under the charge of the English vice consul for California, who has brought a bill against the new government of California for powder, lead, and lances, supplied by the late agent to the natives last October and November, when they rose against the supreme government

of Mexico. General Castro has promised payment for the amount demanded.

The British government have appointed one of their subjects who formerly resided in New York, (where he owns property), vice Consul of California. The salary is small, but as he can live on his rancho or farm, he has no expense in entertaining company &c. The French consul lives in Monterey, with a salary of over four thousand dollars yearly. There is not one English or French vessel doing business on this coast, nor has there been for years. These consuls therefore have nothing to do apparently. Why they are in service, their government best knows, and Uncle Sam will know to his cost.

Almost the whole foreign trade of California is in the hands of Americans. There are now seven Boston ships and barks here. The American consul has a jurisdiction of one thousand miles of sea coast, while the nature of the trade is such, that he has barely any fees. Government allows no salary. The fees of the consulate are under two hundred dollars the year. The stationary bill about the same; which is now allowed by the department of state.

There are many owners of large tracts of land in California, who hold them under the idea of the country changing owners; having no present use for them, as the Indians, tame and wild, steal several thousand head of horses yearly from the ranchos. Most of these horses are stolen for food. The Indians cut up the meat in strips, and dry it in the sun. While this continues, grazing of cattle cannot be profitably conducted. There is no expectation that the government will find a remedy. Nothing but the fear the Indians have of the American settlers, will prevent it. They steal but a few horses from foreigners, as there is too much danger of being followed. Mexico may fret and threaten as much as she pleases, but all here in California, governors and generals, give California land to all who apply for it; and from the nature of things they will continue to do so.

Foreigners arriving here expect to live and die in the country;—Mexican officers to remain two or three years, and then to be shipped off by force, unless they choose to marry natives, and become Californians body and soul. The ports of California, with the exception of Mazatlan, are the only Mexican Pacific ports that flourish. All others are falling and falling fast. Here there is much advance in every thing, and the country presents each year a bolder front to the world. It must change owners. It is of no use to Mexico, but an eye-sore, a shame, a bone of contention.

Here are many fine ports; the land produces wheat even to an hundred fold; cotton and hemp will grow here, and every kind of fruit there is in New England; grapes in abundance of the first quality; wine of many kinds is made, yet there is no facility of making. Much of it will pass for Port. The rivers are full of fish; the woods of game. Bears, seal, and whales can be seen from one view. The latter are often in the way of boats near the beach. Finally, there is the bay of San Francisco, with its branches. This bay will hold all the ships in the United States. The entrance is very narrow, between two mountains, easily defended; and perhaps the most magnificent harbor in the world; and apparently of as much use to the civilized world as if it did not exist. Some day or other, this will belong to some naval power. This every native is prepared for. When Captain Armstrong called on the governor (a native) to give back the country in the name of Commodore Jones, Senor Micheltorena and officers were expected here in a month, to take command. The governor said he preferred Com. Jones should retain the command, rather than Gen. Micheltorena.

Words cannot express the advantage and importance of San Francisco to a naval power. There are five hundred to one thousand American whalers, with twenty thousand American seamen, in the Pacific; half of them will be within twenty days sail of San Francisco. But while the port belongs to Mexico it is a safe place for whale ships. In a war with England, France, or Russia, should one of these nations own the port, and at some future day declare war against the United States, what will be the result? San Francisco must be obtained, or the Oregon and California must become a nation within themselves.—Time is continually bringing this into notice; and one of the two must soon be consummated. If the Oregon dispute continues, let England take eight degrees north of the Columbia, and purchase eight degrees south of forty-two, from Mexico, and exchange.

The Oregon will never be a benefit to the United States, if England owns San Francisco. Vessels sometimes lie within the bar of the Columbia thirty or forty days, waiting an opportunity to go out. When once out, they can reach San Francisco in four days; a steam boat in less than two days. The time will soon arrive when, by steam, a person will go from Columbia to Monterey and back, in less than four days. For navigation, the Columbia is of little use. A few English ships could prevent any vessel going in, even if the wind allowed them. Whalers from the north west now pass the place for California.

This letter contains many facts well known to the writer, and which should be known to his countrymen. Each paragraph contains matter for much thought and reflection; and it is sent to you, because from your paper the writer has read many paragraphs respecting California, and gives you this information in return.

The settlers of the Oregon anticipate the supplying of California. Under present circumstances, they may. A Californian will not work, if he can avoid it. The time will come, must come, when this country must be peopled by another race. This is fully expected here. Many children have been sent to the Oahu (Sandwich Islands) English school, to learn the English language, in order to prepare them for coming events, (and a company has been formed to send to New York for a schoolmaster, to conduct an English school) be the visit from John Bull or Uncle Sam. One of the two will have the country. When once this is accomplished, the place will teem with a busy race. As I before observed, all fruits will grow here, hemp, cotton, every variety of grain, timber from the tender willow to trees seventeen feet in diameter. The natives are now expecting troops from Acapulco to reconquer the country, and are drilling many young men in preparation intending to surround the first port the Mexicans arrive at, drive away the cattle, prevent all intercourse with the ranchos, and by this means expel the invaders from California.

If they cannot exceed in this, they will take to the mountains and worry the invaders out. Many think these soldiers are sent by Mexico at the instigation of the English, under the pretext that the Americans are settling in California too fast, and will one day obtain possession. In the mean time the Californians do not believe this story, but give land to all that come, be they from what nation they may; and the less from Mexico, the more it meets their views.

SELKIRK'S SETTLEMENT.

This colony is located about seven hundred miles above St. Peters. It consists of some six thousand inhabitants, mostly connected in some way with the Hudson Bay Company. We have heard, that of late years the population of the colony was rather on the decrease. A number of our most respectable citizens emigrated from Europe, and reached this place by the above route, though we never heard them recommend it as a very agreeable way. The colonists are mostly adventurers, of which we presume the subject of the following to be rather a rare specimen. One year ago last June, he passed this place, accompanied by his wife and others, on their way to the above settlement. They left St. Peters, twelve in

company, but having lost their way, they endured almost every kind of privation, and were one hundred and twenty days in reaching their place of destination. Four of their horses froze to death, starvation stared them in the face, and after subsisting on frogs, and cutting their way for forty miles through a forest, they arrived where their wants were supplied. Our traveller then took a tramp over to the Missouri river, and on his return, fell in with the Missouri drovers, and was with them at the time of their attack by the Sisseton Sioux Indians. He is now on his way to Scotland to see about some property which he has lately inherited. Whether he will choose to return to the Red River settlement by way of the Cape of Good Hope, Madagascar, and Oregon, or to come up the Mississippi by the way of Cape Horn, we are not advised, but it is not unreasonable to suppose that a man who likes to travel so well will be best satisfied with the longest way.—[*Galena Adv.*, Oct. 24.]

EMIGRANTS FOR CALIFORNIA.

D. G. W. Leavitt, the chairman of the committee of arrangements of the emigrating expedition to California, which has been organizing in Arkansas for some time past, gives notice through the columns of the Little Rock Gazette of the 29th ult., that in accordance with a resolution passed at a called meeting held at Napoleon on the 6th ult., the expedition will rendezvous at Fort Smith, Arkansas, on the first Monday in April next, preparatory to taking up their line of march for the Pacific coast. Every person starting is to be well armed with a rifle or heavy shot gun, sixteen pounds of shot or lead, four pounds of powder, caps, &c., two horses or mules for each person, or a wagon and eight cattle for every five persons, tent, &c.

From the Millennial Star.

CONFERENCE MINUTES.

The Second District of the Herefordshire Conferences met at Leominster on the 14th of September, there being present one High Priest, one of the Seventies, three Elders, four Priests, and one Teacher. There were represented ten branches containing one hundred and eighty-one members including nine Elders, twelve Priests, three Teachers, and one Deacon. Six baptized since previous conference, in good standing.

E. F. SUEETS, President.

H. Arnold, Clerk.

Mara Hill Conference met on the 21st September, in the parish of Suckley, Worcester-shire. The meeting was called to order by Elder J. A. Stratton, there being present, one

High Priest, one of the Seventies, nine Elders, eight Priests, three Teachers, and one Deacon.

There were represented eleven branches containing four hundred and sixty-six members including fifteen Elders, twenty-five Priests, eleven Teachers, seven Deacons. Ten baptized since previous conference.

E. F. SHEETS, President.

H. Arnold, Clerk.

We are informed by the letters accompanying the minutes that Elder Stratton visited the various branches of the above conferences, in connexion with Elder Sheets, they both delivering lectures, much to the profit and edification of the Saints.

The Staffordshire Conference met at Burslem on the 28th September, when there were represented thirteen branches, containing three hundred and twenty-nine members, including thirty-five Elders, thirty-seven Priests, twenty Teachers, and ten Deacons. Baptized six since previous conference. There being present, three High Priests, seventeen Elders, twelve Priests, three Teachers, and seven Deacons. One was ordained to the office of Elder. A good feeling prevailed throughout the conference, and useful teaching was given by the President and others.

HIRAM CLARK, President.

Joseph Wooton, Clerk.

The Leamington Conference met on the 5th October, there being present, one of the Quorum of the Twelve, one High Priest, six Elders, three Priests, two Teachers, and two Deacons. There were represented four branches containing ninety-two members including four Elders, five Priests, one Teacher, and three Deacons. Six baptized since previous conference. Two were ordained to the office of Priest, and one to the office of Deacon, under the hands of Elders Woodruff and Hedlock. The ordinances of confirmation and blessing of children were also attended to. Large con-

gregations were addressed during the day and evening by the President and Elder Hedlock, and a good impression apparently made.

W. WOODRUFF, President.

Thomas Smith, Clerk.

On our return from the Leamington Conference, we met between four and five hundred Saints at Birmingham, in a tea-party at their hall. At the end of the feast we addressed them at length, and felt that the Spirit of the Lord was in our midst, to the joy and consolation of our hearts. At the close of the meeting, we met in council with the officers and spent a season in transacting business and giving teachings and counsel, which were not altogether unprofitable.

W. WOODRUFF.

R. HEDLOCK.

The Carlisle Conference met on the 5th October, when there were represented five branches containing one hundred and sixty seven members. Six baptized since last conference, and the prospects, generally speaking, were favorable. Two were ordained Elders, and five were baptized after the close of the Conference. The Saints in Carlisle were rejoicing in the truth, and in a better state than they had been for two or three years previously.

THOMAS BARTON, President.

Elder Barker, Clerk.

The Garway Conference met on the 19th October, there being present, one of the Seventies, three Elders, four Priests, one Teacher, and one Deacon. There were represented five branches containing one hundred and seven members. Three Elders, eight Priests, three Teachers, and one Deacon. Four baptized since last Conference. Instructions were given by Elder Streets and others, and a good feeling prevailed throughout the Conference.

WILLIAM ALLEN, President.

Philip Lines, Clerk.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI. No. 20] CITY OF NAUVOO, ILL. JAN. 1, 1846 [WHOLE No 128.

HISTORY OF JOSEPH SMITH.

CONTINUED.

The brethren in Missouri again wrote the Governor as follows,

"Liberty, Clay county, Mo.,

April 24th, 1834.

Dear Sir,—In our last communication of the 10th inst., we omitted to make enquiry concerning the evidence brought up before the Court of Enquiry in the case of Col. Pitcher.—The Court met pursuant to adjournment on the 20th February last, and, for some reasons unknown to us, we have not been able to obtain information, concerning the opinion or decision of that court; we had hoped that the testimony would have been transmitted to your Excellency before this, that an order might be issued for the return of our arms, of which we have been wrongfully dispossessed, as we believe will clearly appear to the Commander in Chief, when the evidence is laid before him.

"As suggested in your communication of the 4th of February we have concluded to organize according to law, and apply for public arms, but we feared that such a step, which must be attended with public ceremonies, might produce some excitement, and we have thus far delayed any movement of that nature, hoping to regain our arms from Jackson, that we might independently equip ourselves and be prepared to assist in the maintenance of our constitutional rights and liberties as guaranteed to us by our country, and also to defend our persons and property from a lawless mob, when it shall please the Executive, at some future day, to put us in possession of our homes, from which we have been most wickedly expelled. We are happy to make an expression of our thanks for the willingness manifested by the Executive to enforce the laws, as he can consistently "with the means furnished him by the Legislature," and we are firmly persuaded that a future day will verify to him whatever aid we may receive from the Executive, has not been lavished upon a band of traitors, but upon a people whose respect and veneration for the laws of our country, and its pure republican principles, are as great as that of any other society in the United States.

"As our Jackson foes and their correspondents are busy in circulating slanderous and wicked reports concerning our people, their views &c., we have deemed it expedient to in-

form your Excellency that we have received communications from our friends in the East, informing us that a number of our brethren, perhaps two or three hundred, would remove to Jackson county in the course of the ensuing summer, and we are satisfied that when the Jackson mob get the intelligence that a large number of our people are about to remove, into that county, they will raise a great hue and cry, and circulate many bugbears through the medium of their favorite press, but we think your Excellency is well aware that our object is purely to defend ourselves and possessions against another unparalleled attack from the mob, inasmuch as the Executive of this State cannot keep up a military force "to protect our people in that country without transcending his power." We want, therefore, the privilege of defending ourselves and the Constitution of our country, while God is willing we should have a being on his footstool.

We do not know at what time our friends will arrive, but expect more certain intelligence in a few weeks. Whenever they do arrive, it would be the wish of our people in this county, to return to our homes, in company with our friends under guard, and when once in legal possession of our homes in Jackson county, we shall endeavor to take care of them, without further wearying the patience of our worthy Chief Magistrate. We will write hereafter, or send an express. During the intermediate time, we would be glad to hear of the prospect of recovering our arms.

With due respect, we are, sir,

Your obedient serv'ts,

(Signed,) A. S. GILBERT,
EDWARD PARTRIDGE,
JOHN WHITMER,
W. W. PHELPS,
JOHN CORRILL.

P. S. Many of our brethren who are expected on, had made arrangements to emigrate to this State, before the outrages of the mob had fallen. We hope the painful emergency of our case, will plead an excuse for our frequent communications."

About the last of the month I received, by letters from friends in the East, and of brethren in Kirtland &c., the sum of two hundred and fifty one dollars and sixty cents towards the deliverance of Zion.

May 1st 1834. More than twenty of the brethren left Kirtland for Missouri, according

to previous appointment, accompanied by four baggage wagons. They traveled to New Portage and there tarried with the church, until the remainder of the Kirtland company arrived, who were not in readiness to start with them.

The following letter from Elder Phelps to us clearly shews the necessity there was of the saints in Missouri receiving assistance from afar:

"Liberty, May 1st 1834.

Dear Brethren.—There are great moves in the west. Last week an alarm was spread in Jackson county, the seat of iniquity and bloodshed, that the "Mormons" were crossing the Missouri, to take possession of their lands, and nearly all the county turned out, "prepared for war;" on Saturday and on Sunday took the field, near old McGees, above Blue; but no Mormons came; neither did Arthur go over to see about his *spilt whiskey*, so that the scene closed by burning our houses, or many of them. Our people had about one hundred and seventy buildings in Jackson, and a bonfire of nearly all of them at once, must have made a light large enough to have glared on the dark deed and cup of iniquity running over, at midnight.

"The crisis has come, all who will not take up arms with the mob and prepare to fight the "Mormons," have to leave Jackson county. I understand some have left the county because they refused to fight an innocent people. It is said the mob will hold a "general muster" this week for the purpose of learning who is who. They begin to slip over the Missouri and commit small depredations upon our brethren settled near the river, as we have reason to believe.

It is said to be enough to shock the stoutest heart to witness the drinking, swearing, and ravings of the most of the mob: nothing but the power of God can stop them in their latter day crusade against the Church of Christ.

Our brethren are very industrious in putting in spring crops; and they are generally in good health, and the faithful in strong faith of a glorious hereafter.

I remain yours, &c.,

W. W. PHELPS,

All hopes of relief from the General Government was destroyed on receipt of the following communication from the city of Washington:

"War Department, May 2nd 1834.

Gentlemen:—The President has referred to this department the memorial and letter addressed to him by yourselves and other citizens of Missouri, requesting his interposition in order to protect your persons and property.

In answer, I am instructed to inform you that the offences of which you complain, are

violations of the laws of the State of Missouri, and not of the laws of the United States. The powers of the President under the constitution and laws, to direct the employment of a military force in cases where the ordinary civil authorities are found insufficient, extend only to proceedings under the laws of the United States.

Where an insurrection in any State exists, against the government thereof, the President is required on the application of such State, or of the Executive, (when the Legislature cannot be convened,) to call forth such a number of the Militia, as he may judge sufficient to suppress such insurrection.

But this state of things does not exist in Missouri or if it does, the fact is not shewn in the mode pointed out by law. The President cannot call out a military force to aid in the execution of the State Laws, until the proper requisition is made upon him by the constituted authorities.

Very respectfully, your obed't serv't,
(Signed,) LEWIS CASS.

To Messrs. A. S. Gilbert, W. W. Phelps, E. Partridge, and others, Liberty, Clay county, Missouri."

"City of Jefferson, May 2nd 1834.

To Messrs. W. W. Phelps and others:

Gentlemen:—Yours of the 24th ult., is before me, in reply to which I can inform you that becoming impatient at the delay of the Court of Enquiry in making their report in the case of Lieut. Col. Pitcher; on the 11th ult. I wrote to Gen. Thompson for the reasons of such delay; last night I received his reply, and with it the report of the Court of Enquiry, from the tenor of which, I find no difficulty in deciding that the arms your people were required to surrender on the 5th of last November should be returned; and have issued his order to Col. Lucas to deliver them to you or your order, which order is here enclosed.

Respectfully, your obed't serv't,
(Signed) DANIEL DUNKLIN.

The following is the order referred to above:

"City of Jefferson, May 2nd 1834.

To Samuel D. Lucas, Col. 33rd Regiment:

Sir,—The Court ordered to enquire into the conduct of Lieut. Col. Pitcher, in the movement he made on the 5th November last, report it as their unanimous opinion that there was no insurrection on that day, and that Col. Pitcher was not authorized to call out his troops on the 5th Nov. 1833. It was then unnecessary to require the Mormons to give up their arms. Therefore, you will deliver to W. W. Phelps, E. Partridge, John Corriell, John

Whitmer, and A. S. Gilbert, or their order, the fifty two guns, and one pistol reported by Lt. Col. Pitcher to you on the 3rd December last, as having been received by him from the Mormons on the 5th of the preceeding October, [November.]

Respectfully,

DANIEL DUNKLIN,
Commander in Chief."

"Kirtland Ohio, May 3rd 1834.

Minutes of a Conference of the Elders of the Church of Christ, which Church was organized in the township of Fayette, Seneca county, New York, on the 6th of April A. D. 1830. President Joseph Smith Jun., was chosen moderator, and Frederiek G. Williams and Oliver Cowdery, were appointed clerks.

After prayer the Conference proceeded to discuss the subject of names and appellations, when a motion was made by Sidney Rigdon, and seconded by Newel K. Whitney, that this church be known hereafter by the name of The Church of Jesus Christ of Latter Day Saints. Remarks were made by the members, after which the motion passed by unanimous voice.

Resolved, That this Conference recommend to the conferences and churches abroad, that in making out and transmitting minutes of their proceedings, such minutes and proceedings to be made out under the above title.

Resolved, That these minutes be signed by the moderator and clerks, and published in the Evening and Morning Star. (Page 352.)

JOSEPH SMITH, JUN., Moderator.

F. G. Williams and Oliver Cowdery, Clerks.

May 5th. Having gathered and prepared clothing and other necessities to carry to our brethren and sisters who had been robbed and plundered of nearly all their effects; and having provided for ourselves horses and wagons, and fire arms, and all sorts of munitions of war of the most portable kind for self defence, as our enemies were thick on every hand, I started with the remainder of the company, from Kirtland, for Missouri, and on the 6th we arrived, and joined our brethren who had gone before, at Now Portage, about fifty miles distance.

My company from Kirtland consisted of about one hundred, mostly young men, and nearly all Elders, Priests, Teachers or Deacons, and as our wagons were nearly filled with baggage we had mostly to travel on foot.

On the 7th we made preparations for travelling, gathered all the monies of every individual of the company, and appointed F. G. Williams Paymaster of the company from the funds thus collected. The whole company now

consisted of more than one hundred and fifty men, accompanied by twenty baggage wagons, and we were more than sixty miles on our journey, having left but few men in Kirtland, viz: Elder Sidney Rigdon, and Oliver Cowdery, and a few working on the Temple,—except the aged. Zerubbable Snow was appointed [Commissary General at the time Williams was appointed Paymaster.

This day also the brethren in Missouri wrote the Governor, of which the following is a copy:

*Liberty, Clay county, May 7th 1834.

Dear Sir: Your favor of the 20th ult., came to hand the 1st inst., which gives us a gleam of hope that the time will come when we may experience a partial mitigation of our sufferings. The salutary advice at the conclusion of your letter is received with great deference.

Since our last of the 24th ult., the mob of Jackson county have burned our dwellings; as near as we can ascertain, between one hundred and one hundred and fifty were consumed by fire in about one week; our arms were also taken from the depository (the Jail) about ten days since and distributed among the mob. Great efforts are now making by said mob to stir up the citizens of this county and Lafayette, to similar outrages against us, but we think they will fail of accomplishing their wicked designs in this county. We here annex a copy of the petition to the President, signed by about one hundred and twenty.

With great respect &c.,

(Signed)

A. S. GILBERT,
W. W. PHELPS.

Daniel Dunklin, Gov. of Missouri."

Through the remainder of this day and a part of the 8th, I continued to organize the company, appoint such other general officers as the case required, and gave such instructions as were necessary for the discipline, order, comfort, and safety of all concerned. I also divided the whole band into companies of twelve, each company electing their own Captain, who severally assigned each man, in their respective companies, his part and duty, which was generally in the following order: Two cooks, two firemen, two tent makers, two watermen, one runner, two wagoners, and horsemen, and one commissary. We purchased flour, baked our own bread, and cooked our own provisions, generally, which was good though sometimes scanty; and sometimes we had jonny-cake, or corn dodger, instead of flour bread. Every night before retiring to rest, at the sound of the trumpet, we bowed before the Lord in the several tents, and presented our thank offerings with prayer and supplication; and at the sound

of the morning trumpet every man was again on his knees before the Lord, imploring his blessing for the day.

After completing the organization of the companies on the 8th, we recommenced our march towards Zion, and pitched our tents in a beautiful grove, at Chippeway, twelve miles from New Portage, for the night. On the 9th we proceeded onward, and on Saturday the 10th passing through Mansfield, encamped for the Sabbath in Richfield.

Sunday 11th, Elder Sylvester Smith preached, and the company received the sacrament of bread and wine.

Monday the 12th, we left Richfield, for the Miami River, where we arrived, after daily marches, on the 16th.

During this march the brethren in Missouri wrote Col. Lucas as follows:

"Liberty, Clay county, May 15th 1834.

Col. S. D. Lucas;

Sir: We have this day received a communication from the Governor of this State, covering the order herewith, and we hasten to forward the said order to you, by the bearer, Mr. Richardson, who is instructed to receive your reply. We would further remark, that under existing circumstances, we hope to receive our arms on this side the river, and we would name a place near one of the ferries for your convenience; as the arms are few in number, we request that they may be delivered with as little delay as possible.

Respectfully, yours,

(Signed) A. S. GILBERT,
JOHN CORRILL,
W. W. PHELPS,
EDWARD PARTRIDGE,
JOHN WHITMER.

P. S. We will thank you for a written communication, in answer to this letter, and the accompanying order."

We forded the Miami river with our baggage wagons, and the men waded through the waters. On the 17th of May we crossed the State line of Ohio, and encamped for the Sabbath just within the limits of Indiana, having travelled forty miles that day. Our feet were very sore and blistered, our stockings wet with blood, the weather being very warm. This night one of our enemies' spies attempted to get into our camp, but was prevented by our guards. We had our sentinels every night on account of spies, who were continually striving to harass us.

About this time the saints in Clay county, Missouri, established an armory, where they commenced manufacturing swords, dirks, pis-

tols, stocking rifles, and repairing arms in general for their own defence against mob violence; many arms were purchased, for the leading men in Clay county rendered every facility in their power, in order, as they said "to help the Mormons settle their own difficulties, and pay the Jackson mob in their own way."

Sunday 18th, we had preaching as usual, and the administration of the sacrament.— Monday 19th, although threatened by our enemies that we should not, we passed through Vandalia quietly, and unmolested; all the inhabitants were silent and appeared as though possessed with fear. At night we encamped on an eminence, where we lost one horse.

Wednesday 21st, we forded White river.— Sunday 25th, arrived at the State line of Illinois. We had no meeting but attended to washing, baking and preparing to resume our journey, which we did on Monday the 26th and at night were aroused by the continual threats of our enemies. Notwithstanding our enemies were continually breathing threats of violence, we did not fear, neither did we hesitate to prosecute our journey, for God was with us and his angels went before us, and the faith of our little band was unwavering. We know that angels were our companions, for we saw them.

On Tuesday the 27th we arrived at the deep river Kaskaskia, where we found two skiffs, which we lashed together, and on which we ferried our baggage across the stream. We then swam our horses and wagons, and when they arrived at the opposite shore, the brethren attached ropes to them and helped them out of the water and up the steep bank. Some of brethren fell trees across the river, on which they passed over. Thus we all safely passed the river, and the day following arrived at Decatur, where another horse died.

Saturday evening, May 31st, we encamped one mile from Jack-onville, and made preparations for the Sabbath.

Two days previous the brethren in Clay county wrote the following letter to his Excellency Daniel Dunklin.

"Liberty, Missouri, May 29th 1834.

Sir: Your communication to us of May 2nd containing or enclosing an order on Col. S. D. Lucas for the arms which were forcibly taken from us last November, was received the 15th inst., and the order forwarded to Col. Lucas, at Independence, on the 17th, giving him the privilege of returning our arms at either of the several ferries in this county. His reply to the order was, that he would write what he would do the next mail (May 22nd). But as

he has removed to Lexington without writing, we are at a loss to know whether he means to delay returning them for a season, or entirely refuse to restore them.

At any rate, the excitement, or rather spite of the mob, runs so high against our people, that we think best to request your Excellency to have said arms returned through the agency of Col. Allen or Captain Atchison. Report says the arms will not be returned, and much exertion is making by the mob to prevent our return to our possessions in Jackson county. We also understand that the mob is employing certain influential gentlemen to write to your Excellency, to persuade us to compromise our matters in difference with the Jackson mob, and probably divide Jackson county. We ask for our rights and no more.

Respectfully, your Excellency's serv'ts,
(Signed) W. W. PHELPS,
JOHN CORRILL,
A. S. GILBERT.
EDWARD PARTRIDGE."

Sunday, June 1st, 1834, We had preaching, and many of the inhabitants of the town came to hear. Elder John Carier, who had formerly been a Baptist preacher, spoke in the morning, and was followed by four other Elders in the course of the day all of whom had formerly been preachers for different denominations.— When the inhabitants heard these elders they appeared much interested, and were very desirous to know who we were, and we told them one had been a Baptist preacher, and one a Campbellite; one a Reformed Methodist, and another a Restorationist, &c. During the day many questions were asked but no one could learn our names, profession, business or destination, and, although they suspected we were Mormons they were very civil. Our enemies had threatened that we should not cross the Illinois river, but on Monday the 2d we were ferried over without any difficulty. The ferryman counted and declared there were five hundred of us; yet our true number was only about one hundred and fifty. Our company had been increased since our departure from Kirland, by volunteers from different branches of the church through which we had passed. We encamped on the bank of the river until Tuesday the 3rd during our travels we visited several of the mounds which had been thrown up by the ancient inhabitants of this county, Nephites, Lamanites, &c., and this morning I went up on a high mound, near the river, accompanied by the brethren. From this mound we could overlook the tops of the trees and view the prairie on each side of the river as far

as our vision could extend, and the scenery was truly delightful.

On the top of the mound were stones which presented the appearance of three altars having been erected one above the other, according to ancient order; and human bones were strewn over the surface of the ground. The brethren procured a shovel and hoe, and removing the earth to the depth of about one foot discovered skeleton of a man, almost entire, and between his ribs was a Lamanitish arrow, which evidently produced his death, Elder Brigham Young retained the arrow and the brethren carried some pieces of the skeleton to Clay county. The contemplation of the scenery before us produced peculiar sensations in our bosoms; and the visions of the past being opened to my understanding by the spirit of the Almighty I discovered that the person whose skeleton was before us, was a white Lamanite, a large thick set man, and a man of God. He was a warrior and chieftain under the great prophet Omandagus, who was known from the hill Camorah, or Eastern sen, to the Rocky Mountains. His name was Zelphi. The curse was taken from him, or at least, in part; one of his thigh bones was broken, by a stone flung from a sling, while in battle years before his death. He was killed in battle, by the arrow found among his ribs, during the last great struggle of the Lamanites and Nephites.

Continuing our journey on the 4th we encamped on the banks of the Mississippi river, at this place we were somewhat afflicted, and our enemies strongly threatened that we should not cross over into Missouri. The river being nearly one mile and a half wide and having but one ferry boat, it took two days for us to pass over. While some were ferrying others were engaged in hunting, fishing, &c.; as we arrived we encamped on the bank, within the limits of Missouri. While at this place Sylvester Smith rebelled against the order of the company, and gave vent to his feelings against myself in particular. This was the first outbreak of importance which had occurred to mar our peace since we commenced the journey. While we were crossing the Mississippi river the Elders in Clay county wrote Gov. Dunklin as follows:

"Liberty, June 5th, 1834.

Dear Sir,—We think the time is just at hand when our Society will be glad to avail themselves of the protection of a military guard, that they may return to Jackson county. We do not know the precise day, but Mr. Reese gives his opinion that there would be no impropriety in petitioning your excellency for an order on the commanding officer to be sent by

return of mail that we might have it in our hands to present when our people are ready to start. If this should meet your approbation and the order sent by return of mail, we think it would be of *great convenience* to our society.

We would also be obliged to your Excellency for information concerning the necessary expenses of ferrage &c. Are our people bound to pay the ferrage on their return? as they have already sustained heavy losses, and many of them lost their all, a mitigation of expenses on their return at this time, where they could legally be reduced, would afford great relief; not only ferrage across the Missouri river, but other items of expense that could lawfully be reduced.

We remain your Excellency's

Most obedient servants

A. S. GILBERT,

W. W. PHELPS,

EDWD. PARTRIDGE, &c."

From the Missouri Enquirer.

"Copy of a letter from Daniel Dunklin Governor of the State of Missouri, to Col. J. Thornton, dated,

"City of Jefferson, June 6th, 1834.

Dear Sir,—I was pleased at the reception of your letter, concurred in by Messrs. Reese, Atchison, and Doniphan, on the subject of the Mormon difficulties. I should be gratified indeed if the parties could compromise on the terms you suggest, or, indeed, upon any other terms satisfactory to themselves. But I should travel out of the line of my strict duty, as chief executive officer of the government, were I to take upon myself the task of effecting a compromise between the parties. Had I not supposed it possible, yes, probable, that I should, as executive of the State, have to act, I should before now, have interfered individually in the way you suggest, or in some other way, in order if possible to effect a compromise, uncommitted as I am, my duty; though it may be done with the most extreme regret. My duty in the relation in which I now stand to the parties, is plain and straight forward. By an official interposition, I might embarrass my course, and urge a measure for the purpose of effecting a compromise, and it should fail, and in the end, should I find it my duty to act contrary to the advice I had given, it might be said, that I either advised wrong, or that I was partial to one side or the other, in giving advice that I would not, as an officer follow. A more clear and indisputable right does not exist, that the Mormon people, who were expelled from their homes in Jackson county, to return and live on their lands, and if they cannot be persuaded as a matter of policy, to give up that

right, or to qualify it, my course, as the chief executive officer of the State is a plain one.—The constitution of the United States, declares, "that the citizens of each State shall be entitled to all privileges and immunities of citizens in the several States." Then we cannot interdict any people who have a political franchise in the United States from emigrating to this state, nor from choosing *WHAT PART* of the state they will settle in, provided they do not trespass on the property or rights of others.—Our State constitution declares that the people's "right to bear arms, in defence of themselves, and of state, cannot be questioned."—Then it is their constitutional right to arm themselves. Indeed our military law, makes it the duty of every man, not exempted by law, between the ages of eighteen and forty-five, to arm himself with a musket, rifle, or some firelock, with a certain quantity of ammunition &c.: and again, our constitution says, "that all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences." I am fully persuaded that the eccentricity of the religious opinions and practices of the Mormons, is at the bottom of the outrages committed against them.

They have the right constitutionally guaranteed to them, and it is indefeasible, to believe, and *worship* JOE SMITH as a man, an angel, or even as the only *true and living God*, and to call their habitation Zion the *Holy Land*, or even heaven itself. Indeed there is nothing so absurd or ridiculous, that they have not a right to adopt as their religion, so that in its exercise they do not interfere with the rights of others.

It is not long since an imposter assumed the character of Jesus Christ, and attempted to minister as such; but I never heard of any combination to deprive him of his rights.

I consider it the duty of every good citizen of Jackson county and the adjoining counties to exert themselves to effect a compromise of these difficulties, and were I assured I would not have to act in my official capacity in the affair, I would visit the parties in person and exert myself to the utmost to settle it. My first advice would be to the Mormons to sell out their lands in Jackson county, and to settle somewhere else, where they could live in peace, if they could get a fair price for them, and reasonable damages for injuries received. If this failed I would try the citizens and advise them to meet and rescind their illegal resolves of last summer; and agree to conform to the laws in every particular, in respect to the Mormons. If both these failed, I would then advise the plan you have suggested, for each par-

EDUCATION.

ty to take separate territory, and confine their numbers within their respective limits, with the exception of the public right of ingress and egress upon the highway. If all these failed then the simple question of legal right would have to settle it. It is this last that I am afraid I shall have to conform my action to in the end, and hence the necessity of keeping myself in the best situation to do my duty impartially.

Rumor says that each party are preparing themselves with cannon. That would be illegal, it is not necessary to self defence, as guaranteed by the constitution, and as there are no artillery companies organized in this state, nor field pieces provided by the public, any preservation of that kind will be considered as without right, and, in the present state of things, would be understood to be with a criminal intent. I am told that the people of Jackson county expect assistance from the adjoining counties, to oppose the Mormons in taking or keeping possession of their lands. I should regret it extremely if any should be so imprudent as to do so; it would give a different aspect to the affair.

The citizens of Jackson county have a right to arm themselves and parade for military duty in their own county independent of the Commander-in-Chief, or some other authorized by him, it would produce a very different state of things. Indeed the Mormons have no right to march to Jackson county in arms, unless by order or permission of the Commander-in-Chief, men must not "levy war" in taking possession of their rights, any more than others should in opposing them in taking possession.

As you have manifested a deep interest in a peaceable compromise of this important affair, I presume you will not be unwilling to be placed in a situation, in which, perhaps, you can be more serviceable to these parties. I have therefore taken the liberty of appointing you an aid to the commander-in-chief, I hope it will be agreeable to you to accept. In this situation you can give your propositions all the influence they would have, were they to emanate from the Executive without committing yourself, or the commander-in-chief, in the event of failure. I should be glad, if you, or some of the other gentlemen who joined you in your communication, would keep a close correspondence with these parties, and by each mail write to me.

The character of the State has been injured in consequence of this unfortunate affair; and I sincerely hope it may not be disgraced by it in the end.

With high respect your obed^t serv^t,
(Signed) DANIEL DUNKLIN.

By a reference to the Book of Doctrine and Covenants, it will be seen that the Lord, in an early day gave directions for teaching the saints all manner of instructions. As far back as 1832, we find the following:

Therefore, verily I say unto you, my friends, call your solemn assembly, as I have commanded you; and as all have not faith, seek ye diligently and teach one another words of wisdom: seek learning even by study, and also by faith. Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God; that your incomings may be in the name of the Lord; that your outgoings may be in the name of the Lord, with uplifted hands unto the Most High.

Therefore, cease from all your light speeches; from all laughter; from all your lustful desires; from all your pride and light-mindedness, and from all your wicked doings. Appoint among yourselves a teacher, and let not all be spokesmen at once; but let one speak at a time, and let all listen unto his sayings, that when all have spoken, that all may be edified of all, and that every man may have an equal privilege.

See that ye love one another; cease to be covetous, learn to impart one to another as the gospel requires; cease to be idle, cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated: and above all things, clothe yourselves with the bonds of charity, as with a mantle, which is the bond of perfectness and peace: pray always, that you may not faint until I come: behold, and lo, I will come quickly, and receive you unto myself; Amen.

There are several other places in the said Doctrine and Covenants, giving instructions and directions to not only teach the children but to teach one another. This as far as could be has been done, and many of the Saints have gone so far as to obtain several of the learned languages since they came into the Church.

In fact the day is not far distant when all nations will marvel at the knowledge and wisdom of the church of Jesus Christ of Latter Day-Saints. What has been done can be done again. When they find a place of "rest"—a Library, a Museum, and a place of Antiquities, will be among the first works of wisdom. To this end, let the elders that go to the nations prepare accordingly. In Germany they will

find such a catalogue as the following document describes to cull and collect from:

"In the means of Education, the north of Germany far surpasses every other country — The Protestant States are more enlightened than the Catholic, and in Saxony there is hardly a peasant that cannot read and write. In Prussia, there are upwards of twenty thousand elementary schools. The gymnasia of the north of Germany are celebrated; they are schools preparatory to the universities; but the studies pursued in them are equal to the universities in some countries. The gymnastic exercises are pursued in some, though in the most they are discontinued. The universities of Germany are the best in the world. They have students from every European nation, and America. The university of Gottingen, though it has been established but about a century, holds the first rank; but the universities of Berlin, Jena, Halle, and Leipzig, are celebrated. In 1826 there were in the German universities, thirteen thousand two hundred and ninety-five students, and nine hundred and twenty-seven instructors. At Berlin, there were fifteen hundred and twenty-six students, at Halle, eleven hundred and nineteen, at Gottingen, fifteen hundred and forty-five, and at Leipzig, thirteen hundred and eighty-four. — The smallest number out of twenty universities, was two hundred and fourteen. The instructions are given any, in a great measure, by lectures, and one professor often lectures on several subjects. The libraries are the best and most extensive in the world; and any student may take out many books at a time, a hundred if he will. The libraries contain all that is valuable in ancient or modern science. The library at Gottingen, contains three hundred thousand volumes, all collected in less than a century. North of the Mayne, it is difficult to travel a day without finding a library; at Carlsruhe, is one of seventy thousand volumes; at the distance of a few hour's ride, is another, at Heidelberg, of thirty thousand volumes. At the distance of thirty miles, is a third, at Darmstadt, of ninety thousand volumes; at Mentz is another of ninety thousand, and another still at Frankfort, of one hundred thousand. Thirty miles from Frankfort, is a small library of twenty thousand volumes, but at Marburg, twenty miles further, is one of fifty-five thousand. At Cassel, the library contains 70,000 volumes, and from this town the traveller may arrive in a day at Gottingen, where he finds a collection of three hundred thousand books; and at Wolfenbuttel, about forty miles distant is another of two hundred thousand. At Hamburg are two libraries, one of twenty-five thou-

sand, the other of eighty thousand volumes. — At Weimar, is another library of ninety-five thousand volumes; and at Jena, a second of thirty thousand. Dresden has one of two hundred and fifty thousand volumes; Berlin another of one hundred and fifty thousand, and Munich one of the greatest, four hundred thousand. Thirty-one libraries in Germany contain more than three million three hundred thousand volumes, or on an average, one hundred and seven thousand each. The thirty-one largest libraries in the United States, do not contain two hundred and fifty thousand volumes."

Brethren, "wisdom shall be justified of her children" and the knowledge of God cover the earth as the waters have the seas in spite of all the combined efforts of wicked weak beings! — Whose wisdom is able to cope with God?

SINGULAR PHENOMENA.

During the last few weeks various singular appearances have been at different times visible in the heavens. About a fortnight ago, a star belonging to that class of physical phenomena generally known by the name of "falling planets," was seen by many of the inhabitants of St. Helier's (Jersey,) and after careering through the heavens for some minutes, it was observed to descend rapidly to the earth, bursting into a thousand fragments. It is curious and interesting at all times to watch the phenomena of the celestial sphere, especially from the circumstances that so far as modern science has yet determined, they exercise no inconsiderable effect on the general operations of the terrestrial world. Within the period of eight weeks the *sarant* of Jersey have had their scientific casuistry called into the field to indulge in speculations respecting comets, *aurora borealis*, shooting stars, and various other appearances of a singular and remarkable nature, and if we may judge from the immediate past, they will require, in order to exercise their ingenuity, to keep awake during the night for a considerable time further. On Saturday evening se'nnight, or rather early on Sunday morning, another phenomenon made its appearance in the sky, if possible more strange than any which have of late preceded it. A globe of fire, apparently of the dimensions of a good-sized balloon, was observed to move about from position to position, making its appearance now in one place, now in another. It might be seen at one moment blazing with all the crimson lustre of the sun as it sets in an autumnal sky, in another shining with a full, clear, and burnished light, irradiating the whole aerial vault. Sometimes stationary, it would all of a sudden shift its posi-

tion, and locate itself upon a spot at a considerable distance. Here again it would remain for a few minutes, when, as if tired of the quarters it had chosen, migrate without further ceremony to another. Alternately the subject of these appearances, it remained for nearly an hour, when, in a second, becoming detached from the spot on which it was fixed, it flew with a tremendous velocity through the sky, and took refuge behind a dark and murky cloud.—[*Weekly Dispatch*, Sept. 14th.]

TIMES AND SEASONS.

CITY OF NAUVOO,

JAN. 1, 1846.

MDCCCLXVI

We commence a new year with this number, and we feel truly thankful to our heavenly Father for the peace, union, and health granted to his people, as a token that their prayers have been answered. The great persecution which has been carried on with unabated zeal against the leading men and the church, for fifteen or sixteen years, is being clothed as in the days of Nero, with stately authority; and wicked men, to screen themselves from their own *noble doings*, are preferring charges against many of our most prominent men, in cool blood, to frustrate the designs and purposes of God in the salvation of Israel. To meet such a state of the passions and evil purposes of men, the Latter Day Saints, have an *alternative*, which statesmen, officers, lawyers, judges, jurors, priests and people, have never been able to cope with: *They can pray in secret, and their Father in heaven will reward them openly!* The consuming vengeance of fire; the devouring appetite of lions, and the violence of heathens, have found prayer a cure all:—too powerful to be resisted; too good to be rejected; and too small to be intercepted. By prayer we conquer.

A man named Oliphant Hall, came into Court and requested to be sent to some place where he could have a home. His request was complied with by a warrant for committal to the House of Correction for five months.—*Boston Police Court*.

A man sent to the House of Correction, having no place for a home! And this, in a city where tens of thousands are squandered every year upon Church buildings, to gratify the pride and vanity of pious christians! Truly while such things happen, our social system is but a whitened sepulchre!—*Investigator*.

☞ We feel ashamed of our country, and peo-

ple, when we see such prodigies of human folly. The fact is, nothing but a pocket full of money will recommend a person to the common court-esses and blessings of life. All the religion, (excepting Mormonism) there is in the world, is a mere show. A half eagle, will find a man more comfort among the gay world, than Clarke's Commentaries gilded, supported by the mouths of forty priests. The present christian system, is honied poison, and the infidel gets his portion without the sweet.

THE ONEIDA INDIANS.

We regret that the Governor has failed to make a treaty with the Oneida tribe of Indians, in consequence of the utter unwillingness of a large majority of the Chiefs and Braves to conclude a treaty upon any terms that would compel them to sell the whole or any part of their domain near this town. It would be better for them to remove to the Missouri territory, because their reserve, in this vicinity, will soon be hemmed in by white settlements—the land (which is of an excellent quality) being all surveyed and now in market—and these settlements will be to them like the poisonous Upas tree to the country around it. It is needless to reiterate at this time what experience has eloquently taught the American people, viz:—that when the Indians are in immediate proximity to our settlements, they quickly acquire the vices, with but few of the virtues of the whites:—because we imagine the people of Green Bay have seen abundant exemplifications of the truth of the position: true the whole tribe are not immoral and not intemperate; but we are sorry to say that the number of such is very great. On this account more than any other, the people of this town desired their removal; and not because we envy them their rich lands and comfortable farms. As soon as Governor Dodge ascertained that it would be impossible to conclude a treaty, upon any terms, he desired that those who wished to go to Missouri at all hazards would make known their wishes; and eighty-seven answered favorably to this call. Their wishes will be made known to the proper department, and probably some means will be devised to remove them. Thus ends this attempt to make a treaty with the Oneidas. Governor Dodge, we are fully satisfied, exerted all the means that lay in his power to purchase either a part or the whole of the reserve, and his official conduct relative thereto, reflects honor upon himself and upon the Indian Department.—*Green Bay Repub.*

☞ We have been frequently led to remark upon the truly singular course of the United States towards the natives, called Indians.—

Great exertions and expense were made a few years since to remove the Oneida Indians from their "Reservation" in the state of New York, to their present location. Now they have begun to live again, and the voice of the *white man* from Washington to the Wallamette murmurs "go."

And why? O because the poor Indians "*acquire the vices and not the virtues of the whites!*" What shall we say upon so extraordinary a result of christianity, liberty, and intelligence? We will say, and all nations of the globe will say—thy religion is a phantom; thy freedom false coin, and thy light a jack-o'-lantern. It is a melancholy fact, among all classes, sects, and denominations, (save the Mormons only) that there is not virtue enough among the better to create a reverence for purity among the worse portions of the community. Sterling virtue! Where shall it be found? Who will forego the shining moments of amassing a fortune, for the mere name of "doing to others as he would wish them to do unto him?" Who is manly enough, and feels contented, to dwell in a common house and labor for a livelihood, when a few years' speculation, in goods, liquors, virtue, vice and the other thing, will leave him in a palace with wealth sufficient to buy the opinions of thousands?

A stranger to this world, would think that Jesus and this people had different views of the same subject; for he asked: "what shall it profit a man to gain the whole world, and loose his own soul?" but they are grasping for every jot. "The fathers have eaten sour grapes, and the children's teeth are set on edge!" Oh vanity!

MOUNT LEBANON, &c.

Every thing from the goodly land, that once resounded with the melody of the sweet singers of Israel, as well as the hum and rejoicings of king Solomon's workmen, who furnished materials for the Temple at Jerusalem, is hailed as the harbinger of that day, when deliverance shall come to the Jews, and all Israel be gathered. There must and will be a shaking among the "dry bones;" all men, not of the blood of Israel, will find out that the issue of Joseph of Egypt, holds the priesthood and birth-right of the first glory of the world; the lineage of Judah the kingly robes; and that the seed of Levi will offer an acceptable offering. What the prophets have told will come to pass, and what the *christian* world labor to do of themselves—will fail. To this end read the following:—

The New York Journal of Commerce says: We mentioned some weeks since, the appointment by the Sublime Porte of a Commissioner

called Chekeeb Effendi, for the pacification of Mount Lebanon, where a bloody civil war has been raging between the Druses and Maronites. By a letter from Syria, of Oct. 10th, which we find in the New York Observer, it appears that the new functionary has entered upon his duties with a strong hand. Says the letter:

Soon after landing, he summoned a meeting of the consuls general, and inquired if their respective ambassadors had written to them and forbidden their further interference in the business thus intrusted to him. They answered that they had. "Then gentlemen, I trust that you will act accordingly," and the conference was finished. Having thus disposed of the consuls, the commissioner next orders every Frank, without exception, to leave the mountains within ten days, and each consul accordingly requires all those under his protection to obey the summons; if any one refuses, he forfeits his claim to protection. The reason Chekeeb Effendi gives for this measure is the impossibility of defending them from harm should they remain in the mountains, and any organized opposition should arise in consequence of his measures, one of which was understood to be the disarming of the mountaineers.

This order, however, finds many unprepared for this step. The French have large and expensive silk factories in the mountains, and the owner of one of them at least has refused to come down, though some of his European workmen have. The Jesuits have had to leave their schools, and the missionaries of your American Board, who had taken up their permanent residence in Abeik, have also obeyed the summons. Their schools disbanded, most of their goods have been left, and one of them was compelled to leave a new and comfortable house he had just finished, and would ere this have occupied. But the tenth day found them all in Betrou where their schools are still open to their operations, untouched by these changes. Chekeeb Effendi at first guaranteed the safety of the property that might have to be left, and now he meanly seeks to withdraw his guaranty.

The latest news is that the Druze Sheikhs have refused to meet him. Some are fleeing to the Haouran. No Fellah who owns a mule or donkey dares to show his face, for government is pressing all it can lay hands on to carry up grain and stores for the troops. Such is the situation of poor distracted Lebanon. What the result will be no one ventures to predict. But let the church rejoice that her Lord and Head is here supreme in all these movements and that he has decreed such results as from eternity he knew would be for his own glory.

NOTICE.

Any person that can give information of Thomas J. Tucker, will confer a favor on the second Quorum of Seventies, as his name is registered on their book. He has never shown his face to their meetings. Done by order of
EDSON BARNEY, Pres.

B. W. Elliott, Clerk.

City of Joseph, December 17, 1815.

From the Tribune.

JEWISH RITES—BAPTISM.

New York, Nov. 20, 1845.

M. M. Noah, Esq.,

Dear Sir: While reading your very interesting illustrations of Hebrew laws and usages, published in *The Tribune*, I was rather surprised to meet the declaration that baptism was a Hebrew rite; and I beg leave to say that I shall be gratified by being enabled to see the evidences of the fact, and to have your opinion of the origin of the rite. My attention having been directed to the investigation of the Ancient Mysteries, have become satisfied that a species of baptism was practiced therein, before the foundation of the Hebrew Commonwealth, in India, Egypt, Greece and Britain; and as those Mysteries, in the remote antiquity of their institution, were intended to preserve a pure worship of the Deity, and the transmission of the traditions of the early ages of the human family, the ritual must have had one common origin, but I was not aware that baptism had been incorporated into the Jewish rites.

There is also another point which I wish to understand better. It is this: "If she still refused to change her faith, or become a proselyte of the gate, or to observe the seven precepts of the sons of Noah," &c. What are the seven precepts referred to, and whence were they derived? The old Constitutions of the Freemasons speak of the "three principles of Noah," and it seems probable that the three and the seven descend from the same source. Undoubtedly many of your sources of information are contained in what to me are sealed books, or I would only trouble you for the references, and hope you will pardon me for thus attempting to give you additional labor.

I am, dear sir, respectfully yours,

JAMES HERRING,

Grand Sec'y Grand Lodge S. N. Y. Howard House, N. Y.

M. M. Noah's Reply.

I shall proceed cheerfully to reply to Mr. Herring's questions *seriatim*.

Circumcision and baptism were the initiatory

rites for the admission of Hebrew children into the established religion; and these two rites were inseparable from the earliest periods, but they are not both of the same divine authority. The impression I know prevails, that baptism received its original form, and derived its observance from the apostle John, who baptized Jesus in the Jordan, but it is evident that the baptism by John was the induction to a new faith and not a new practice. Jesus, born a Jew, had received the initiatory rites in infancy, and understood them well. Maimonides—great authority always among Jews and Christians, as a wise interpreter of the law—says, (*Issur Biah* Cap. 13.) "Israel was admitted into the covenant by three things: by Circumcision, by baptism, and by sacrifice. Circumcision was in Egypt, as it is said, none uncircumcised shall eat the passover. Baptism was in the wilderness, before the giving of the law, as it is said, "Thou shalt sanctify them to-day and to-morrow, and let them wash their garments;" and sacrifice as it is said, "and he sent the young men of the Children of Israel, and they offered burnt offerings, they offered them for all Israel."

The origin of baptism dates from the time of Jacob, when he received into the church the young women of Sichem, and other heathens who lived with him. Jacob said to his family, (*Gen. xxxv. 2*), and to all that were with him, "put away from you the strange Gods and be ye clean, and change your garments." Even Ezra, also great authority, applies the words "*be ye clean*" to the washing and purification of the body;—hence the origin of baptism.

It is certain that heathens who become converts to the religion of the Jews, were admitted by circumcision, and baptism was inseparably joined to it.

"Whenever," says Maimonides, "a Heathen is willing to be joined to the covenant of Israel, and place himself under the wings of the Divine majesty, and take the yoke of the law upon him voluntarily, Circumcision, Baptism, and Ablution are required." This practice continued to the reign of Solomon; but at that period, other nations became proselytes in such vast numbers that they were received by baptism or washing only. Some time elapsed, say thirty days, between circumcision and baptism, in order to give time for the wound to heal; the child was then brought to a running stream, called "gathering of the waters," and plunged in. If a man, the *Triumviri* or the Judicial Consistory charged with this duty, when placed in the water, instructed him in some of the weightier obligations of the law, and plunged him in, so that every part of the body was immersed, not the tip of a finger was

left exposed;—hence the difference between sprinkling and immersion in baptism. If an Israelite, says Maimenides, finds a Heathen infant and baptizes him for a proselyte, he becomes a member of the church, and baptism was always administered by persons regularly ordained, or appointed for that purpose, and witnesses and written testimony were necessary to prove the fact. Proselytes however were unwillingly made at all times, for many were tenacious of their old customs, and fell again to idolatry, so that finally Baptism was gradually abandoned, and it is only now practiced when a christian female desires to become a Jewess, and then under very considerable restrictions and ceremonies.

You will thus perceive that the rite of baptism dates from the time of Jacob, and by the wisest interpreters of the law, was pronounced a Jewish rite and followed circumcision.

"*A Proselyte of the Gate.*" is the next point about which you ask for information. There were two kinds of proselytes—the first of the covenant—the second of the Gate. The first, though of Gentile birth, were admitted to all the privileges of the Jews; they worshipped in the same Court of the Temple with the Hebrews, while others were prohibited, and were partakers of all privileges, Divine and human. The proselytes of the Gate were Gentiles, who were admitted to the worship of the God of Israel, and the hopes of a future life, but who were not circumcised. These proselytes, although permitted to worship in the Temple, could not enter the same Court with the Proselytes of the covenant, but were deemed unclean and a special Court assigned to them, called the "Court of the Gentiles"—they had a distinct place where the law was expounded to them, they were not denizens of Jerusalem. In the New Testament, Proselytes of the Covenant are called merely Proselytes, and Proselytes of the Gate are called worshipers; and it is a curious fact, and but little known, that the first proselytes to christianity were the Proselytes of the Gate. Their condition being free and unconstrained, merely semi-Jews, the transition to another faith was easy and natural, and as they were most numerous in the Roman States, they were the first cause of the spreading of the gospel; although Jesus of Nazareth never addressed himself to them, but always to his brethren who, like himself, were born Jews, and were not so by adoption.

The seven precepts of the sons of Noah, of which, as you say, Masonry knows only three, commonly called the Noahchides, are as follows:

- I. A renunciation of all Idols;
- II. The worship of the true and only God;
- III. To commit no murder;
- IV. Not to be defiled by incest;
- V. To avoid rapine, theft and robbery;
- VI. To administer justice;
- VII. Not to eat flesh with blood in it.

This was the Common Law that prevailed from the time that Noah left the ark until the arrival of the Jews at the foot of Mount Sinai. The law of Moses is the codification of the Common Law, as given by the sons of Noah, amplified, extended, and made to apply in justice and in mercy, in good faith and principle, to the whole civilized world which now live under those laws, with some immaterial local amendments.

I am, dear sir, Yours, &c. &c.

M. M. N.

REMARKS.

There is so much said about the *essentials* for salvation, that we cannot well pass an article like the foregoing without remarks. The world, in its age, or dotage, seems to have lost the true points of salvation. Paul said to Timothy: "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel, according to the power of God; Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purposes and grace, which was given us in Christ Jesus before the world began; But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."

Now if "*life and immortality* was brought to light through the gospel," according to the purpose of grace, which was GIVEN TO US BEFORE THE WORLD BEGAN, *all righteous men must have been partakers of the same glory.* By reading and comparing the word of God we find that the ordinances of salvation never vary, though there may have been sundry temporal rites, and sacrifices, by the law, which were instituted in the days of the rebellion of Israel, and others, to act as a schoolmaster to bring persons back to the simplicity of the gospel.

The gospel, or tidings of salvation has never changed: Repentance and baptism for remission of sin; and the gift of the Holy Ghost, by the laying on of hands, as a comforter to guide unto all truth, are just as necessary to eternal life as the elements are to compose the globe. Paul very wisely says:

And the scripture, foreseeing that God would

justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

Noah was a preacher of righteousness, and, of course, must have understood what was necessary to save souls. Nor is it less a matter of fact that "righteous Abel," had and practiced the same glorious knowledge. What a singular figure many of this generation cut, with all their boasted light and intelligence, in inquiring into the ancient modes of worship and discussing and doing away, or "changing the ordinances," in order to show the people of these last days how wise, gracious and self-saving they are?

Besides repentance, baptism, reception of the Holy Ghost, and many other essentials, the UNION of male and female, both temporal and spiritual, is of as much importance before God as all the rest; for the man is not without the woman, neither is the woman without the man in the Lord. And again, what God hath joined together, let not man put asunder, for the especial reason, that all contracts for time and eternity, have to be made while we sojourn in the flesh: "In the resurrection they neither marry, nor are given in marriage, but the great lineage, through the priesthood, and the everlasting Covenant sealed on earth, and sealed in heaven, continues throughout all generations.

Another important point which the Gentile world, have reduced to a practice beyond the Lord's wisdom, is the disconnection of kindred. This has been done from the rules or statutes which governed Israel after they had rejected the gospel, which was broken upon the stone tables: and as we are afterwards informed, the Lord gave them statutes not good. All right; the law was added because of transgression.

Who does not know that Abel, Noah and Abraham, were as well qualified to teach the gospel and the true principles of salvation, both temporal and spiritual, as Moses, Elijah, or Paul? Who does not know that Noah's children, saved in the Ark, had to marry their own kindred? And who does not know that Adam's children, brothers and sisters, were joined in holy matrimony, as well as their Father and Mother, who was "*bone of my bone*?"

Now, to do the Almighty justice, we suppose that he was just as wise in the beginning, or in the days of the flood, as in the days of Israel, or the apostles, and should the "great restitution of all things spoken of by the mouth of all the holy prophets since the world began," begin to be realized before this generation ends, who will deny the right of God to fulfil his own words?

As to the cogitations of M. M. Noah, and ten thousand more, they are as the drop of the

bucket; not one rises up and brings forth his strong reasons, to show that God is the same yesterday, to-day, and forever, and that his celestial laws are eternal.

SUNDAY IN MEXICO.

The day of all others sacred to devotion among a civilized people, is a day of unusual festivity in Mexico. It would seem that every other day in the week is passed in listlessness and indifference; but all that is gay, animated, and amusing, is reserved for Sunday. A correspondent of the New Orleans Tropic, after noticing the crowds of beauty and fashion which throng the cathedral to morning mass, describes the gay scene when the mass is over. All, says he is bustle and animation. At a corner of the great square are suspended large placards on which the nature of the day's amusement is depicted in every variety of color. Here is a pictorial illustration of the most prominent attractions at the great theatre, which, in common with all the rest, is open twice on this day. A little further on is a full length figure of Figaro, which draws your attention to the fascinating allurements of the opera. The bull fights next solicit your notice, announcing the most terrific particulars. Nor are the minor theatres behind hand in presenting their attractions. Endless varieties of other exhibitions put forth their claims. A balloon ascension is advertised for the afternoon. One would suppose, too, that the old Roman gladiatorial shows were revived; for at one spectacle is a contest between a man and a bear. Cock fights, dog fights and fandangos are announced in every quarter of the city. Horse-racing, the circus, jugglers, posture-masters, tumblers, fire-eaters, monstrosities, concerts, cafe gardens, fencing matches, pigeon shooting, gymnastic exercises, country excursions, and balls graduated to every pocket, form but a fraction of the entertainments to which this day is devoted. In the afternoon the public promenades are thronged and the long array of equipages, with the rich and gay dresses of the *senoras*, is calculated to convey an imposing impression of the wealth and luxury of the city. In the evening the theatre presents a spectacle which probably few theatres in the world can parallel. The beauty, elegance, wealth and luxury of Mexico seems concentrated in one brilliant focus. The finale of the day is generally wound up by a splendid display of fire-works; and thus concludes a Mexican Sunday, and in no other part of the world, probably, is a Sunday so spent—not even in Italy.—*Sunday Times*.

Let us ask how much worse the citizens of Mexico set than the citizens of New York,

London, or Paris. O ye hypocrites of the nineteenth century, who does not know the *Christian* nations make a holiday of Sunday?—All may fall to the ground, put their hands upon their mouths and cry, *unclean! unclean!*

COMMUNICATIONS.

Nauvoo, Jan. 5th 1846.

BR. TAYLOR,

Having been requested by many brethren to give some account of my late mission in the Pacific, and being willing to gratify them and others, I send you an abridgment of my journal during my mission, which if you deem worthy of publication, is at your disposal.

Tru'y yours,

NOAH ROGERS.

Being set apart with Brs. Addison Pratt, B. F. Grouard and Br. K. Hanks, to go the Islands of the South sea, we accordingly took leave of our families, and on the first day of June 1843, left Nauvoo for Pittsburgh, where we arrived on the 12th. Br. Pratt, left us at Evansville for Pleasant Garden, Indiana; Br. Grouard, left the same day for Philadelphia. Br. Hanks and myself, tarried in Pittsburgh until the 14th, when we left for Philadelphia, where we arrived on the 23d. in the evening. Here we found Br. Grouard, we stayed in the city until the 29th, when it was agreed, that Brs. Grouard and Hanks should go on, and that I should await the arrival of Br. Pratt; during which time I visited a branch at Downingtown, also Goshen, where I attended a Conference with Brs. Sheets and Moore, who organized a branch. From thence I visited Centreville Del., on the 4th of July where I tarried until the 6th, with Sister Moseley. I then visited Wilmington, stayed one day, then returned to Philadelphia; and on Sunday 9th, by request of Br. Grant, preached near the Navy yard and baptized four. In the afternoon attended meeting with Br. Grant.

Monday 10th, went to Burlington, New Jersey, and on the 15th was joined by Br. Pratt at Mount Holly; the same day we visited Shreesville and returned to Burlington. on the 17th went to New York; and on the 21st arrived at New Bedford, Mass. where we found Br. Grouard, Br. Pratt and myself visited Boston on the 22nd, from thence Br. Pratt went to New Hampshire; I followed on the 26th, visited many places in N.H., Conn., Mass., and New York; then returned to Boston, where I found the Twelve; here also I met Brs. Pratt, Grouard, and Hanks. By counsel of Br. Young, Br. Pratt went to N. Bedford, to procure a passage, which he did for \$100 each, in the ship *Timoleon*, Capt. Plasket. The brethren in Salem

and Boston contributed liberally, as did also the brethren in New Bedford, particularly Br. Lewis, who with a liberality becoming a saint, gave us \$300. After paying our passage we had 80 dollars left for contingent expenses. All things being ready, on the 9th October, we embarked for the Pacific Ocean. There were on board eight passengers besides ourselves; Dr. Winslow and family. and Mr. Lincoln and wife. Br. Hanks was quite feeble when we embarked. Br. Grouard and myself were sea sick, particularly in the Gulf stream, a pleasing sensation which Brs. Pratt and Hanks escaped, although the sea was very rugged. Br. Hanks continued to sail until the 3d of November, when he departed this life without a struggle. The evening before his death, he had a vision concerning spirits in prison: an account of which has been written by Br. Pratt. The Captain and officers were not willing to keep the body until we could make the Cape Verde Islands, consequently we were obliged to bury our brother in the deep blue sea.

"Amid the wonders of the deep,

We made our brother's grave!

Sweet and unbroken is his sleep;

Lulled by the roaring wave."

The loss of Bro. Hanks was severely felt by us all, for he was truly a good man, and a worthy brother. On the 9th November we arrived at St. Nicholas one of the Cape Verde islands. Several of us went on shore, procured donkeys, and rode to Bravo, a village six miles in the interior. The inhabitants of these islands are mostly black, and speak the Portuguese language; their religion the Catholic. The streets are from four to eight feet wide, and the houses are one story high, made of round stones and clay mortar. The soil is sterile and unproductive. These islands are of volcanic origin, and the island of Fogo has a volcano, which may sometimes be seen in a state of eruption. After leaving these islands we steered for Tristan D'Acunha, and on the 10th December crossed the equator, and continued our way with a fine breeze until the 2nd of January, 1844 we made the above named islands, situated in Lat. 37° S. and Long. 20° W. On the 4th we encountered a severe gale which lasted twenty-four hours, in consequence of which we were unable to beat up to the island; but I learn that the island contains fifty inhabitants, descendants of one Glass, who was sergeant in the English army, from which government he draws a pension, and is Governor of the island.—There are three islands in the group, one only inhabited. They also are of volcanic origin. On the 10th left these islands; and on the 25th

doubled the Cape of Good Hope, and stood on for the island of St. Pauls, which we made on the 21st February. We lowered three boats and caught twenty barrels of fish of the rock cod species. The next day we went on shore where we found fifty or sixty miserable looking Frenchmen and one American from Albany;—these were the only inhabitants of the island. The peculiar form of this island deserves some notice. This island seems to have been thrown up by strong volcanic action, forming in the centre of the island a huge crater. From this crater on the south the land is sunk leaving in the crater a basin or bay into which vessels of light draught may enter and have a safe and commodious harbor. In the centre of this harbor no soundings can be found. From this basin or crater rises on all sides, a hill, to the height of two thousand feet, broken only by the sunken part. This hill slopes gradually to the sea, and on the top many mounds are thrown up by eruptions. Boiling springs are found near the crater, in one of which we boiled a craw fish. Situated 38° 42 S. Lat. and 77° 52 E. Long. Brother Grouard and myself ascended the hill, where we had an opportunity to pray undisturbed; a privilege we had not enjoyed for months. Nothing unusual occurred on our way to New Holland. On the 20th March made the south cape of Van Dieman's Land; an island south of New Holland: and on the last of March and first of April passed the islands called "Three Kings;" and pursued our way to the Society Islands. On the 30th April made the Island of Tooboui, and went on shore with the Captain.

The next day all the passengers went on shore also. This island contains about four hundred inhabitants; they having no missionary, and finding who we were, requested us to stay. Brother Pratt stayed among them. On this island were a company of Americans, eight or nine who were building a schooner; they received us kindly. We tarried here nine days, when we set sail for Tahiti; which we made on the 13th, and on the 14th came to an anchor in the harbor of Papeeti. The French have possession of this town and harbor, which is under martial law; the harbor guarded by a Frigate, Corvette, and Steamer. The French and natives had a battle a few days before our arrival, and three or four since. The French are generally victorious; for the natives are more afraid of the sound of big guns, than they are of bullets. After obtaining a permit of the French Governor to land, we went on shore;—where we could not obtain board among the white inhabitants for less than seven dollars per week. I found a small island of

a native with whom I lived for two dollars and a half per week. Brother Grouard boarded with Mr. Lincoln, (our fellow passenger mentioned above) at about the same price. A few days after our arrival a battle took place between the French and natives at Point Venus; in which an English missionary was accidentally shot by the French; whose funeral I attended. On my arrival at the place of the funeral, I knocked at the door for admittance; but no one bidding me enter, and the door being ajar I entered without farther ceremony. On entering, I saluted them respectfully; but not one of the missionaries spoke to me, or even bowed.

No doubt their grief was so deep and their sorrow so profound, that they forgot for the time that they were gentlemen: their subsequent conduct proved that they were not, their pretensions to the contrary notwithstanding. I went with them to the meeting house; heard their sermon; followed to the grave; and returned with them:—yet not one of these very pious, self-denying, cross-bearing ambassadors of sectarianism, deigned to honor me with a word or a nod; although they distinctly understood who I was, report having anticipated our arrival by a week. We could not get an interview with them; and they soon closed the meeting house and locked it against us; which was built by foreign residents and shipmasters, for the benefit and use of foreigners. We hired a house for eight dollars per month, and commenced preaching in it, and soon baptised from fifteen to twenty whites; Americans and English. In the mean time we began to acquire the Tahitian language, and to preach to the natives, hundreds of whom professed to believe our preaching, but would not obey. Their reason was that they dare not, because they expected assistance from the English against the French, and they feared the missionary influence with the English Government would be exerted against them if they embraced our principles. Affairs being thus in Taniti, Bro. Grouard and I thought best to visit other islands. Accordingly we ordained Bro. Lincoln to preside over the branch in Tahiti, and took our departure; Bro. Grouard East, and I West. I visited Morea, Huahua, Riatiea, Bobohoto, and Taha; from thence to the island of Mote one of the Harvey group.

From thence to the island of Mangla, where I landed. This island contains about four thousand inhabitants, whose language is a little different from the Tahitian. No missionary was on this island, so I offered to tarry and teach them, but they informed me that they had received letters from Mr. Pratt and Mr.

Baff, English missionaries, forbidding them to receive any missionaries or teachers, unless they brought letters from them; that all who had not these letters were Pōpa havare, (lying Catholics.) Consequently they had passed a law that no white man should live among them. From here I went to the island of Rorutō, where they told me the same story. So I found that the missionaries had written to all the islands in the group to prevent our landing. The Lord reward them according to their works. I then returned to Tahiti, where I received letters from Bro. Grouard. He had landed on the island of Anama, one of the chain group. This group consists of thirty or forty low coral islands, with no vegetables but coconuts, but they have plenty of fish and hogs. The population of Anama is about four thousand. Bro. Grouard had baptised twenty of the principal men and many were investigating the work. Bro. Grouard thinks that twenty or thirty Elders might be well employed on this group; he will probably do a great work in those islands. The productions of the Society Islands are bread-fruit, bannanas, oranges, fali, plantains, yams, sweet potatoes, taro, viies, guavas, &c. &c. Cattle and horses have been brought here, and hogs, dogs, goats, sheep, and fowls are here also. The natives are tall, well proportioned and muscular; of an open, intelligent countenance, dark olive, or copper color, quick of apprehension, of a mild disposition and very friendly. Finally on the third July 1845, I left for home in ship "Free Brother," Capt. Mitchell; on the sixth, made the island of Tooboui; went on shore, but was much disappointed not seeing Bro. Pratt, who was on the other side the island, six miles distant. A native immediately ran to carry him word of my arrival, but the Captain would not wait; so I was obliged to leave without seeing him. I learned that he had baptized eight or nine Americans who were building the schooner, and about forty natives, in all fifty or more. After staying on shore about an hour, and obtaining a few vegetables and hogs, we went on

board and stood away for Cape Horn; after passing which the Captain gave me leave to preach, which I did four or five Sundays; the result was that seven or eight believed, two of whom I baptised in Philadelphia. The Captain himself believed, but finding that he must obey also became very bitter, which rendered some part of the voyage rather disagreeable. After a passage of one hundred and thirty days from Tahiti, I arrived at Nantucket, Massachusetts, on the sixth November, and on the twenty second arrived in Philadelphia, where I staid two days and baptised three. On the twenty fourth left for Nauvoo, where I arrived on the twenty ninth of December. Thus, after an absence of two years and a half, I have circumnavigated the Globe, to build up the kingdom of Christ, and prepare a way for the spread of the gospel among the islands of the sea.

NOAH ROGERS.

From the Book of Covenants, Page 431.

"Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations; firstly, upon the Gentiles, and then upon the Jews. And behold and lo, this shall be their cry, and the voice of the Lord unto all people: Go ye forth unto the land of Zion, that the border of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth to the regions round about: yea, let the cry go forth among all people; awake and arise and go forth to meet the Bridegroom: behold and lo the Bridegroom cometh, go ye out to meet him. Prepare yourselves for the great day of the Lord.

Watch, therefore, for ye know neither the day nor the hour. Let them, therefore, who are among the Gentiles, flee unto Zion. And let them who be of Judah, flee unto Jerusalem, unto the mountains of the Lord's house. Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon. But verily thus saith the Lord, let not your flight be in haste, but let all things be prepared before you: and he that goeth, let him not look back, lest sudden destruction shall come upon him."

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. VI No. 21] CITY OF NAUVOO, ILL. JAN. 15, 1846 [WHOLE No 129.

HISTORY OF JOSEPH SMITH.

CONTINUED.

The same day June 6th, we resumed our journey, and at evening of the 7th encamped in a piece of woods, near a spring of water, at Salt river, where was a branch of the church. Sunday the 8th we had preaching, and in the course of the day were joined by my brother Hyrum Smith, and Lyman Wight, with a company of volunteers which they had gathered in Michigan &c. The whole company now consisted of two hundred and five men, and twenty-five baggage wagons with two or three horses each. We remained at Salt River until the 12th refreshing and re-organizing, which was done by electing Lyman Wight General of the camp. I chose twenty men for my life guards, of whom my brother Hyrum was chosen Captain: and George A. Smith was my armor bearer. The remainder of the company was organized according to the pattern at New Portage. While at Salt River General Wight marched the camp on the prairie, inspected our firelocks, ordered a discharge of the same at target by platoons, drilled us about half a day and returned to the bank of the river.

June 4th Governor Dunklin wrote to W. W. Phelps and others as follows: mailed at

"City of Jefferson, June 9th, 1834.

"Herewith you have a second order for the delivery of your arms now in the possession of the militia of Jackson county. Col. Lucas has resigned his command, he informs me if Lt. Col. Pitcher shall be arrested before you receive this, you will please hold up the order until I am informed who may be appointed to the command of the regiment.

Respectfully,

(Signed) DANIEL DUNKLIN.

The foregoing letter enclosed the following orders:

"Thomas Pitcher, Lieut. Colonel commandant of the 33rd Regiment.

Sir, On the 2nd day of last May I issued an order to Col. Lucas to deliver the fifty-two guns and one pistol which you received from the Mormons on the 5th day of November last, and reported to him on the third day of the succeeding December to W. W. Phelps, E. Partridge, John Garrill, John Whitmer, and A. S. Gilbert, or their order. On the 24th ult. Col. Lucas wrote and informed me that he had resigned his commission and left the county of Jackson; you as commandant of said Regiment are there-

fore commanded to collect the said arms, if they are not already in your possession, and deliver them to the aforesaid Gentlemen of their order.

Respectfully,

DANIEL DUNKLIN

Commander-in-Chief.

The day following Judge Ryland wrote the following:

"Richmond, 10th June, 1834.

Mr. A. S. Gilbert:

Sir, Deeply impressed with a desire to do all in my power to settle or allay the disturbances between the 'Mormons' and the citizens of Jackson county, I have concluded that it might have some tendency to effectuate this object by having the Mormons called together at Liberty next Monday, and there explaining to them my notions and views of their present situation, and the circumstances attendant. I therefore request you, Sir, to use all your influence with your brethren, to get them to meet me next Monday in Liberty. I much fear and dread the consequences that are yet to ensue, unless I should succeed in my wishes to restore peace. It is the duty of all good men to use all proper and laudable means to restore peace. I expect a deputation of some of the most respectable citizens of Jackson county will meet me on Monday next at Liberty. I call upon you in the name of humanity, therefore, to leave no efforts untried to collect your brethren at Liberty as requested.—Should my efforts to make peace, fail of success, there can at least be no wrong, or, Sir, in the attempt, and I shall enjoy the consolation of having done my duty as a man, as well as a christian.

I hope Sir, you will duly appreciate the motive which prompts me to address this letter to you, and will aid me with all your influence with your brethren, in the prosecution of an object so much to be desired by all good men and citizens.

Yours very Respectfully,

JOHN F. RYLAND.

June 12th we left Salt River, and travelled about fourteen miles, encamping that night on the prairie. The inhabitants of Salt River manifested a great respect for us, and many of them accompanied us some distance on our journey. We continued our march daily until the 18th when we pitched our tents one mile from Richmond, Ray county.

In answer to Judge Ryland's the Elders wrote

"Near Liberty, 14th June, 1834.

Hon. J. F. Ryland,

Dear Sir, Your communication of the 9th inst. from Richmond, was duly received, and at a public meeting of our society this day its contents made known. Our brethren unanimously tender their thanks for the laudable disposition manifested on your part to effect peace between our society and the inhabitants of Jackson county, and as many as conveniently can will be present on Monday next, entertaining some fears that your honor in his zeal for peace, might unwarily recommend a sale of our lands in Jackson county, we have thought it expedient to give seasonable notice that no such proposition could possibly be acceded to by our society.

We have not heard that it was the intention of your honor to urge any such measure, but our enemies in Jackson county have long been trying to effect this object. In a letter from the Governor to us, he says 'I have been requested to advise the Mormons to sell out and move away, but believing that it could have no good effect I have withheld my advice.' We give this quotation from the Governor's letter to disprove the statement made in the "Upper Missouri Enquirer" of last Wednesday, and conclude by adding that 'home is home' and that we want possession of our homes, from which we have been wickedly expelled, and those rights which belong to us as native free born citizens of the United States.

We are respectfully,

Your friends and serv'ts

JOHN CARRILL, Chairman.

A. S. Gilbert, Secretary.

The foregoing was enclosed in the following letter to their lawyers:

"Gentlemen, Will you be so good as to read the enclosed, then seal and hand to the Judge. We have given him an early hint fearing that he might be induced by the solicitations of our enemies to propose a sale of our lands, which you well know would be like selling our children into slavery, and the urging of such a measure would avail nothing, unless to produce an excitement against us in this county. As requested last Thursday, we hope you will be present on Monday.

Your friends and serv'ts

JOHN CARRILL,

A. S. GILBERT.

To Messrs. Doniphan & Atchison.

Monday, June 16th, The citizens of Clay county (to the number of eight hundred or a

thousand, among whom were the brethren,) assembled at the Court House in Liberty agreeably to the request of Judge Ryland, and a deputation from Jackson who presented the following:

"PROPOSITIONS OF THE PEOPLE OF JACKSON COUNTY TO THE MORMONS."

"The undersigned committee, being fully authorised by the people of Jackson county, hereby propose to the Mormons, that they will buy all the land that the said Mermons own in the county of Jackson; and also, all the improvements which the said Mormons had on any of the public lands in said county of Jackson, as they existed before the first disturbance between the people of Jackson and the Mormons, and for such as they have made since. They further propose that the valuation of said land and improvements shall be ascertained by three disinterested arbitrators to be chosen and agreed to by both parties. They further propose, that should the parties disagree in the choice of arbitrators, then ————— is to choose them. They further propose, that twelve of the Mormons shall be permitted to go along with the arbitrators to shew them their land and improvements while valuing the same, and such other of the Mormons as the arbitrators shall wish to do so, to give them information; and the people of Jackson hereby guarantee their entire safety while doing so. They further propose, that when the arbitrators report the value of the land and improvements, as aforesaid, the people of Jackson will pay the valuation, with one hundred per cent added thereon, to the Mormons, within thirty days thereafter. They further propose, that the Mormons are not to make any effort, ever after, to settle, either collectively or individually, within the limits of Jackson county. The Mormons are to enter into bonds to insure the conveyance of their land in Jackson county, according to the above terms, when the payment shall be made; and the committee will enter into a like bond, with such security as may be deemed sufficient, for the payment of the money, according to the above proposition. While the arbitrators are investigating and deciding upon the matters referred to them, the Mormons are not to attempt to enter into Jackson county, or to settle there, except such as are by the foregoing propositions permitted to go there. They further propose, that the people of Jackson will sell all their lands, and improvements on public lands, in Jackson county, to the Mormons,—the valuation to be obtained in the same manner,—the same per cent, in addition to be paid, and the time the

money is to be paid is the same, as the above set forth in our propositions to buy, the Mormons to give good security for the payment of the money, and the undersigned will give security that the land will be conveyed to the Mormons. They further propose, that all parties are to remain as they are till the payment is made, at which time the people of Jackson will give possession.

(Signed) SAMUEL C. OWENS,
RICHARD FRISTOE,
THOS. HAYTON, Sen.
THOS. CAMPBELL,
JOHN DAVIS,
THOS. JEFFREYS,
SMALLWOOD NOLAND,
ROBERT RICKMAN,
ABRAHAM M. CLELLAN,
S. K. NOLAND."

On presentation of the foregoing, Samuel C. Owens made a flaming war-speech, and Gen. Doniphan replied on the side of peace. The Rev. M. Riley, a Baptist Priest, made a hot speech against the Mormons, and said "the Mormons have lived long enough in Clay county; and they must either clear out, or be cleared out." Turnham, the moderator of the meeting, answered in a masterly manner; saying, "let us be republicans; let us honor our country, and not disgrace it like Jackson county. For God's sake don't disfranchise or drive away the Mormons. They are better citizens than many of the old inhabitants."

Gen. Doniphan exclaimed, "that's a fact, and as the Mormons have armed themselves, if they don't fight they are cowards. I love to hear that they have brethren coming to their assistance. Greater love can no man show, than he who lays down his life for his brethren."

At this critical instant, the cocking of pistols, and jingle of implements of death, denoted desperation. One motioned 'adjourn;' another, "go on," and in the midst of this awful crisis a person bawled into the door "a man stabbed." The mass instantly rushed out to the spot, in hopes, as some said, that "one damn'd Mormon had got killed," but as good luck would have it, only one Missourian had dirk'd another: (one Calbert a blacksmith, had stabbed one Wales, who had previously whipped one Mormon nearly to death, and boasted of having whipped many more.) The wound was dangerous, and as if the Lord was there, it seemed as though the occurrence was necessary to break up the meeting without further bloodshed, and give the saints a chance to consult what would be most advisable in such a critical instant, and they immediately per-

ned the following answer to the propositions from Jackson county, presented by Owens, &c.

"Gentlemen;—Your propositions for an adjustment of the difficulties between the citizens of Jackson county and the Mormons, is before us; and as explained to you in the court house this day, we are not authorised to say to you that our brethren will submit to your proposals; but we agree to spread general notice, and call a meeting of our people in all, the present week, and lay before you an answer as soon as Saturday or Monday next. We can say for ourselves, and in behalf of our brethren, that peace is what we desire and what we are disposed to cultivate with all men: and to effect pence, we feel disposed to use all our influence, as far as would be required at our hands, as free born citizens of these United States, and as fears have been expressed, that we designed hostilities against the inhabitants of Jackson county, we hereby pledge ourselves to them, and to the hospitable citizens of Clay county, that we will not, and neither have designed, as a people, to commence hostilities against the aforesaid citizens of Jackson county or any other people.

Our answer shall be handed to Judge Turnham, the chairman of the meeting, even earlier than the time before stated, if possible.

(Signed) W. W. PHELPS,
WM. E. McCLELLAN,
A. S. GILBERT,
JOHN CORRILL,
ISAAC MORLEY.

N. B. As we are informed that a large number of our people are on their way to Jackson county, we agree to use our influence immediately to prevent said company from entering into Jackson county, until you shall receive an answer to the propositions afore named."

It may be thought, at first view, that the mob committee made a fair proposition to the saints, in offering to buy their lands at one hundred per cent, in thirty days; and offering theirs on the same terms; but when it is understood that the mob held possession of a much larger quantity of land than the saints, and that they only offered thirty days for the payment, having previously robbed them of nearly every thing, it will be readily seen that they were only making a sham to cover their previous unlawful conduct; but the tempest of an immediate conflict seemed to be checked, and the Jackson mob to the number of about fifteen, with Samuel C. Owens and James Campbell at their head, started for Independence, Jackson county, to raise an army sufficient to meet me, before I could get into Clay

county. Campbell swore, as he adjusted his pistols in his holsters, "The Eagles and Turkey Buzzards shall eat my flesh if I do not fix Joe. Smith and his army so that their skins will not hold shucks, before two days are passed."

They went to the ferry end undertook to cross the Missouri river, after dusk, and the angel of God saw fit to sink the boat, about the middle of the river, and seven out of twelve that attempted to cross, were drowned. Thus suddenly, and justly went they to their own place by water. Campbell was among the missing. He floated down the river some four or five miles, and lodged upon a pile of drift wood, where the Eagles, Buzzards, Ravens, Crows and wild animals ate his flesh from his bones, to fulfil his own words, and left him a horrible looking skeleton of God's vengeance: which was discovered, about three weeks after by one Mr. Purdie.

Owens saved his life only, after floating four miles down the stream, where he lodged upon an island, "swam off naked about day light, borrowed a mantle to hide his shame, and slipped home rather shy of the vengeance of God."

We were threatened that we should not pass through Richmond, and it was reported that an army lay in wait there to intercept us.

Thursday 19th; we passed through the town as soon as it was light and before the inhabitants were risen from their slumbers, meeting with no opposition, but we had not proceeded many miles before one wagon broke down, and by the time that was repaired wheels run off from others and such like incidents continued through the day to impede our progress. When we started in the morning we intended to arrive in Clay county that day, but in vain, at a seasonable hour we encamped on an elevated piece of ground between two branches of Fishing River, having travelled about fifteen miles. Fishing River, at this point, was composed of seven small streams, and those betwixt which we encamped were two of them.

As we halted and were making preparations for the night, five men armed with guns rode into our camp and told us we should see hell before morning, and their accompanying oaths partook of all the malice of demons. They told us that sixty men were coming from Richmond, Ray county; and seventy more from Clay county, sworn to our utter destruction. The weather was pleasant at this time.

During this day the Jackson county mob, to the number of about two hundred, made arrangements to cross the Missouri river, about the mouth of Fishing River, at William's ferry, into Clay county, and be ready to meet the Richmond mob near Fishing River Ford, for

our utter destruction; but after the first scow load of about forty had been set over the river, the scow in returning was met by a squall, and had great difficulty in reaching the Jackson side by dark.

Soon after the five men left the camp swearing vengeance, we discovered a small black cloud rising in the West, and in twenty minutes, or thereabouts, it began to rain and hail, and this was the squall that troubled the Jackson boat.

The storm was tremendous; wind and rain, hail and thunder met them in great wrath, and soon softened their direful courage, and frustrated all their designs to "kill Joe Smith and his army." Instead of continuing a cannonading, which they commenced the sun about one hour high, they crawled under wagons, into hollow trees, filled one old shanty, &c., till the storm was over, when their ammunition was soaked, and the forty in Clay county were extremely anxious in the morning, to return to Jackson, having experienced the pitiless peltings of the storm all night, and as soon as arrangements could be made, this "forlorn hope" took the "back track" for Independence, to join the main body of the mob, fully satisfied, as were those survivors of the company who were drowned, that when Jehovah fights, they would rather be absent. The gratification is too terrible.

Very little hail fell in our camp, but from half to a mile around, the stones or lumps of ice cut down the crops of corn and vegetation generally, even cutting limbs from trees, themselves were twisted into withs by the wind. The lightning flashed incessantly, which caused it to be so light in our camp through the night, that we could discern the most minute object; and the roaring of the thunder was tremendous. The earth trembled and quaked; the rain fell in torrents, and, united, it seemed as if the mandate of vengeance had gone forth from the God of battles, to protect his servants from the destruction of their enemies, for the hail fell on them, and not on us, and we suffered no harm except the blowing down of some of our tents and getting some wet, while our enemies had holes made in their hats and otherwise received damage, even the breaking of their rifle stocks, and the fleeing of their horses through fear and pain.

Many of my little band sheltered in an old meeting house through this night, and in the morning the water in Big Fishing River, was about forty feet deep, where, the previous evening it was no more than to our ankles, and our enemies swore that the water rose thirty

feet in thirty minutes in the Little Fishing River.

Friday the 20th, we went five miles on the prairie to procure food for ourselves and horses, and establish ourselves for the moment, in some secure place where we could defend ourselves from the rage of our enemies, and while in this situation, on Saturday the 21st, Col. Seance, with two other leading men from Ray county, come to see us, desiring to know what our intentions were; for, said he, "I see that there is an almighty power that protects this people, for I started from Richmond, Ray county, with a company of armed men, having a full determination to destroy you, but was kept back by the storm, and was not able to reach you." When he entered our camp he was seized with such a trembling that he was obliged to sit down to compose himself; and when he had made known his object of their visit; I arose, and addressing them, gave a relation of the sufferings of the saints in Jackson county, and also of our persecution generally, and what we had suffered by our enemies for our religion; and that we had come one thousand miles to assist our brethren, to bring them clothing, &c. and to reinstate them upon their own lands; and that we had no intention to molest or injure any people, but only to administer to the wants of our afflicted friends; and that the evil reports circulated about us were false, and got up by our enemies to procure our destruction. When I had closed a lengthy speech, the spirit of which melted them into compassion, they arose and offered me their hands, and said they would use their influence to allay the excitement which every where prevailed against us, and they wept when they heard of our afflictions and persecutions, and that our intentions were good. Accordingly they went forth and rode among the people, and made unwearied exertions to allay the excitement.

The brethren in Clay county wrote the committee of the Jackson mob the same day:

"Clay county, 21st June, 1834.

Gentlemen:—Your propositions of Monday last have been generally made known to our people, and we are instructed to inform you that they cannot be acceded to.

Honorable propositions to you are now making on our part and we think we shall be enabled to deliver the same to you the early part of next week. We are happy to have it in our power to give you assurances that our brethren here, together with those who have arrived from the East, are unanimously disposed to make every sacrifice for an honorable adjustment of our differences that could be required of free citizens of the United States.

Negotiations at the camp are now going on between some gentlemen of this county and our brethren which are calculated to allay the great excitement in your county. We are informed that the citizens of Jackson entertain fears that our people intend to invade their territory in a hostile manner. We assure you that their fears are groundless; such is not and never was our intentions.

(Signed) W. W. PHELPS,
A. S. GILBERT,
W. E. McCLELLAN,
JOHN CORRILL,
ISAAC MORLEY.

To S. C. Owens, and others of the Jackson committee."

From the Millennial Star.

UNION.

One of the most important subjects with which the Saints ought to be acquainted is that of Union. Casting a glance at the rise, progress, decline and fall of various kingdoms that have been established on the earth, we find that their success or overthrow has depended upon their adherence to, or neglect of, this principle. Through this the whole universe of God has been, and is still sustained in its order, beauty, and glory. It is not confined to the Great Presidency of the Celestial world, but serves as a chain by which the whole of the heavenly host are bound together in concert of action, sustaining the laws by which they are governed and preserved. The effects of deviation from this have been manifested, even in heaven, as in the case of the Son of the Morning, whose rebellion and departure from the principle spread their influence so far as to cause the dissension of the third part of the hosts of heaven, but the majority overruling, the order of heaven was preserved and the rebellious cast out. The history of the house of Israel present more striking examples of the power and influence of this principle than that of any other nation. While groaning under Egyptian bondage, the united prayers of this people were successful in causing the power of God to be shown forth in the raising up for them a deliverer in the person of Moses, whereby a deliverance was wrought out for them from the cruel and increasing tyranny of the Egyptian monarch. While they were careful unitedly to attend to the instructions given them through their leader—the power of God was more and more manifest in their own salvation and the overthrow of their enemies; but when they permitted dissensions to arise among them, the blessings of God were stayed and their way became dark and beclouded before them. Thus when

they had escaped the pursuit of their oppressors and passed through the Red sea, some murmured at their condition and longed to be again yoked in their former slavery, whereby they were detained forty years in the wilderness, and with the exception of Joshua and Caleb, none of them were permitted to enter the promised land.

When the generation who had thus proved themselves unworthy of the favor of heaven had passed away, and their successors had gained an entrance into the land which was to be theirs for ever, the influence of union, and the baneful effects of its opposite, were miraculously manifested in the wars they had to wage with the former possessors of the country, who, through transgression, had entailed upon themselves the curse of heaven; as for instance, in illustration of the former, at the universal shout of the people, the walls of Jericho were levelled and a way prepared for their entrance.

When the long continuation of warfare through the reign of the judges, and kings Saul and David had subsided, peace was restored to the land in the reign of Solomon, and with it the people had put aside their own internal broils, the effects of which were an abundant supply of the bounties of the earth, with the approval and blessings of heaven. With Solomon however this seemed to decay, for when his son, Rehoboam, had succeeded him in the government of Israel, dissensions were again introduced, causing the revolting of the ten tribes, the consequences of which were a revival of the wars from which they had had rest; and eventually, in the captivity of the house of Israel, as well as the overthrow of Jerusalem and dispersion of Judah. We will, however, without dwelling further on the history of past generations, give our attention to the work which we have to perform in our times.

The history of the church of Christ, in the present age, shows that while disunion and disorganizations have been the most prominent features of the kingdoms of the world, it has continued moving steadily along, through observance of the principle of union, dispelling with its influence the clouds of darkness which have so long curtained the minds of men while, those who have departed from the principle have not in any way affected its progress, but wrought out their own destruction. As the church becomes more numerous, and the kingdom of God is becoming more fully established, the importance of union among its members is still more manifest. It is absolutely necessary that not only a professed union, but a cementing of heart and soul should dwell with all pre-

sidents, councils, and branches of the church of Christ, in order to accomplish the designs of God in the building up of Zion, or in obtaining those blessings which it is their privilege to enjoy; for, be assured, ye saints of the Most High, that the heavens will be stayed over the heads of any presidency, quorum, council, or branch who are divided in heart, sentiment and feeling, and so will they remain, and the blessings be withheld until the evil is removed; for the Lord will never pour out the richest blessings of heaven, and the priesthood and gifts of the gospel, only upon the principle of that union which the celestial law of God requires. Will not the saints learn wisdom in this late age of the world by precept and example, without being obliged to learn it by sad experience, as did the children of Israel in their forty years wandering through the wilderness without entering the promised land which they might have accomplished in forty days, as did the spies that went before them? Or will they live up to their privileges, and unite together according to the law of God, in faith and works, and gather and build up Zion, and behold her arise in that majesty, strength, beauty, and glory, of which the prophets have spoken? else must they suffer their traditions or disunion to deprive them of these blessings, until they lay their bodies in the grave, without the sight, and their children, or another generation, have the work to perform. The signs of the times indicate good concerning Israel in the city of Joseph since the martyrdom of the prophets. It must be a source of rejoicing to every saint of God, to behold the determined spirit of perseverance and union of the thousands of saints assembled there in doing the will of God and hearkening to the counsel and sustaining the hands of those chosen of God as shepherds and counsellors in the midst of his house, while the fruits and blessings of this union have been clearly manifest in the rearing of the Nauvoo House and the Temple of the Lord, whose tower points toward heaven, in honor of the united efforts of the Saints, reared in troublous times, almost as Jerusalem once was, with the trowel in one hand of the laborer and the sword in the other. While the saints in Nauvoo are thus straining every nerve to accomplish the designs of God, those scattered abroad ought not to leave the whole burthen with them, but unite with them in their faith and means in establishing the kingdom of God, on the earth, not forgetting to let their prayers ascend up before God, day and night, upon this subject. By the united efforts, alone, of the saints of God, in this last dispensation, the building up of Zion will be effected, and the kingdom of God on earth, be

prepared for a union with the kingdom of God in heaven; and thus shall the chain which has bound together in one the hosts of heaven, extend and grasp in its circumference all who have been obedient to the mandates of God.

W. WOODRUFF.

GREAT FIRE IN TURKEY.

One half of the town of the Dardanelles has been destroyed by fire. At half-past eleven A. M. of the 25th of October the fire commenced in the Greek quarter, a gale of wind blowing from the north east at the time. Although it was so early in the day, and two thousand Turkish troops, with twelve fire engines were on the spot the ravages of the all consuming element, and twenty houses were destroyed before any efficacious aid was given. Much might have been done had the engines been in good order; but owing to the gross neglect of Ibrahim Pacha, the Governor of the town, not one of them could be made to work. Had it not been for the assistance of two Turkish soldiers, and the European residents, who occupied themselves in pulling down houses, and regulating the scanty supply of water, the fire would never have been arrested in its progress. The presence of the Pacha was of little use, as his commands being enforced by the whip, no one would work with good will. This terrible fire was not subdued until half-past two A. M. of the 27th, having lasted thirty-nine hours.—The whole of the Greek and Jewish quarters, with the exception of about forty houses, one-half of the Armenian quarter, about one hundred Turkish houses, three mosques, a synagogue, one hundred shops, and a large bath, have fallen a prey to the flames. At least six hundred houses have been destroyed, and, as in many of four to five families lived together, there are about twelve hundred families without a home. Of this number, one-half have taken refuge in the barracks and two adjoining villages, three hundred have found an asylum in the remaining part of the town, and the rest exposed to the inclemency of the weather, or sheltered for the time being in tents. The misery is very great, and the winter approaching. A subscription was immediately set on foot by those who were fortunate in escaping, but will afford only temporary relief, as most of the families have been rendered completely destitute. It is to be hoped that the Sultan will send succor before long, and that charitably disposed persons will be induced to raise contributions in Constantinople, and in different parts of Europe, for the relief of the poor people.

These evil consequences might have been

avoided had Ibrahim Pacha paid attention in time to the earnest and often repeated requests of the Consuls and the fire-engines in his charge should be kept in good order and frequently exercised. All classes of people regretted the unavoidable absence at the capital of the military commandant, Thuessin Pacha; there is but little doubt that, had he been present, under his able management, added to their veneration for his estimable qualities, his commands would have been obeyed with alacrity, and the fire would never have made such awful ravages.

From the Messenger.

TO EMIGRANTS.

We have now on our books the names of about three hundred saints who wish to go by water, and it grieves us to say that only about sixty out of that number will have means sufficient to carry them through. If some of our wealthy brethren who are now dwelling at ease in the world, would but step forward, and plant this company of poor saints, (that have not the means, nor likely to have,) upon the western soil, how soon would it be before they would have it in their power to return four fold? And how sweet would be the reflections of that mind capable of performing such a noble act. Where is the magnanimity of God's people? Alas, it is in the poor and meek of the earth.

The passage for each person will be fifty dollars, children over five and under fourteen, half price. Each one will need from twenty to twenty-five dollars worth of provision; the whole amount, seventy five dollars. If we obtain two hundred passengers, in all probability there will be a deduction.

We have been looking for some assistance from another source. A merchant of this city who is now engaged in the Pacific trade, has made us the following propositions: that if he can obtain the government freight consisting of naval stores, to be carried into the Pacific, he will take two hundred of us at sixteen dollars per ton for the room we occupy and fifty more for nothing. As yet this arrangement has not been made, and it remains uncertain whether it will be.

We do not feel to place much dependence on it, lest we are unhappily disappointed. If the arrangement is affected the saints will receive timely notice.

We do not wish any person to give us their names to go by water, and when the time comes for departure to be found missing; by doing so they will bring us into difficulty, and we shall have to be responsible and pay their passage

as much as though they went. We have selected out all the names of those who have subscribed sufficient (at the rate of seventy five dollars) to take them through, and we shall depend on their going. And all who wish to join the company will send in their names as soon as possible, so that we may know the exact number going and provide them with births two or three weeks previous to the day of sailing, we wish all to hold themselves in readiness to send in a part of their means to furnish all the outlays necessary to be made before sailing.

We have placed the names of some who fell short in subscription on the list of those going. And the amount short will be made up by others who have more than they have need for. The following are their names, Wm. Stout, J. Joyce, J. Hairbaird, Wm. Mack, Wm. Ather-ton.

For the Times and Seasons. WATER BAPTISM.

Water baptism is necessary and serves in the gospel for salvation to mankind because it is an ordinance of birth and regeneration. St. Jno. 3: 5. Tit. 3: 5. "Born of water," regeneration by washing; otherwise man cannot enter into the kingdom of God.

Mankind were by the fall alienated from the kingdom and glory of God, and subjected to another kingdom and influence of things.—Hence the Lord God sent him forth; "he drove out the man": Gen. 3: 24. In this subjection we are naturally aliens from God, and bondmen to death and the power thereof; and should ever remain as such if the same power and influences only, that were brought by the fall should forever continue. But baptism serves to relieve man from this alienation and bondage, for it is a portion of the gospel or law of grace and exaltation, brought in according to the plan of redemption, through the atonement made by the shedding of blood.

To the mind not understanding the effects of the fall, or Adam's eating the forbidden fruit, it is impossible to conceive the direct reason of the necessity of water baptism as an ordinance of salvation. The 6th verse of the 5th chapter of 1st John, gives some clue to it: "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood." Also Gen. 9: 4. "Flesh with the life thereof, which is the blood thereof." The life of man is not as it was before the fall. It was then susceptible of eternal duration, and that because it was governed and controlled by spiritual influences and power. It is now susceptible of temporal duration only, because

it is sustained by temporal, or corruptible influences; for the power of this life consists in water and blood. The Father, Son, and Holy Ghost bear record in heaven, & are one in purpose. "The spirit, and the water, and the blood have witness in the earth," and agree in one purpose. By the testimony of the spirit we understand what is the truth. Through the shedding of blood, or, the atonement, we have the privilege of the truth; and in the ordinance of water baptism, as a principle of truth, we become the adopted children of God; water baptism as an ordinance of regeneration, because that in the fall, or, in eating the forbidden fruit, water gained a controlling influence over the body temporally; the shedding of blood, as a sacrifice for sin, because that in the fall blood became the principle of life in man temporally; and the testimony of the spirit to witness of the truth, because that under the influence of blood and water in the body, the mind is clogged, stiffened, and darkened, and the body incapacitated to endure the presence of God. Hence the dispensation of his spirit is given that we may be led in the right way; and the shedding of blood required, for we must be restored to the spiritual life; and birth by water granted as the beginning of our exaltation to the presence and glory of God through the gospel.

As the fall left us, so the gospel, or law of grace finds us; and we are no better for the favor of God in this thing, if we do not use it, than as though it had not been given. But it is given, and we have the hope of exaltation to happiness, glory, and power in eternal life, and that too by the exercise of the principle and power of things we find ourselves in actual possession of. By the alienation came in us water for both good and evil, and now by water cometh for us the adoption. See the analogy, and above all see the mercy and goodness of God, which together extend through and exist in relation to not only water baptism, but every principle and ordinance of salvation to mankind.

V. H. BRUCE.

City of Joseph, Dec. 26, 1845.

An important case is before the Supreme Court at Washington, in which a fund of about five hundred thousand dollars, deposited in various moneyed institutions in Philadelphia, is involved. The correspondent of the Baltimore Patriot says that it has been litigated since the year 1824, in England and this country, and is a contest for the large fortune of Mr. Apsden, who died about twenty-five years ago in London.—*Mo. Rep.*

TIMES AND SEASONS.

CITY OF NAUVOO,

JAN. 20, 1846.

JANUARY.

January, thus far, has been mild, which, in the midst of our preparations for an exodus next spring, has given an excellent time to finish the Temple. Nothing has appeared so much like a "finish" of that holy edifice as the present. The attic story was finished in December, and if the Lord continues to favor us, the first story above the basement, will be completed ready for meeting, in the month of February. The Font, standing upon twelve stone oxen, is about ready, and the floor of the second story is laid, so that all speculation about the Temple of God at Nauvoo, must cease.

The blessings promised, are beginning to be realized, and the worthy saints, who have watched and labored night and day, go in and receive the "penny appointed," and know of a certainty that diligence, faithfulness, and charity are rewarded. O, Lord, the true hearted saints now know that the endowments and blessing upon the faithful, as far exceeds the earthly glory of Babylon, as the sun outshines a spark from the fire; and therefore, we beseech all who would be saved, "to quit their vanity" for "they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

NOTICE.

To whom it may concern;—This is to notify the church in general, that Hiram Stratton, was, on the 18th of January, 1846, cut off by the 30th Quorum of seventies, for unchristian-like conduct.

GEHIAL SAVAGE, President.

City of Joseph, Jan. 19, 1846.

Nauvoo, Dec. 30th 1845.

To the Editor of the New York Sun;

Sir: I wish to inform you, and the Public through your paper, that the letter published Tuesday morning, December 9th, is a forgery, the whole of it, and I hope that this notice will put a stop to all such communications.

EMMA SMITH.

THE FATHERLESS AND WIDOW.

Throw down your prison walls and let the thief return to his broken hearted companion and suffering children, and labor until he earns sufficient to restore four-fold.

A CIRCULAR OF THE HIGH COUNCIL.

TO THE MEMBERS OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, AND TO ALL WHOM IT MAY CONCERN: GREETING.

Beloved Brethren and Friends;—We, the members of the High Council of the Church, by the voice of all her authorities, have unitedly and unanimously agreed, and embrace this opportunity to inform you, that we intend to send out into the Western country from this place, some time in the early part of the month of March, a company of pioneers, consisting mostly of young, hardy men, with some families. These are destined to be furnished with an ample outfit; taking with them a printing press, farming utensils of all kinds, with mill irons and bolting cloths, seeds of all kinds, grain &c.

The object of this early move, is, to put in a spring crop, to build houses, and to prepare for the reception of families who will start so soon as grass shall be sufficiently grown to sustain teams and stock. Our pioneers are instructed to proceed West until they find a good place to make a crop, in some good valley in the neighborhood of the Rocky Mountains, where they will infringe upon no one, and be not likely to be infringed upon. Here we will make a resting place, until we can determine a place for a permanent location. In the event of the President's recommendation to build block houses and stockade forts on the route to Oregon, becoming a law, we have encouragements of having that work to do; and under our peculiar circumstances, we can do it with less expense to the Government than any other people. We also further declare for the satisfaction of some who have concluded that our grievances have alienated us from our country; that our patriotism has not been overcome by fire—by sword—by daylight, nor by midnight assassinations, which we have endured; neither have they alienated us from the institutions of our country. Should hostilities arise between the Government of the United States and any other power, in relation to the right of possessing the territory of Oregon, we are on hand to sustain the claim of the United States Government to that country. It is geographically ours; and of right, no foreign power should hold dominion there; and if our services are required to prevent it, those services will be cheerfully rendered according to our ability. We feel the injuries that we have sustained, and are not insensible of the wrongs we have suffered; still we are Americans, and should our country be invaded we hope to do, at least, as much as did

the conscientious Quaker who took his passage on board a merchant ship, and was attacked by pirates. The pirate boarded the merchantman, and one of the enemies' men fell into the water between the two vessels, but seized a rope that hung over and was pulling himself up on board the merchantman. The conscientious Quaker saw this, and though he did not like to fight, he took his jack-knife and quickly moved to the scene, saying to the pirate, "if thee wants that piece of rope I will help thee to it." He cut the rope asunder—the pirate fell—and a watery grave was his resting place.

Much of our property will be left in the hands of competent agents for sale at a low rate, for teams, for goods and for cash. The funds arising from the sale of property will be applied to the removal of families from time to time as fast as consistent, and it now remains to be proven whether those of our families and friends who are necessarily left behind for a season to obtain an outfit, through the sale of property, shall be mobbed, burnt, and driven away by force. Does any American want the honor of doing it? or will Americans suffer such acts to be done, and the disgrace of them to rest on their character under existing circumstances? If they will, let the world know it. But we do not believe they will.

We agreed to leave the country for the sake of peace, upon the condition that no more vexatious prosecutions be instituted against us.—In good faith have we labored to fulfil this engagement. Governor Ford has also done his duty to further our wishes in this respect.—But there are some who are unwilling that we should have an existence any where. But our destinies are in the hands of God, and so also is theirs.

We venture to say that our brethren have made no counterfeit money: And if any miller has received fifteen hundred dollars base coin in a week, from us, let him testify. If any land agent of the General Government has received wagon loads of base coin from us in payment for lands, let him say so. Or if he has received any at all from us, let him tell it.—Those witnesses against us have spun a long yarn: but if our brethren had never used an influence against them to break them up, and to cause them to leave our city, after having satisfied themselves that they were engaged in the very business of which they accuse us, their revenge might never have been roused to father upon us their own illegitimate and bogus productions.

We have never tied a black strap around any person's neck, neither have we cut their bowels out, nor fed any to the "Cat-fish." The

systematic order of stealing of which these grave witnesses speak, must certainly be original with them. Such a plan could never originate with any person, except some one who wished to fan the flames of death and destruction around us. The very dregs of malice and revenge are mingled in the statements of those witnesses alluded to by the 'Sangamo Journal.' We should think that every man of sense might see this. In fact, many editors do see it, and they have our thanks for speaking of it.

We have now stated our feelings, our wishes, and our intentions: And by them we are willing to abide; and such Editors as are willing that we should live and not die; and have a being on the earth while heaven is pleased to lengthen out our days, are respectfully requested to publish this article. And men who wish to buy property very cheap, to benefit themselves, and are willing to benefit us; are invited to call and look: and our prayer shall ever be that justice and judgement—mercy and truth may be exalted, not only in our own land, but throughout the world, and the will of God be done on earth as it is done in Heaven.

Done in Council at the City of Nauvoo, on the 20th day of January, 1846.

SAMUEL BENT,
JAMES ALLRED,
GEORGE W. HARRIS,
WILLIAM HUNTINGTON,
HENRY G. SHERWOOD,
ALPHEUS CUTLER,
NEWEL KNIGHT,
LEWIS D. WILSON,
EZRA T. BENSON,
DAVID FULLMER,
THOMAS GROVER,
AARON JOHNSON.

DISCOURSE OF ELDER JOHN TAYLOR,
DELIVERED SUNDAY AFTERNOON,
JULY 6TH, 1845.

Reported by G. D. Watt.

I have been requested to address you this afternoon and I do so with pleasure, for I feel at home among the saints of God and delight in speaking to them of the things of the kingdom, and unfolding to them the principles of eternal truth. Since I have sat here, some ideas have occurred to my mind, upon which I thought to make a few remarks.

There have been certain ideas advanced on the stand, that seems to puzzle the minds of many of the saints; and as truth, light and intelligence are what we are all in search of, and a knowledge of correct principles is of importance, it may be well to attempt to throw light

on a subject that seems now to many to be wrapped in obscurity and involved in mystery. It has been remarked frequently that we are in eternity, and that we have now begun to live for ever. A great many are at a loss to understand how it is that we have begun to live for ever, and how we are connected with eternity. The remarks are certainly novel; and in order to get at the subject, it will be necessary for us to investigate in some measure the meaning of the word eternity. I do not know but that on entering upon this subject, I should have to take notice of certain remarks made by me last Sabbath in relation to the everlasting unchangeable principles of the gospel; but as every principle pertaining to the gospel of Jesus Christ is eternal, it all has a relevancy to the subject about which we are now speaking.—The same principles that now exist in relation to the gospel, existed in the various dispensations, that have been in being in the different ages of the world; they existed in the days of Moses, and in Enoch's day, and in the days of Adam; and they existed in eternity, in the mind of God, before this world rolled into existence, or the morning stars sung together, or the sons of God shouted for joy. When we speak of these things, we have reference, not so much to our existence here on the earth, as we have with regard to principle; principles relative to our coming into existence in this time, to live upon the face of the world a few years.

But although we came into existence here, we existed thousands of ages before we came here; we only came here to live on this stage of action, wherein we are to work out our probation, and to prepare ourselves for the eternal courts of glory and a celestial kingdom of God. Time is a short space, between, or in eternity. Eternity existed before time was, and will exist when time will cease; and so did we. It takes the body and the spirit to make the soul of man, or man a "living soul." Jesus existed thousands of years before he came here; and so did we, a body was prepared him; and a body has been prepared for us; and although the body may be killed or die, the spirit cannot, and as Jesus lived before he had his body; he lived also after his body was slain and inanimate. He had power to lay down his life or body and power to take it up again, and where did his power exist if he was dead? Our Savior spoke on a certain occasion, on the last great day of the feast, and said "I am the resurrection and the life, he that believeth in me though he were dead yet shall he live, and he that liveth and believeth in me, shall never die." But what has become of those that were then in existence who heard and believed these things,

and to whom he did then address himself?—Are they living in their tabernacles, here upon the earth? Or, have they not, long since slept with their Fathers, and their bodies have mouldered with their mother earth, to wait for the resurrection of the dead. This is the precise situation of those individuals, and yet our Savior made use of the same kind of language with regard to eternity, or living for ever, says he, "He that liveth and believeth in me, though he were dead, yet shall he live, and he that liveth and believeth shall never die."

There is faith and power connected with the gospel of Jesus Christ, whereby the sleeping dead shall burst the barriers of the tomb as Jesus did. "He that liveth and believeth in me, shall never die." They have begun to live a life that is eternal, they have got in possession of eternal principles. They have partaken of the everlasting priesthood which is eternal;—without beginning of days or end of years.—They have become familiar with eternal things, and understand matters pertaining to their future destiny, and are in possession of an exalted glory. They have become familiar with all these things and consequently their life is hid with Christ in God; Christ lives and he in them, and they in him. Though he is dead, he ever liveth to make intercession for us, and all who partake of the same spirit, live to him and for him and to and for eternity, or in eternal glory; and if other bodies should die as his did, they will be where Abraham, and Isaac, and Jacob are waiting for the resurrection of their bodies. "For God is not the God of the dead but of the living, for all live unto him."

There is something peculiar in regard to these things, and something that is difficult, to convey right ideas of to man. It is not an easy task, to define, or unfold to man the relationship we have to God, and how it is that our life is hid with Christ in God, as we exist in the glory of the eternal world.

When our bodies moulder in the dust, what is it but a sleep for a little while, what says the scriptures, they speak of the sleep of death, the body seems to be worn out, the weary wheels of life stand still, and the body crumbles to the dust; but the spirit possesses life, and mingles with those intelligencies that exist in the eternal world, these persons having the everlasting priesthood still continue to exist and roll forward the great designs of Jehovah. Abraham died so says the scriptures, yet Abraham lives, and long after the time his body mouldered in the dust, we find that Lazarus was seen in his bosom.

We read of Adam or Michael if you please, of Gabriel and some others. Who was Michael

el? and who Gabriel? They were those who had existed in this world, these persons, having the Everlasting Priesthood, and who now exist in the eternal world to administer in offices pertaining to man on earth.

Who was it that came to our Savior, to administer unto him when he was on the mount with Peter, James and John? We read that Moses and Elias was seen with him.—What were they doing there; if they were dead long ago? They had long existed in the eternal world. Who was with John on the Isle of Patmos? he was in the spirit on the Lord's day, and had the heavens opened unto him and the glories of the eternal world unveiled to his astonished vision. He gazed upon the future purposes of God, and wrapt in prophetic vision described the designs of Jehovah down to the latest age. A glorious personage stood before him, who unfolded to him many great events. John fell down to worship him; but he said, see thou do it not, for "I am thy fellow servant, and of thy brethren, that have the testimony of Jesus, worship God." John might have said, You were dead long ago. No, but says Jesus, I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live. Michael, Gabriel, Moses, Elias, and thousands of men who had the everlasting priesthood on the earth and officiated in it here, existed or lived still to perform the work they had commenced upon the earth. They had the everlasting priesthood, while upon earth and officiated in it, according to the eternal purposes of God, and the laws that govern the eternal world, while they were upon this earth and then they left this earth they still lived, in another sphere; their names were not blotted out of existence, they had the everlasting priesthood that administers in time and eternity. This was the situation of these individuals, as far as the other world is concerned.

There is a curious expression made use of by one of the Apostles. He says, "Awake thou that sleepest, and arise from the dead, and Christ shall give you light." The fact of the matter is, the whole world lies in the arms of the wicked one. The whole world with all their religion, honors, pride, and philosophy, are ignorant of God and his purposes. They know nothing of God, nor of the laws which govern his kingdom. They know not how to save themselves, or their friends; they are unacquainted with the principles of the eternal plan of salvation, for "darkness has covered the earth, and gross darkness the minds of the people." But let those who are ignorant of the eternal principles of heaven, and the laws that

govern the eternal world, and the kingdom of Jehovah, have their understandings once enlightened by the spirit of God, let the intelligence of heaven once beam upon their hearts, and their capacities be expanded by the power of eternal truth, and by the word of salvation, and they will awake out of slumber, exclaiming what have I been doing all my life long? I have been searching for intelligence, for honor, and glory. I have been searching after truth; but find that I know nothing of God, of spirits, of angels, of Heaven, of Hell, or of eternal life. I have been in a sleep, which is worse than the sleep of death. Let such individuals be once awakened, and understand by the teachings of the spirit of Jehovah, the knowledge which he imparts to those who begin to awake to the knowledge of his kingdom; the spirit of God beams upon their minds with resplendent glory, and life at once springs up. Yea, they are born again, not of flesh, or of the word of man but of God; they are born again of the spirit, and are made new creatures in Christ Jesus;—thus being born again of the spirit of God they can rejoice with joy unspeakable, and full of glory.

We do not expect that our bodies are going to live to all eternity, for we know the scriptures say, that "it is appointed for man once to die." And another scripture says, "he that liveth, and believeth in me, shall never die."—Does the scripture contradict itself? What are we to understand by these sayings? One scripture says, it is appointed for man once to die, and yet Jesus says, "he that liveth, and believeth in me, shall never die. A man that liveth and believeth in Jesus Christ, has the principles of everlasting life within him, and hence says Jesus, "if any man thirst let him come to me and drink," and says he, "I will be in him a well of water springing up unto everlasting life, and the water that I shall give him, shall be in him, a well that shall spring up unto everlasting life," do you believe it? So said Jesus, and the principles that he taught, were the eternal truths of Heaven, they were true before he uttered them, they existed in eternity; they were true after he uttered them, and they are true now. It has the principle of life in itself, and is so true that all those, who participate in the fulness of the gospel, will receive eternal life, or in other words, shall have in them, "a well of water, springing up unto eternal life," hence it is, that the gospel embraces eternal covenants, eternal principles, and eternal laws, that will hold in eternal bonds, things back, and things to come, and as Judge Phelps says, in one of his hymns, it is "eternity now and eternity then."

We have began to have a relationship with eternity and eternal things. We knew nothing of these things, while we were associated with the christian world. If a man took any steps with regard to anything, formerly, it was considered only in regard to time, and at death, every thing ended. If a man should have a friend drop out of existence and not be converted, his doom was to go down, down, down, to the bottom of the bottomless pit, to be bound for ever and ever in the flames of liquid fire, and brimstone. In those days, every body were unacquainted with the great principles of salvation; but we are in possession of principles revealed from heaven, of a gospel that will save men; and if they cannot be saved they must go down to hell, until the prison doors be opened, and the captives set free. Our Savior was put to death in the flesh and yet he was quickened by the spirit, and by that spirit he went to preach to the spirits in prison, who had been held in confinement since the days of Noah. He preached that they might have liberty, that they might from henceforth be snatched from the jaws of the devil, and having suffered enough for their crimes he came to open the prison doors, and preach the acceptable year of the Lord. He was put to death in the flesh, and quickened by the spirit, and so will every believer be, and be put in possession of the same eternal principle, for if the same spirit dwell in us, it will also quicken our mortal bodies, so that we shall not only exist in spirit, but our bodies will exist upon the same principle. How different is this to the religion of the world. Theirs is full of gloom and misery and death; ours of life and immortality. All the wisdom of the religion, or of the nations of the earth, is but to be prepared to meet death. When I went to the Methodist class meeting, it used to be asked me: well, brother, are you prepared for death? I don't think any thing about death. I don't believe in meeting Christ at death. I believe that Christ is our life and that when he who is our life shall appear, we shall appear like unto him in glory, he is our life, our living head, and by the power that dwells in him, we may be raised to immortal bloom, and grasp eternity itself. What is eternity? It is duration. It had no beginning and it will have no end. What is the Priesthood? It is everlasting; it had no beginning and it will have no end. What is the gospel? It is everlasting; it had no beginning and it will have no end. What is matter? It is eternal. What is spirit? It is eternal. God did not make this world out of nothing; that would be impossible. But the christians say, nothing is impossible with God. He made the world out of matter that existed

before he framed it. He spake; chaos heard; and the world rolled into existence. There is no end to the works of the Almighty, but we may soar among the knowledge of God, forever. We can look unto Jesus Christ, forever. We can do the works that he did, and greater; because he has gone to the Father, for we are told, all things were created by him, and for him; principalities, powers, things present, and things to come; and if ever we should get to such a state, as to be like him, we might be able to do such kind of business as he did; the same as carpenters, or any other mechanics, know how to make the various utensils that are used by man. They do not make them out of nothing; the trouble is to get material. It troubles them sometimes to get stock to commence business, or to drive business ahead, and I expect we shall want some one to counsel us and shall have to covenant to abide by his counsel, and walk to the mark. It is also necessary that we should learn the principles of order and government; but first we must learn how to govern ourselves; next, how to govern our families, and, in the next place, learn how to be governed, which is the hardest lesson that can be set us; it is worse than to govern somebody else. Jesus was not prepared to govern, till he was placed in circumstances that gave him experience. The scriptures say, it is necessary to the bringing of many souls to glory, that the Captain of our salvation should be made perfect through sufferings. So, he was not perfect before, but he had to come here to be made perfect; he had to come here to pass through a multitude of sufferings, and be tempted and tried in all points like unto us, because it was necessary. Had it not been necessary he would not have been placed in those circumstances, and this is the reason why we are here, and kicked and cuffed round, and hated and despised, by the world. The reason why we do not live in peace is because we are not prepared for it. We are tempted and tried, driven, mobbed, and robbed; apostates are in our midst, which cause trouble and vexation of spirit, and it is all to keep down our pride and learn us to honor the God of Jacob in all things and to make us appear what we really are. The gospel turns us inside out and makes manifest every good and every evil way. When we were Methodists, we would say is not that brother so and so? what a holy man so and so is; he is a pattern of piety; but when the gospel appears among them, they loose all their false religion and pretended piety in one day, and are as guilty of as much folly as any body else, though they would seem to be more righteous than the angels who are on

high, or the intelligences that surround the thrones of God. The trials to which they are exposed drag into day-light their follies, tear away their mask and false covering and make them appear in their true colors. This is just the situation that we are placed in and it is necessary that we should be tried and kicked, and cuffed, and twisted round, that we may learn obedience by the things we suffer. You never would whip your boy if you could make him good without whipping. I will tell you how it is with me, if I had sinned against God. I would go to him and confess my fault and ask for forgiveness. If I have sinned against the brethren I will go to them and ask them to forgive me. I would not have any charge brought against me for I should be sure to get a flogging, and I would rather humble myself and ask forgiveness before I got it. If you transgress against the law of God, and do not find it hard to kick against the pricks, I do not know any thing about it; but says one, it is almost impossible for me to endure it. You had better however endure it than endure a worse thing for it is the intention of God to try you. Some of the brethren talk a great deal about their troubles and trials. They say I can hardly endure it. I am not sorry that you are tried; but I am glad of it; and some of the sisters will put on a pitiable face, and look so mournful; you would think they were going to give up the ghost; I am glad of it, I am glad to see people in trouble when I know that it is for their salvation? Do you feel sorrowful? I do not know that I do, & if I did, I would not tell any body about it. I feel just like the Methodists sing 'there is a better day a coming, praise the Lord.' I believe in that scripture that says: We have sorrow in the night but joy cometh in the morning. I am willing to bear it, and say roll on ye proud billows, and take your own course. I pray that I may not swerve to the right or to the left, and do nothing against my brother or my sister or against God; but act all the time with reference to eternity. I will tell you what it is, I know before God, that if we were only prepared to receive greater blessings. We should have them roll upon our heads; until there was no room to contain them: blessings of every kind; blessings temporal, spiritual, and eternal, and now we have begun to live for eternity, and as God is our Eternal Father, and has taught us eternal principles, and as we are obtaining an eternal relationship with God, and with each other, we shall understand, by and by, when that house is completed, all things that are taking place.

What have we to fear? What fear have we of mobs, beasts, or any body else? We fear

nothing but God. We fear God and know no other fear. We are in the hand of God, and know the will of God, and are acting with reference to eternity, to make provisions for our dead, and our posterity to come. Well, says some, "we do not all understand this." You will understand it and what you do not know now, you will know hereafter, for there are those that understand it perfectly. There are those who know how to save themselves, and those that are dead. They know what step to take; what course to pursue, and what ordinances to administer in, and how to administer them; and all about it, and how to place you in a relationship to God and angels, and to one another, and you will know more about eternity and eternal life than you do now. These are some of the feelings that I have in relation to this subject; and when I speak of living forever, and being in eternity; I will tell you how I feel:—I feel surrounded with eternal principles; I feel like being united with an eternal covenant, to God and my friends, which you will understand, by and by, and being in possession of eternal principles, the necessity of an eternal covenant, and to hold a relationship with those who have gone before, for without them we cannot be made perfect. What have we to fear? All things are ours; the kingdom is ours; all things are ours; and ye are Christ's, and Christ is God's, and when he who is our life shall appear, we shall appear with him in glory.

Persecution is for our good, and if we have hard things to endure let us round up our shoulders and bear them in the name of the Lord, and not murmur. The pattern has been set before us by some of the ancients; at the time that Job's sons were slain, by the falling of the house; and the taking away of the earth &c. All the time he was deprived of every thing, and his body was covered over with sores and putrifying sores, and at the time his friends forsook him and his enemies tantalized him. Did he begin to find fault with any of those people that had stolen his oxen, sheep and camels &c? No, he never opened his head about it. He knew they were under the guidance of the Almighty. He did not complain, nor wish his enemies to be cursed; but he said, the Lord gave, and the Lord taketh away, blessed be the name of the Lord. Do not find fault if we have a few impostors among us here, for they are mean, damnable, and pitiable characters. They were made for that purpose, and have got to magnify their calling. How mean and contemptible and devilish they are; they would not fulfil the measure of their creation if they did not do it. Do not find fault with

them, but let them do their own business, and pursue their own course, and if they come across you, cuff their ears and send them over the river; but not too many at a time, lest by cutting off too many branches, you spoil the growth of the seed. It is necessary we should have such things to meet with that we may be made perfect through suffering. Let us, then, love and fear God and keep his commandments.

I do not know that I have explained this eternal life to the mind of every individual so that they can understand. I will try again to do it. Before we were acquainted with this gospel, we knew nothing about eternal principles, for it was not until we became acquainted with it, and embraced it that we had in our possession of eternal life; before that we were ignorant of God, angels, spirits, heaven, and hell; but when we embraced this gospel, we embraced the everlasting covenant, the laws of which gives us a right to the throne of Jehovah, to as many as believe to them gave he power to become the sons of God; before they were born they were not sons; but being born, we become sons; children; young men, and after that men. It is necessary that men be acquainted with eternal principles, that the seed should be sown, to produce the blade, then the ear, then the full corn in the ear, to accomplish the purpose for which it was sown. If the seed was never sown it could never grow and we shall not reap good seed except good seed shall grow. The everlasting gospel or the everlasting priesthood was not known till the Lord revealed it from the heavens, by the voice of his angel, and when we receive these principles and they abide in us, we shall then have the principles of eternal life. It was small when it first began; but you see the spirit of God has caused it to grow and become a mighty tree, and its branches cover the whole earth. Without the principle of eternal life, the principle of eternal knowledge never could be imparted as a blessing to the human family; and when once the key was turned, when the door was unlocked, and the seed once sown, truth began to grow, and the communication opened between the heavens and the earth, which placed men in a situation to converse with beings that surround the throne of God. The Melchisedic priesthood, holds the keys that unfold the purposes of Jehovah, and drags into day-light the secret of God, the mystery of godliness, as well as the secret abominations of the wicked: Yea, "Life and immortality is brought to light through the gospel." If we can see life and immortality let us hide ourselves under it; make a mantle of it; imbibe it in our spirit; become inoculated with it; and we shall live forever, it

will spring up to everlasting life, to eternal glory, and salvation, and whoever is in possession of it; is in possession of salvation, and whoever is in possession of salvation, is in possession of eternal life. It emanated from God; yea, it is God. Do you believe it? what saith the scriptures? Know ye not that Christ dwelleth in you, except ye be reprobates, and in Christ is life, and that life is the light of men; and it shineth in darkness, but the darkness comprehendeth it not; but when it is comprehended, it is life, salvation, and eternal glory.

Is it not a glorious subject to dwell upon; the principles of eternal life, the idea of being in God, of having him about us, to control, sustain, and bless us. I tell you there are glorious themes; themes, that angels delight to dwell upon; and that cheers the hearts of the intelligences around the throne of God; the principles of eternal life with them, is a delightful subject; and you will understand more about it, shortly, after you get more teaching upon the subject. The scriptures could not tell all things, nor never can, because there are times and seasons, laws, principles, and authorities, that regulate, govern, control, and put in order. We have got to come according to order, and not disorder; suffice it to say, then, that we understand something of the principle of eternal life. God is in all things. "He is the light that lightens all things; he is in the moon, and the light of the moon, and the power by which it was made. He is also in the sun, and in the light of the sun, and the power by which they are made, and the same light that lighteneth our understanding, even the spirit of the most high God, is in all things, and round about all things, and through all things. To some men God is a consuming fire; but to the saints eternal life, and glory. Let us be patient, and submit to the authorities of God in all things; and be governed by the authority of the eternal priesthood, and you shall understand all things pertaining to your salvation. Trust in God, and the authorities of his church; do not be fearful and unbelieving, for the fearful and unbelieving go outside of the city. Do not be troubled about anything. I should be ashamed of telling any body I was troubled. Talk about your troubles, for God's sake let me never hear it again; talk about peace and the principles of eternal life; about God, angels, &c. We want peace and the fellowship of the spirit of God in our midst, and all will be well. I am surprised to hear any body talk about troubles, poor creatures; you have a little soul. I never had much trouble myself; I have no time to be troubled for taking care of other people; I do not know that

I ever had any trouble; I am looking forward to eternal life. When trouble comes upon you I would recommend the course Bunyan took in the Pilgrim's Progress; he put his fingers in his ears, and cried life, life, eternal life. So when you hear any one talk about their troubles, put your fingers in your ears, and cry life, life, eternal life. God bless you for ever and ever; amen.

WASHINGTON.

During our last visit to Washington, we were informed by the President, that a law would be passed by this Congress, under some general head (The Navy Department) affording facilities for the poor in the eastern countries who wish to emigrate to Oregon or the North West Coast. From the interest manifested by the Western members in Congress in favor of such a law, we have not the least doubt but what it will be done, and a "highway east up for the deliverance of God's people." But we have little hopes of its being soon enough to benefit our company.

We would advise the saints in the east after our departure to rally to the standard—raise another company, and stand ready to embrace the first facilities that may be afforded by Government. Let the elders in Israel not forsake the watch-tower—not ceasing to call on the name of the Lord day and night, and they will be delivered.—*N. Y. Messenger.*

GOOD COUNCIL.

MIND YOUR OWN BUSINESS.

The devices of Satan are on many occasions of the most ingenious character, and come upon us with a delicacy and refinement that mark emphatically

"From what a height the tempter fell."

For instance, an individual naturally gifted with more than usual abhorrence of evil, becomes convinced of the principles of eternal truth, and obeys the gospel. Perhaps after revelling, as it were, for a season in the light

of the glorious principles of truth, he becomes exceedingly jealous of the conduct and character of his brethren and sisters in the church, lest by some false step or other a stigma may be brought upon the cause which he has espoused; consequently he sets himself on the watch to detect the failings of others, deeming that he is doing God service in being so employed, and thus he is decoyed into the occupation of the great spirit of evil, to be the accuser of the brethren. And during the time thus occupied by him, he considers himself actuated by the purest of motives, arising from a detestation of sin; and so undoubtedly would it prove, were the ground of his actions good, were he appointed of the Lord by the authority of the holy priesthood so to act, he would be in the path of duty, but when any one presumes, (not having authority) to sit as a censor and a judge of the people of God, he will find himself in the seat of Satan, assuming authorities that are not legitimately his. Again, persons are sometimes troubled with the voice of slander; they have been evil spoken of—it is too bad—it ought not to be—they think it their duty to bring forward their case for the investigation of the council—the cause of truth demands it—the welfare of the work of the Lord—all things call upon them to have the matter settled satisfactorily by those who have the power to do so. We would not say in every case such a proceeding is not necessary, but we would that in very few cases it is so.

How much more noble it would be for the person thus injured, knowing the accusations to be false, to suffer the injury, being conscious that all things, good or evil, will work to their own level, and ultimately manifest themselves in their true colors, rather than introduce the subject to a multitude whose various feelings or prejudices may excite opposition and give to the adversary a manifold opportunity of working mischief.—[*N. Y. Messenger.*]

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI No 22;

CITY OF NAUVOO ILL. FEB 1, 1846

[WHOLE No 130.]

HISTORY OF JOSEPH SMITH.

CONTINUED.

June 22nd; Cornelius Gillium, the sheriff of Clay county, came to the camp to hold consultation with us, I marched my company into a grove near by and formed in a circle, with Gillium in the centre. Gillium commenced by saying that he had heard that Joseph was in the camp and if so he would like to see him. I arose and replied, 'I am the man.' This was the first time that I had been discovered or made known to my enemies since I left Kirtland. Gillium then gave us some instruction concerning the manners, customs and dispositions of the people, &c., and what course we ought to secure their favor and protection, making certain inquiries, to which we replied, which were afterwards published and will appear under date of publication. July 2nd, I received the following:

Revelation given on Fishing River, Missouri, June 22, 1834.

Verily I say unto you, who have assembled yourselves together that you may learn my will concerning the redemption of mine afflicted people:

Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now: but behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom: and Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.

I speak not concerning those who are appointed to lead my people, who are the first elders of my church, for they are not all under this condemnation; but I speak concerning my churches abroad; there are many who will say, Where is their God? Behold, he will deliver in time of trouble; otherwise we will not go up unto Zion, and will keep our moneys.— Therefore, in consequence of the transgression of my people, it is expedient in me that mine elders should wait for a little season for the

redemption of Zion, that they themselves may be prepared, and that my people may be taught more perfectly, and have experience, and know more perfectly, concerning their duty, and the things which I require at their hands; and this cannot be brought to pass until mine elders are endowed with power from on high: for behold, I have prepared a great endowment and blessing to be poured out upon them, inasmuch as they are faithful, and continue in humility before me; therefore, it is expedient in me that mine elders should wait for a little season, for the redemption of Zion: for behold, I do not require at their hands to fight the battles of Zion; for, as I said in a former commandment, even so will I fulfil, I will fight your battles.

Behold, the destroyer I have sent forth to destroy and lay waste mine enemies; and not many years hence, they shall not be left to pollute mine heritage, and to blaspheme my name upon the lands which I have consecrated for the gathering together of my saints.

Behold, I have commanded my servant Baurak Ale to say unto the strength of my house, even my warriors, my young men and middle aged, to gather together for the redemption of my people, and throw down the towers of mine enemies, and scatter their watchmen; but the strength of mine house has not hearkened unto my words; but inasmuch as there are those who have hearkened unto my words, I have prepared a blessing and an endowment for them, if they continue faithful. I have heard their prayers, and will accept their offering; and it is expedient in me, that they should be brought thus far, for a trial of their faith.

And now, verily I say unto you, a commandment I give unto you, that as many as have come up hither, that can stay in the region round about, let them stay; and those that cannot stay, who have families in the east, let them tarry for a little season, inasmuch as my servant Joseph shall appoint unto them, for I will counsel him concerning this matter; and all things whatsoever he shall appoint unto them shall be fulfilled.

And let all my people who dwell in the regions round about, be very faithful, and prayerful, and humble before me, and reveal not the things which I have revealed unto them, until it is wisdom in me that they should be revealed. Talk not judgment, neither boast of faith, nor of many works; but carefully

gather together, as much in one region as can be consistently with the feelings of the people: and behold, I will give unto you favor and grace in their eyes, that you may rest in peace and safety, while you are saying unto the people, execute judgment and justice for us according to law, and redress us of our wrongs.

Now, behold, I say unto you, my friends, in this way you may find favor in the eyes of the people, until the army of Israel becomes very great: and I will soften the hearts of the people, as I did the heart of Pharaoh, from time to time, until my servant Baurak Ale, and Ba-neemy, whom I have appointed, shall have time to gather up the strength of my house, and to have sent wise men, to fulfil that which I have commanded concerning the purchasing of the lands in Jackson county, that can be purchased, and in the adjoining counties round about; for it is my will that these lands should be purchased, and after they are purchased that my saints should possess them according to the laws of consecration which I have given; and after these lands are purchased, I will hold the armies of Israel guiltless in taking possession of their own lands, which they have previously purchased with their moneys, and of throwing down the towers of mine enemies, that may be upon them, and scattering their watchmen, and avenging me of mine enemies, unto the third and fourth generation of them that hate me.

But firstly, let my army become very great, and let it be sanctified before me, that it may become fair as the sun, and clear as the moon, and that her banners may be terrible unto all nations; that the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God and his Christ: therefore, let us become subject unto her laws.

Verily I say unto you, it is expedient in me that the first elders of my church should receive their endowment from on high, in my house, which I have commanded to be built unto my name in the land of Kirtland: and let those commandments which I have given concerning Zion and her law, be executed and fulfilled, after her redemption. There has been a day of calling; but the time has come for a day of choosing; and let those be chosen that are worthy: and it shall be manifested unto my servant, by the voice of the Spirit, those that are chosen, and they shall be sanctified: and inasmuch as they follow the counsel which they receive, they shall have power for many days to accomplish all things pertaining to Zion.

And again I say unto you, sue for peace,

not only the people that have smitten you, but also to all people; and lift up an ensign of peace, and make a proclamation for peace unto the ends of the earth; and make proposals for peace unto those who have smitten you, according to the voice of the Spirit which is in you. and all things shall work together for your good: therefore be faithful, and behold, and lo! I am with you even unto the end, even so; Amen.²⁹

About this time brothers Thayer and Hayes were attacked with the cholera, and brother Hancock was taken during the storm. I called the camp together and told them that in consequence of the disobedience of some who had been unwilling to listen to my words, but had rebelled, God had decreed that sickness should come upon them, and that they should die like sheep with the rot, that I was sorry but could not help it. Previous to this, while on our journey, I had predicted and warned them of the danger of such chastisements; but there is some who would not give heed to my words.

On the 23rd resumed our march for Liberty, Clay county, taking a circuitous course round the heads of Fishing River, to avoid the deep water. When within five or six miles of Liberty, we were met by Gen. Atchison and other gentlemen who desired us not to go to Liberty, as the feelings of the people were so much enraged against us. At their communication we wheeled to the left, and crossing the prairie and woodland, came to Sidney Gilbert's residence, and encamped on the bank of Rush Creek, in Bro. Burgharts field. During this a council of High Priests assembled in fulfilment of the revelation given the day previous, and the following individuals were called and chosen as they were made manifest unto me by the voice of the Spirit, and Revelation, to receive their endowment.

Edward Partridge was called and chosen, to go to Kirtland and receive his endowment with power from on high, and also, to stand in his office of Bishop to purchase lands in the State of Missouri.

Wm. W. Phelps was called and chosen, and it was appointed unto him for to receive his endowment with power from on high, and help to carry on the printing establishment in Kirtland, until Zion is redeemed.

Isaac Morley and John Corril were called and chosen, and it was appointed unto them to receive their endowment with power from on high in Kirtland and assist in gathering up the strength of the Lord's house and preach the gospel.

John Whitmer and David Whitmer were called and chosen, and appointed to receive their endowments in Kirtland and continue in their offices.

Algernon S. Gilbert, was called and chosen, and appointed to receive his endowment in Kirtland, and to assist in gathering up the strength of the Lord's house, and to proclaim the everlasting gospel until Zion is redeemed. But he said he "could not do it."

Peter Whitmer Jun., Simeon Carter, Newel Knight, Parley P. Pratt, Christian Whitmer, and Solomon Hancock were called and chosen; and it was appointed unto them to receive their endowment in Kirtland, with power from on high; to assist in gathering up the strength of the Lord's house; and to preach the everlasting gospel.

Thomas B. Marsh was called and chosen; and it was appointed unto him to receive his endowment in Kirtland, his office to be made known hereafter.

Lyman Wight was called and chosen; and it was appointed unto him to receive his endowment in Kirtland, with power from on high; and to return to Zion and have his office appointed unto him hereafter.

"The same day the elders made the following reply, as before referred to, to "S. C. Owens, and others, committee" of the Jackson mob.

"We the undersigned committee, having full power and authority to settle and adjust all matters and differences existing between our people or society and the inhabitants of Jackson county, upon honorable and constitutional principles; therefore, if the said inhabitants of Jackson county will not let us return to our lands in peace—we are willing to propose firstly; that twelve disinterested men, six to be chosen by our people, and six by the inhabitants of Jackson county; and these twelve men shall say what the lands of those men are worth in that county who cannot consent to live with us, and they shall receive their money for the same in one year from the time the treaty is made, and none of our people shall enter the county to reside till the money is paid. The said Twelve men shall have power also, to say what the damages shall be for the injuries we have sustained in the destruction of property and in being driven from our possessions, which amount of damages shall be deducted from the amount for their lands. Our object is peace, and an early answer will be expected.

(Signed) W. W. PHELPS,
EDWARD PARTRIDGE,
ISAAC MORLEY,
JOHN CORRILL,

JOHN WHITMER,
A. S. GILBERT."

June 24th, this night the cholera burst forth among us, and about midnight it was manifest in its most terrified form. Our ears were saturated with cries and moanings, and lamentations on every hand; even those on guard fell to the earth with their guns in their hands, so sudden and powerful was the attack of this terrible disease. At the commencement I attempted to lay on hands for their recovery, but I quickly learned by painful experience, that when the great Jehovah decrees destruction upon any people, makes known his determination, man must not attempt to stay his hand. The moment I attempted to rebuke the disease, that moment I was attacked, and had I not desisted, I must have saved the life of my brother by the sacrifice of my own, for when I rebuked the disease it left him and seized me.

Early on the morning of the 25th the camp was separated into small bands, and dispersed among the brethren living in the vicinity, and I wrote & sent by express, to "Messrs. Thornton, Donaphon and Atchison," as follows:

"Rush Creek, Clay county, June 25th 1834.

Gentlemen;—Our company of men advanced yesterday from their encampment beyond Fishing River to Rush Creek, where their tents are again pitched. But feeling disposed to adopt every pacific measure that can be done, without jeopardizing our lives, to quiet the prejudices and fears of some part of the citizens of this county, we have concluded that our company shall be immediately dispersed and continue so, till every effort for an adjustment of differences between us and the people of Jackson has been made on our part, that would in any wise be required of us by disinterested men of republican principles.

I am respectfully, your obed't serv't.

JOSEPH SMITH, JUN.

N. B. You are now corresponding with the Governor, (as I am informed,) will you do us the favor to acquaint him of our efforts for a compromise. This information we want conveyed to the Governor, inasmuch as his ears are stifled with reports from Jackson of our hostile intentions, &c."

I left Rush Creek the same day, in company with David Whitmer and two other brethren, for the western part of Clay county. While travelling we called at a house for a drink of water. The women of the house shouted from the door that they had "no water for Mormons, that they were afraid of the Cholera," &c.—We turned and departed, according to the commandment, and before a week had passed,

the cholera entered that house, and that woman and three others of the family were dead.

When the cholera made its appearance, Elder John S. Carter was the first man who stepped forward to attack it; and upon this, was instantly seized, and became the first victim in the camp. He died about six o'clock afternoon; and Seth Hichecock died in about thirty minutes after, as it was impossible to obtain coffins, the brethren rolled them in blankets, carried them on a horse sled about half a mile; buried them in the bank of a small stream, which empties into Rush Creek, all of which was accomplished by dark. When they had returned from the burial, the brethren united, covenanted and prayed, hoping the disease would be staid; but in vain, for while thus covenanting, Eber Wilcox died, and while some were digging the grave others stood sentry with their fire arms, watching their enemies.

June 26th; the elders wrote Governor Dunklin as follows:

"Sir: A company of our people, exceeding two hundred men, arrived in this county the 19th inst., and encamped about twelve miles from Liberty, where they were met, by several gentlemen from this and Ray county, who went by request of the people, to ascertain the motives and designs of our people in approaching this county, and as the deputation was composed of gentlemen who appeared to possess humane and republican feelings, our people were rejoiced at the opportunity of an interchange of feelings and an open and frank avowal of all their views and intentions in emigrating to this country with their arms. A full explanation having been given in a public address by our brother Joseph Smith Jun., which produced great satisfaction, the same in substance was afterwards reduced in writing and handed to the aforesaid gentlemen that it might be made public, as the shedding of blood is, and ever has been, foreign and revolting to our feelings, for this reason, we have patiently endured the greatest indignities that free-men of this republic have ever been called to suffer, and we still continue to bear with heart rending feelings a deprivation of our rights having commenced negotiations with the inhabitants of Jackson for a compromise wherein proposals, on our part, have been made which have been acknowledged by every disinterested man, to be highly honorable and liberal. An answer to our propositions has not yet been received from Jackson.

If we fail in this attempt, we intend to make another effort and go all lengths that would be required by human or divine law, as our pro-

posals and correspondence with the inhabitants of Jackson, will doubtless hereafter be published, we think it unnecessary to detail the same in this communication, our right to our soil in Jackson county we shall forever claim, and to obtain peaceful possession, we are willing to make great sacrifices. To allay excitement in the county, the aforesaid company of emigrants have dispersed to await the final end of all negotiations that can be made with the said county of Jackson.

Within the last week, one of our men being near the ferry, was seized by some Jackson citizens, while in this county, threatened with death if he made resistance, and carried over the river, prisoner to Independence, where he was put under guard one day, and after hearing many threats, was liberated. The houses of several of our brethren in this county have been forcibly entered by some of the inhabitants of Jackson, and a number of guns and small arms taken therefrom, where the men were absent from their houses, loaded guns were presented to the females, and their lives threatened if they made resistance, and we have been informed, and have no doubt of the fact,

Your second order for the restoration of our arms, was received last mail; we have not yet done any thing with it. Hoping that the influence of the inhabitants of Jackson county, will materially lessen in the surrounding counties, and the people become more tranquil, we think it wisdom to defer petitioning for a guard, while there exists a hope of a compromise, &c.

We believe that the President would render us assistance in obtaining possession of our lands, if aided by the executive of this state in a petition and thereby put an end to serious evils that are growing out of the Jackson outrage. In a letter from your excellency, of April 20th, we had a word on the subject of petitioning. We should be pleased to hear further, and would here observe that no communication from the Executive, giving his opinion or advice, will be made public, if requested not to do so.

We are respectfully, and with great regard
Your obedient servants,
A. S. GILBERT,
W. W. PHELPS.
JOHN CORRILL."

The drafting and signing of the above, was the last public act of the keeper of the Lord's storehouse, Algernon S. Gilbert, for he was attacked with the cholera the same day, and died in a few hours, according to his own words that he "would rather die than go forth to preach the gospel to the Gentiles."

The following is from the chairman of the committee of the Jackson mob, to our lawyer:

"Independence, Mo., June 26, 1834.

Mr. Amos Reese;

Dear Sir: Since my return from Liberty, I have been busily engaged in conversing with the most influential men of our county, endeavoring to find out if possible, what kind of a compromise will suit with the Mormons on their part. The people here, enmasse, I find out, will do nothing like according to their last proposition. We will have a meeting if possible, on Monday next, at which time the proposals of the Mormons will be answered. In the mean time, I would be glad, that they, the Mormons, would cast an eye back of Clinton and see if that is not a country calculated for them."

Yours Respectfully,

S. C. OWENS."

The cholera continued its ravages about four days, when an effectual remedy for their purging, vomiting, and cramping was discovered; viz, dipping the person afflicted in cold water, or pouring it upon them, about sixty eight of the saints suffered from this disease, of which number thirteen died, viz. John S. Carter, Eber Wilcox, Seth Hitchcock, Erastus Ridd, Algernon Sidney Gilbert, Alfred Fish, Edward Ives, Noah Johnson, Jesse B. Lawson, Robert McCord, Elial Strong, Jesse Smith and Betsy Parikh.

The last days of June I spent with my old Jackson county friends in the western part of Clay county.

On the first of July I crossed the Missouri river, in company with a few friends, into Jackson county, to set my feet once more on the "goodly land" and on the 2nd I went down near Liberty and visited the brethren. This day the 'Enquirer' the correspondence between the Sheriff and the camp, of the 22nd of June as follows:

GILLIUM'S COMMUNICATION.

"Being a citizen of Clay county, and knowing that there is considerable excitement amongst the people thereof: and also knowing that different reports are arriving almost hourly: and being requested of the Hon. J. F. Ryland, to meet the Mormons under arms, and obtain from the leaders thereof the correctness of the various reports in circulation; the true intent and meaning of their present movements, and their views generally regarding the difficulties existing between them and Jackson county;— I did in company with other gentlemen, call upon the said leaders of the Mormons, at their camp in Clay county; and now give to the people of Clay county their written statement, containing the substance of what passed between us."

(signed.) CORNELIUS GILLIUM,

"PROPOSITIONS &c. OF THE MORMONS."

Being called upon by the above named gentlemen, at our camp in Clay county, to ascertain from the leaders of our men, our intentions, views, and designs, in approaching this county in the manner we have; we therefore, the more cheerfully comply with their request, because we are called upon by gentlemen of good feelings, and who are disposed for peace and an amicable adjustment of the difficulties existing between us and the people of Jackson county. The reports of our intentions are various and have gone abroad in a light calculated to arouse the feelings of almost every man. For instance one report is, that we intend to demolish the Printing office in Liberty; another report is, that we intend crossing the Missouri river on Sunday next, and falling upon women and children and slaying them; another is, that our men were employed to perform this expedition, being taken from manufacturing establishments in the East, that had closed business: also that we carried a flag, bearing "peace" on one side and "war or blood" on the other; and various others too numerous to mention, all of which, a plain declaration of our intentions from under our own hands, will shew are not correct.

In the first place, it is not our intention to commit hostilities against any man or set of men; it is not our intention to injure any man's person or property, except in defending ourselves. Our flag has been exhibited to the above gentlemen who will be able to describe it. Our men were not taken from any manufacturing establishment. It is our intention to go back upon our lands in Jackson county, by order of the executive of the State, if possible. We have brought our arms with us for the purpose of self defence, as it is well known to almost every man of the State, that we have every reason to put ourselves in an attitude of defence, considering the abuse we have suffered in Jackson county. We are anxious for a settlement of the difficulties existing between us, upon honorable and constitutional principles.

We are willing for twelve disinterested men, six to be chosen by each party, and these men shall say what the possessions of those men are worth who cannot live with us in the county; and they shall have their money in one year; and none of the Mormons shall enter that county to reside until the money is paid. The damages that we have sustained in consequence of being driven away, shall also be left to the above twelve men, or they may all live in the county, if they choose, and we will never molest them if they let us alone, and permit us to enjoy our rights. We want to live in peace

with all men, and equal rights is all we ask. We wish to become permanent citizens of this state, and wish to bear our proportion in support of the government and to be protected by its laws. If the above propositions are complied with, we are willing to give security on our part: and we shall want the same of the people of Jackson county for the performance of this agreement. We do not wish to settle down in a body, except where we can purchase the land with money; for to take possession by conquest or the shedding of blood, is entirely foreign to our feelings. The shedding of blood we shall not be guilty of, until all just and honorable means among men prove insufficient to restore peace."

Signed JOSEPH SMITH, Jun.
F. G. WILLIAMS,
LYMAN WIGHT,
RODGER ORTON,
ORSON HYDE,
JOHN S. CARTER,

To John Lincoln, John Sconce, Geo. R. Morehead, Jas. H. Long, James Collins.

On the third of July, the High Priests of Zion assembled in Clay county, and I proceeded to organize a High Council, agreeably to revelation given at Kirtland, for the purpose of settling important business that might come before them, which could not be settled by the bishop and his council. David Whitmer was elected president, and W. W. Phelps and John Whitmer, assistant presidents. The following High priests, viz, Christian Whitmer, Newel Knight, Lyman Wight, Calvin Beebe, Wm. E. McLellin, Solomon Hancock, Thomas B. Marsh, Simeon Carter, Parley P. Pratt, Orson Pratt, John Murdoch, Levi Jackman, were appointed counsellors and the council adjourned to Monday.

Frederick G. Williams was clerk to the meeting.

From this time I continued to give instruction to the members of the High Council, Elders, those who had travelled in the camp with me, and such others as desired information, until the 7th, when the council assembled according to adjournment, at the house of Elder Lyman Wight, present fifteen High priests, eight elders, four priests, eight teachers, three deacons, and members.

After singing and prayer I gave the council such instructions in relation to their high calling, as would enable them to proceed to minister in their office agreeably to the pattern heretofore given; read the revelation on the subject; and told them that if I should now be taken away, I had accomplished the great work

the Lord had laid before me, and that which I had desired of the Lord; and that I had done my duty in organizing the High Council, through which council the will of the Lord might be known on all important occasions, in the building up of Zion, and establishing truth in the earth.

It was voted that those who were appointed on the third should be confirmed in their appointments. I then ordained David Whitmer, president, and W. W. Phelps and John Whitmer assistants; and their twelve counsellors; the twelve counsellors then proceeded to cast lots, to know who should speak first, and the order of speaking, which resulted as follows: viz

Simeon Carter,	1	Parley P. Pratt,	2
Wm. E. McLellin,	3	Calvin Beebe,	4
Levi Jackman,	5	Solomon Hancock,	6
Christian Whitmer,	7	Newel Knight,	8
Orson Pratt,	9	Lyman Wight,	10
Thomas B. Marsh,	11	John Murdoch,	12

Father Whitmer came forward and blessed his three sons, David, John and Christian Whitmer, in the name of the Lord. Also Father Knight blessed his son, Newel. Bishop Partridge stated to the council that a greater responsibility rested upon him than before their organization, as it was not his privilege to counsel with any of them except the president, and his own counsellors, and desired their prayers that he might be enabled to act in righteousness.

I next presented the case of W. W. Phelps, to the council, to have their decision whether he should take his family to Kirtland, and if so, when he shall start; as it had been deemed necessary for him to assist in the Printing establishment. It was motioned and carried that four of the counsellors speak on the subject, two on each side, viz, Simeon Carter, and Wm. E. McLellin, for the plaintiff; and Parley P. Pratt and Calvin Beebe for the church, after hearing the pleas, the president decided that it was the duty of W. W. Phelps to go to Kirtland to assist in printing, and that his family remain in the region where they were, and that he have an honorable discharge from his station in Zion for a season, (as soon as he can accomplish his business.) Signed by the President and clerk.

It was then proposed by W. W. Phelps, that David Whitmer, the president of the church in Zion, should go to Kirtland, and assist in promoting the cause of Christ, as being one of the three witnesses. This case was argued by Levi Jackman and Christian Whitmer on behalf of the plaintiffs, and Solomon Hancock and Newel Knight for the church; after which it was decided, as before, that Br. David Whit-

mer go to the East and assist in the great work, of the gathering and be his own judge as to leaving his family or taking them with him. It was also decided that John Whitmer and Wm. E. Mc Lellin go east, as soon as convenient.

The high priests, elders, priests, teachers, deacons and members present, then covenanted with hands uplifted to heaven, that you would uphold Br. David Whitmer, as president in Zion, in my absence, and John Whitmer and W. W. Phelps as assistant presidents or councillors, and myself as first president of the church, and one another by faith and prayer.

Previ us to entering into this covenant, and in pursuance of the revelation to the saints to sue for, and proclaim peace to the ends of the earth. The following appeal was written, and sanctioned by the High council, and first presidency of the church, at the foregoing sitting.

President Whitmer closed the council by prayer.

F. G. WILLIAMS, Clerk.
AN APPEAL.

Whereas the church of Christ, recently styled the church of the Latter Day Saints, contumeliously called Mormons, or Mormonites, has suffered many privations, afflictions, persecutions and losses, on account of the religious belief and faith of its members, which belief and faith are founded in the revealed word of God, as recorded in the holy Bible, or the Book of Mormon, the Revelations and Commandments of our Savior, Jesus Christ; and whereas the said church, by revelation, commenced removing to the western boundaries of the State of Missouri, where lands were purchased of the Government, and where it was calculated to purchase of those who were unwilling to reside with the church as a society, all lands that could be bought, for the purpose of building up a holy city unto God, a New Jerusalem, a place where desirous to call Zion, as we believe a place of refuge from the scourges and plagues which are so often mentioned in the Bible by the prophets and apostles, that should be poured out upon the earth in the last days; and whereas the inhabitants of Jackson county, Missouri, have leagued and combined against said church, and have driven the saints from their lands, and took their arms from them and burned down many of their houses, without any provocation; and whereas we have petitioned the Governor of this State, and the President of the United States, for redress of wrongs, (the law being put to defiance in Jackson county,) and for redemption of rights, that we might be legally repossessed of our lands and property; and whereas the said inhabitants of Jackson county, have not only bound themselves to keep us out of that county, but have

armed themselves, *cap a pie*, and even with cannon, for war; and whereas our people, residing in the upper Missouri, have recently armed themselves for military duty and self defence, seeing their arms taken from them by the inhabitants of Jackson county, were purposely kept from them; and whereas a number of the members of the church in the east, have emigrated to this region of country to settle and join their brethren, with arms to answer the military law, which has created some excitement among the inhabitants of the upper counties of this State; whereupon, to shew that our object was only the peaceable possession of our rights and property, and to purchase more land in the regions round about, we met a committee from Jackson county for compromise; and our emigrating brethren met some gentlemen from Clay and other counties to satisfy them that their motives were good, and their object peace, which they did; and whereas the propositions of the Jackson committee could not be accepted on our part, because they proposed to "buy or sell," and to sell our land would amount to a denial of our faith as that land is the place where the Zion of God shall stand, according to our faith and belief in the revelations of God and upon which Israel will be gathered according to the prophets:— And, secondly, the propositions were unfair, notwithstanding they offered double price for our lands, in thirty days, or sell theirs at the same rate, for this plain reason, that the whole large county of Jackson would be as thirty to one, or nearly so, in comparison with the matter in question, and in supposition, for one thousand dollars, two thousand dollars to our people, was asking for three hundred thousand dollars, the exorbitant sum of six hundred thousand dollars, taking the land, rich and poor, in thirty days! with the reproachable, vicious, unamerican, and unconstitutional provision, that the committee on our part, bind themselves "that no Mormon should ever settle in Jackson county;" and whereas our committee proposed to the said Jackson committee, (if they would not grant us our rights otherwise,) that our people would buy the land of those that were unwilling to live among our people, in that county, and pay them in one year, they allowing the damage we have sustained in the loss of a printing office, apparatus, and book work, houses, property, &c., to come out of the purchase money, but no answer returned; and whereas, to shew our honest intentions, and awaken the friends of virtue, humanity & equal rights, it becomes our duty to lay our case before the world, to be weighed in the balances of public opinion:—

Now, therefore, as citizens of the United States, and leading elders in the church of the Latter Day Saints, residing in the State of Missouri, in behalf of the church, we, the undersigned, do make this solemn appeal to the people and constitutional authorities of this nation and to the ends of the earth, for peace; that we may have the privilege of enjoying our religious rights and immunities, and worship God according to the dictates of our own consciences, as guaranteed to every citizen by the constitution of the National and State Governments. That, although the laws have been broken, and are defied in Jackson county, we may be enabled to regain and enjoy our rights and property, agreeable to law in this boasted land of liberty.

From the Millennial Star.

A DREAM.

I stood in the midst of a vast field, surrounded by an immense wilderness interwoven with lakes, rivers, and streams. The field and wilderness were filled with lions, tigers, bears, wolves, and all manner of wild beasts; also, horned cattle, horses, camels, dromedaries, mules, asses, goats, and all species of animals. I looked and beheld some sheep scattered abroad through all the field and wilderness among all the beasts of the field. The lord of the field said to his chief shepherd, "appoint twelve other shepherds, and send three east, three west, three north, and three south, and let them appoint other shepherds to assist them, and gather together all my sheep throughout all the field and wilderness, for it is not meet in mine eyes that my sheep should remain scattered abroad among all the beasts of the field and forest, lest they be devoured." I saw that the shepherds went and labored with all their might, and gathered them together in flocks throughout all the field and wilderness, and appointed a shepherd over each flock. The lord of the field said to the chief shepherd, "Go now, call the twelve principal shepherds, and let them call upon all other shepherds, and let all join together, and prepare a safe pasture, in a choice piece of land, for all my sheep, and build a high wall around it, and build a high tower in the midst thereof, and let a great book be prepared and kept in the tower; let all my sheep be named, and let the shepherd over each flock send up the name of each sheep, that it may be recorded in the book, and all such shall have the privilege of coming in and out and pasture. Let there be a great covering go forth from the tower, that there may be a shelter for my sheep from the heat and tempest." And the chief shepherd, the twelve principal shep-

herds, went forth with others and laboured with all their might to prepare the choice piece of land for a pasture for the sheep. and also to build the great tower. And while they were building the tower, lo! a great wonder appeared among the sheep. It was discovered that some of the sheep that had been far to look on began to have great horns rise up, their teeth became like those of a lion, and their wool changed to long coarse hair, and they had claws as a bear; they had not the disposition of the sheep, but ran about and roared like the lion, desiring to destroy the sheep. They ran out of the flock and mingled with the wild beasts of the forest; and while many of the principal shepherds had gone out to call upon other shepherds to assist in building the tower, some of the strange beasts that had left the flock returned from the wilderness with a number of wolves to devour the flock. The chief shepherd with his brother, who also was a noble shepherd, with two of the principal shepherds, went out to meet them in order to save the flock. When they saw them, they fell upon them and devoured the chief shepherd and his brother, and severely wounded one of the other two. But those of the principal shepherds who were abroad, hearing of the death of the two shepherds, immediately returned with those two who were not devoured in saving the flock. Then was there great mourning among all the shepherds and the flock, because the two chief shepherds were devoured. Nevertheless, the lord of the field said to the twelve principal shepherds, "cease not my work, neither let your hands be slack, but continue the building of the tower and preparing the pasture for the security of my sheep, for they must be saved." And they were joined by many other shepherds, and labored with greater diligence than ever, and the lord of the field helped them, and they reared the tower, and built the wall, and prepared the choice piece of ground, much faster than before. And the lord of the field said, "let a shepherd be appointed to visit the flocks of sheep that dwell among the great lions of the east, and see that their names are sent up to be recorded in the great book that is kept in the tower." And I thought in my dream, it fell to my lot to visit the flocks of sheep in the east. And according to the commandment of the lord of the field, I went to the flocks in the east, and found shepherds with all the flocks. Then I called upon the shepherds to send me the names of the sheep of their flocks, that they might be recorded in the great book of the tower, and most of the shepherds began to send to me the names of the flocks of sheep with them; and my soul was made glad, because of the shepherds hearken-

ing to the commandment of the lord of the field, that the flocks might have a shelter from the approaching storm and heat. But there were some who did not send up their names to be recorded in the book. While I was passing through the wilderness, among the lions, I found a large flock of sheep very beautiful, with a faithful shepherd, and I asked him if he had sent up a list of the names of his sheep to be recorded in the great book, and he told me he had not, at which I wondered, but he said he would soon; so I went my way. The shepherd labored diligently to increase his flock, seek out all the sheep, and nourish the lambs, but he forgot to give them a name in the book of the tower, with all the sheep in the field; and I was much grieved and troubled in spirit for them, for they were so fair and beautiful I wished them to have a name and a place in the great tower, with all the sheep, that they might escape the storm.

When I had secured all the names that the shepherds sent, I returned to behold the great tower and goodly pasture and principal shepherds surrounded with thousands of other shepherds, and an almost innumerable number of sheep that the shepherds had gathered together; and I wondered with great admiration, for I beheld that the tower was finished, and the wall around the pasture, and the covering to shelter the sheep from the storm. While I was overwhelmed with joy at the magnificence of the sight, I cast my eyes upon a conspicuous part of the tower, and beheld written in large Hebrew letters "*Tower of Joseph, the Seer.*" At this moment I heard the lord of the field say to the leader of the twelve principal shepherds, go and bring the great book from the tower and read the names of my shepherds and sheep who have built this tower, and as he brought out the book, I saw on its back the following words, "*Book of the Law of the Lord.*" As the leader of the twelve principal shepherds commenced to read the names, it seemed from the dead silence that prevailed among the myriads present as though all nature had ceased to breathe. A herald stood with a trumpet and proclaimed aloud each name as it was read from the book. Notwithstanding the great joy that rested upon many thousands of the shepherds and sheep that were present whose names were recorded in the book, I was grieved in spirit and wept much, for I had seen some fair and beautiful sheep among the great lions of the east whose names were not recorded in the book. Then I heard the voice of Lord of the field commanding the twelve principal shepherds, saying—call in all the shepherds and sheep whose names are written in the great book of the tower, and let all the great gates of the outer wall be shut, and let the shepherds gather all the sheep under the cover. The shepherds did as they were commanded,

and when they were all gathered under the cover, there began to be a great heat from the sun for many days through all the wilderness and fields, save the green pasture which had a cover. And there was a great plague rested upon the sea, and all the fishes in the sea died, and all the rivers and streams of water through the field and wilderness dried up, and the herbs and grass were withered, and when none of the beasts of the forest or cattle could obtain water nor any green food, they became mad and began to devour each other, and there was a great destruction throughout the vast field and wilderness; the stronger devoured the weaker animals until they were all destroyed. The stronger then began to devour each other, until but few were left in all the forest. At the end of the heat there was a great storm of wind and rain, mingled with hail, even the weight of a talent, and it fell upon all the beasts of the forest who were not devoured by the first calamity, then they fled to the walls of the choice pasture for shelter, but they could not get in for the gates were shut. Their roaring without the walls in agony because of the falling of the hail made the sheep tremble within; nevertheless they were safe within the walls and under cover. In the midst of this calamity and judgment without, I was suffering in spirit within, fearing that some of the sheep whose names were not written in the great book of the tower were trampled down by the beasts of the forest or destroyed by the hail.

Whoever has the gift of interpreting dreams, and will give a true interpretation to the foregoing, will confer a favor on a shepherd of the East.

COME ON OH ISRAEL,

IT IS TIME TO GO!

Beloved Brethren—We are fully aware of the anxiety, that must necessarily rest on your minds at this time in relation to our success in making up a company to go by water. And we feel happy to say, that the faith and energy of the saints in this matter has surpassed our expectations. Our company now numbers over one hundred who have means sufficient to fit themselves out handsomely and comfortably for the voyage. We would say to all who have any quantity of provisions on hand, such as beef and pork to fetch it with them. They will also remember that they require no thick clothing on their arrival at the place of destination. Every thing that is useful here is useful there, with the exceptions of thick clothing, stoves, &c. We want the company on the reception of this, to commence sending in their moneys. Where there is a large amount

it had better be sent by some responsible person; small amounts, such as two or three hundred dollars can be sent by the mail—one letter with the money or check on some bank in this city, and another giving the particulars. Persons having large sums of money, had better come to the city and assist in their investment and then there will be no cause for dissatisfaction hereafter.

We have chartered the ship Brooklyn, Capt. Richardson, of four hundred and fifty tons, at twelve hundred dollars per month, and we pay the port charges; the money to be paid before sailing. She is a first class ship in the best of order for sea; and with all the rest a very fast sailer, which will facilitate our passage greatly. The between decks will be very neatly fitted up into one large cabin, with a row of state rooms on each side, so that every family will be provided with a state room, affording them places of retirement at their pleasure. She will be well lighted with sky lights in the deck, with every other convenience to make a family equally as comfortable as by their own fireside in Babylon. She will be ready to receive freight on to-morrow, and all had better commence sending their things that they have no immediate use for. (well packed in barrels, boxes, or bags—marked,) and have them put on board the vessel, that when they come on they will have nothing to do but to "take up their bed and walk," and it will save much confusion prior to starting. This in particular should be observed by those at a great distance, and their things will be sure not to be left behind. Some of the females in delicate health had better come into the city as soon as they can; small rooms can be rented in the city very cheap, which would serve them until they get ready to go on board. Bring all your beds and bedding, all your farming and mechanical tools, and your poultry, beef, pork, potatoes, and any thing else that will sustain life. You had better pack your things in boxes with hinges to the cover, instead of barrels; the boards will serve for some useful purpose at your journey's end. Don't forget your pots and kettles, with your necessary cooking utensils, have them, with your crockery, packed snug, for you will be furnished with tin ware that will not break.

We have not but little better than four weeks to purchase our provisions and stores, also casks to hold our water, and get everything on board to serve us on the passage; to do this, we want your money before you can all get here, that the ship may not have anything to prevent her from sailing the appointed time—time with us is money—also, to pay the charter money.

The ship will sail on the 24th of January,

instead of the 26th: by so doing we shall gain two days, which would be otherwise lost by sailing on the latter, as all would have to lay in port over Sunday, when nothing could be done. All freight and letters to be addressed to S. Brannan, No. 7 Spruce St.

If any accident should happen to delay any one's arriving at the appointed time, we shall wait for them. It will be necessary for you to be in the city on the 20th or 21st.

All persons that can raise fifty dollars will be able to secure a passage on the ship. We believe we have said all that is necessary until you arrive here, which we hope you will not fail to do to a man. We have received our instructions from the Twelve at the West, which will be laid before the company on their arrival in the city.

The captain and crew of our vessel are all temperance men. Capt. Richardson bears the reputation of being one of the most skillful seamen that has ever sailed from this port, and bears an excellent moral character.

N. B. Now brethren remember there must be no disappointment on the part of any individual that has joined this company, by doing so, it might be the means of stopping the whole company, and that man will be morally responsible for the injury done, and God will require it at his hands. We do not say this because we have any fears on the subject, but that none should have an apology for slackness for we will accept of none. You would not accept it of me as your agent, neither can I accept it of you. When you find me off of my duty, bring me to judgement and make me feel the rod. Every man must be on the ground at the appointed time.—*N. Y. Messenger.*

A LIST OF THE COMPANY GOING BY WATER.

The following are the names of those we have selected, who have means sufficient to pay their expenses by water. We shall secure their passage on the ship and expect them to be in the city and all prepared to sail at the time appointed, without fail. On their failure, they will involve us in debt and difficulty.

Wm. C. Reamer and family; John Phillips, Wm. Stout, and family; Stephen H. Pierce; John Joice and family; John Hairbird and family; Mary Murry; Daniel P. Baldwin; Wm. Atherton and family; Susan A. Searls; Eliza Savage; Simeon Stanley and family; Darwin Richardson and family; Moses Mead and family; J. M. Farnsworth, and the names he has signed; Jonas Cook; Isaac Leigh and family; Manana Cannon and family; Thomas Tompkins and family; Henry Roulam; Wm. Flint

and family; Joseph Nichols and family; New-el Bullen and family; Ambrose T. Moses and family; Julius Anstun and family; Isaac Adison and family; Silas Eldridge and family; Barton Morey and family; Isaac R. Robbins and family; John R. Robbins and family; James Embly and family; Jacob Hayse; Charles Russel and family; Alandus D. Ruckland and family; Wm. Glover and family; Robert Smith and family; John Eagar; Samuel Smith; Isabella Jones; James Light and family; Mary Hamond; Earl Marshall and family; Peter Pool and family; James Smith and family; Joseph France and family; John J. Sirrine and family; George W. Sirrine; S. Brannan and family.

There are some names that we have not published, as they from their own statement fell short in their subscription, but if they see their way clear, they can come on and go with us. And there will be still an opportunity for those who have not sent in their names—let them write and come on, and they will be provided for. If we have neglected any names it must make no difference, come on and all will be made wright.—*N. Y. Messenger.*

TIMES AND SEASONS.

CITY OF NAUVOO,
FEB. 1, 1846.

FEBRUARY.

All things are in preparation for a commencement of the great move of the Saints out of the United States;—(we had like to have said, beyond the power of Christianity,) but we will soften the expression, by merely saying, *and lack to their "primitive possessions,"* as in the enjoyment of Israel. It is reduced to a solemn reality, that the rights and property, as well as the lives and common religious belief of the church of Jesus Christ of Latter-day Saints, *cannot be protected* in the realms of the United States, and, of course, from one to two hundred thousand souls, must quit their freedom among freemen, and go where the land, the elements, and the worship of God are free.

About two thousand are ready and crossing the Mississippi to pioneer the way, and make arrangements for summer crops at some point between this and the "Pacific," where the biggest crowd of good people, will be the old settlers.

To see such a large body of men, women and children, compelled by the inefficiency of the law, and potency of mobocracy, to leave a great city in the month of February, for the sake of the enjoyment of *pure religion*, fills

the soul with astonishment, and gives the world a sample of fidelity and faith, brilliant as the sun, and forcible as a tempest, and as enduring as eternity.

May God continue the spirit of fleeing from false freedom, and false dignity, till every Saint is removed to where he "can sit under his own vine and fig tree" without having any to molest or make afraid. *Let us go—let us go.*

THE WORK COMMENCING AMONG ALL NATIONS.

The following news from China, shows that the spirit of God is opening the way for the great gathering of Israel in the last days among the Chinese:

THE BIBLE IN CHINA.—In confirmation of former intelligence, a correspondent of the Bible Society writes from India:—"On the 7th of last June, a dinner was given by the East India Company. Sir Henry Pottinger was present, and among other things, stated that he had perused a late edict from the Emperor of China, wherein the Emperor informs his subjects that he had heard read to him extracts from a book entitled the Holy Scriptures, the purport of which appeared to him to be replete with virtuous precepts, and as such, likely to do good; that it was a book of virtue, and with this conviction he recommended it to be perused by his people, and gave them permission to read it, and act agreeably to their own desires."

THE TRUTH WELL TOLD.

The St. Louis Organ of January 9th contains the following well told truth. We suffer persecution for Christ and the gospel's sake, and it is really a consolation to find in the broad world once and awhile a liberal minded man, who is not afraid to tell the truth concerning a people, who are "*scattered and peeled.*" We pray our Father in heaven, to bless all such, in a time to come, when *blessing* will be more valuable than worldly applause, or wealth.—But to the extract:

MORMON AFFAIRS.

Unlimited censure has been heaped upon Governor Ford, of Illinois, for his refusal to order out the militia of the State to aid in the arrest of certain Mormon leaders, indicted for counterfeiting. Governor Ford, in reply to some of the strictures of the press in relation to this matter, has come out in the State Register, and given in detail his reasons for not having complied with the request of the United States Marshal. These are, that the militia were not called for by the President of the United States; that the disturbances in Hancock county were

settled, by mutual agreement, the Saints not to be harrassed with persecutions, and to leave in the spring, and finally, that as the Mormons will not remove without their leaders, it would be impolitic to arrest these, and thus deter the rest from prosecuting their preparations for an early removal.

We are no apologists for the Mormons, but we cannot but express the opinion that in this matter Governor Ford has acted wisely. At this crisis, prosecutions could do no good, and might do much harm, even supposing that they could be sustained. We insert the latter clause in view of the "fixed fact," that it is very easy to get up an indictment against an individual, but not quite so easy to sustain it when both sides of the question are considered. The saints too, it seems, are now willing to emigrate; then, in the name of Peace, let them go, and end this disgraceful turmoil and strife. It is quite likely that many of them are bad people, and it is still more likely that there are quite enough bad people in that quarter, not of their number without them. They should be permitted, therefore, to emigrate quietly, alike for the good of the community and their own welfare. When they are gone, we shall see whether there are any more horses stolen, or counterfeit money passed, in that region.

There is such a thing as painting his Satanic Majesty blacker than he is generally acknowledged to be, and a similar process we think has been resorted to in all the crusades that have been instituted against Mormonism. We have reason to believe that however bad the Mormons are, there has still been much exaggeration as to their misdeeds; and further, that their most violent opponents have ever been of a cast of character as questionable as any thing they would represent the Mormons to be. It is notorious that the great "Mormon Eaters" of Upper Missouri, were the greatest scamps in the country, and we have very good reason to believe that the same remark would apply to the tribe who are now persecuting them in Illinois.

The Peoria Register expresses the fear, that "there will be some very bad men still left in Illinois, after the Saints are gone." This we think quite likely. There will probably be left some of those who invited them to the State, for the purpose of using them as stepping-stones to power, but who, failing in making them the creatures of their will, afterward resorted to every means within their reach to villify them, and even to encourage them to acts of outlawry. There will be left those, who, under the disguise of carrying out the laws of Illinois, induced the Smiths to become

prisoners, and then in cold blood, murdered them!—an act of atrocity unparalleled in the history of the age. And there will be left, men who will seize upon the effects of the banished fanatics, and whose prime object in driving them forth is the spoils they may leave behind. There will be left—to the shame of Illinois—and they of course will continue to have apologists for their misdeeds, in the shape of some sixpenny journal of the calibre of the Warsaw Signal, Quincy Whig, &c. &c.

The time will come, when the fanaticism and immorality of the Mormons will be lost in the recollection of the great barbarism of their persecutors.

TWENTY FOURTH OF MATHEW.

We present, for the inspection and gratification of the saints, the "twenty fourth chapter of Mathew," in the Tahitian dialect, as translated by the Board of Foreign Missions in London. Elder Noah Rogers, our Missionary from Tahiti, brought the present copy with him, on his return from the Islands of the South Pacific Ocean. Read and reflect:

PENE XXIV.

TE PAU RAA O TE HIERO IFAA ITE HIA RA.

ETI te haere raa tu Iesu i rapae au i te hiero ra, ua haere maira tana mau pipi ua faa i'e maira ia'na i te patu o taua hiero ra. Ua parau atura Iesu ia ratou, Te ite nei outou i teie nei mau mea? oia mau tau e parau atu ia outou nei, E ore roa te hae ofai e vai iho hia i nia iho i te tahi. E hope roa i te huri hia i raro.

E te parahi ra oia i nia i te mous ra i O'ivets, na parau omoe maira tana mau pipi iana, na o maira. E faa ite mai oe ia matou i te tupu raa i taua mau mea nei? e te tapao o to oe tae raa mai e te hopea o teie nei ao? Ua parau atura Iesu ia ratou, na o atura, E ara ia outou ia ore roa outou ia vare i te taata. E rave rahi hoi te haere mai ma to'u nei ion, e te na o raa mai, O vau te Mesia, e e rave rahi hoi te vare. E e faaroo outou i te parau tamai, e te aueue roo tamai, e ara ra eiaha outou e matau; ia tupu hoi taua mau mea ra e tia; atri ra e fatata te hopea i reira. E tia mai hoi te tahi fenua e aro mai i te tahi fenua, e te tahi basileia e aro mai i te tahi basileia; o oe hoi, e te mai, e e aueue te fenua i tera vahi, i tera vahi. E mata mehai anae ra teie nei mau mea no te pohe.

E pupu hoi ratou ia outou no te pohe, e taparahi pohe roa hoi ia outou, e e riri hia outou e te mau fenua toa i to'u nei ion. E rave rahi te taiva i reira, e haa vare hoi te tahi i te tahi, o riri hoi ratou ratou iho. E tupu hoi te peropheta haa vare e rave rahi, e rave rahi te haavare hia e ratou. E no te mea e rahi te ino i te tupu raa, e riro te rahi o to taata te iti te hinaa.

ro. Area te mau papu e tae noa 'tu i te hopea ra, oia te ora. E e parau haere hia te 'vanelia o to basilica nāi e ati noa e teie nei ao, ia ite te mau fenua toa: o te hopea ihora ia i reira ra.

E teie nei ia hio outou i te mea riarā e pau ai ra, i faa ite atca hia mai e te peropheta ra e Daniela, i te tia raa i te vahi moa ra, (e tei tahi oia ra a haapao)! E te feia e parahi i Indea ra a horo ratou i te mona i reira; Eiaha tei nia iho i te fare e pou i raro a rave ai i te taona i roto i tona fare; Eiaha hoi tei roto i te aua ra e hoi e rave i to'na ahu. Atai hoi te mau vahine hapu e tei faa ote i te tamarā i te reira anotan! E bure hoi outou ia ore to outou horo tan ia riro i te vero, e ia ore atoa i te sabati. E ati rahi hoi tei te reira tau, aita ia ati mai te mata mehai mai o teie nei ao, e tas roa aenei i teie nei mahana, e e ore roa hoi a muri atu. Ahiri hoi e haa maoro hia taua tau ra aore roa ia e taata o ora; e haapoto hia ra taua tau ra, no te feia maiti hia ra. E ia parau mai te taata in outou, I naha! teie te Mesia, e i naha teta, eiaha e faaroo atu. E Mesia haavare hoi te tia mai i nca, e te peropheta haavare, e ua rave i te japao e te semeio rahi, e tae noa tu te vare i te feia maiti hia ra, ahiri i tia. I naha ua faa ite atea tu vau ia outou. E ia parau mai te taata in outou e, I naha oia tei roto i te piha, eiaha e faaroo. E au hoi te haerea mai o te Tamaiti a te taata nei i te uira e enapa i te hira o te re, e aniana noa tūnā i te toa ote ra ra. Ei te vaira hoi o te tino ra e haa putuputu ai te mau aeto.

E i muri iho a i taua anatau pohe ra, e haa poui hia te mahana, e ore hoi te marima e aniana mai, e mairi mai hoi te mau fetia o te rai i te uene hia. Ei reira e itea mai ai te tapao no te Tamaiti a te taata i nia i te rai ra; ei reira te mau fetia atoa e te fenua nei o to ai, ia hio ratou i te Tamaiti a te taata i te haerea mai na nia i te ata o te rai ra, ma te maua e te hanahana rahi. E nana e tono i to'na ra mau melahi ma te pu ote rahi ra, e na ratou e haa putu i tona feia i maiti hia ra no na apoo natai e mahara, mai te tahi pae rai e tae noa 'tu i te tahi paera.

E teie nei ia ete outou i te tahi parabole i te suke nei. Ia ote o omou rii e mahora aera te rau, ua ite ia outou e ua fatata te auhune i reira. Oia toa i teie nei, ia hio outou i taua mau mea nei, ua fatata te Tamaiti a te taata i reira, ia ite hoi outou; tei te pae uputa ia. Oia mau ta'u e parau atu ira outou nei, e ore e mou teie nei ui e hope ai teie nei mau mea toa i te tupu. E mou te rai e te fenua; e ore roa ra ta'u parau e mou.

Area te reira mahana e te reira horn, e ore roa te hoe e faa ite, e ore hoi te mau melahi o te rai; maori ra o te Metua ana ra. Mai tei

te anatau ra ia Noa ra, ioa toa te haerea mai o te Tamaiti a te taata nei. Mai tei te anatau i mua iho i te diluvi ra, te amu ra ratou i te maa e te inu ra, te faaipoipo ra e te horo ra ia faa ipoipo hia, o tae roa aera i te mahana i tomo ai Noa i roto i te pahi; Aore roa i ite, e rohin noa ihora ratou e te diluvi pau roa tura ratou; oia toa te haerea mai o te Tamaiti a te taata nei. Too piti pue taata i roto i te aua ra; e riro te tahi, e ora 'tu te tahi. Too piti pue vabine i te taviri rai i te muli; e riro tetahi, e ora 'tu te tahi.

E teie nei eara, aore hoi outou i ite i te hora e tae mai ai to outou Fatu. Ua ite ra outou e, ahiri te taata fare i ite i te hora e tae mai ai te cia e riro oia i te ara, e ore e vai iho noa tona fare ia vavahi noa hia aua. E teie nei ia parahi ineine noa outou; ei te hora manao ore hia e outou na e tae muihi te Tamaiti a te taata nei. Ovai hoi te tavini haapao maitai e te paari, ta to'na utua fare ei hopoi atu i ta ratou maiti te hora mau ra? E ao to te reira tavini, to tei rohia mai e tona ra fatu te na reira ra. Oia mau ta'u e parau atu ia outou nei, e faa riro oia ia na ei hiaui i te mau ta'o na'na ra. Area te tavini ino ra, o tei parau i roto i tona iho auu, E maoro tau fatu e hoi mai ai; Papai ihora i te mau taataae tavini no'na ra, amu ihora i te mau, inu ihora i te ava, ioa e te feia toa i faa taero ra; ia tae i te mahana manao ore hia e ana ra, e te hora i itea ore hia e ana ra, e te hora i itea ore hia e ana e tae mai ai te fatu o tana tavini ra. A faa taa e atu ai i'na, a tau atu ai ta'na tufaa i roto i te feia haavare atoa ra: tei reira te ote e te aua rai niho.

ITEMS.

We present a few items of general news:
From the Baltimore Sun.

DESTRUCTIVE FIRE.

One of the most destructive fires with which Baltimore has been visited for a long time, broke out between two and three o'clock on Saturday morning, in a building in Baltimore street, between St. Paul and Charles streets, occupied by H. Colburn, as a book store, Joseph Neal, as a book store, and George W. Webb, jeweller. Mr. Colburn, in whose premises it is supposed the fire commenced, lost almost every thing. He estimates his loss at \$6,000 on which there was an insurance of \$5,000 in the Franklin office, Philadelphia. — Mr. Neal, whose store was in the second story, lost a very valuable assortment of law and other books, and a quantity of stereotype plates. He was insured for \$7,500 in the Franklin office, and estimates his loss at some \$3,000 above insurance. Webb, through the aid of a young man who slept in the store, and active

friends, succeeded in saving a great portion of the valuable jewelry in his store. He, however, lost all his tools of every description, enough for seven or eight men to work with. He estimates his loss at some \$1,000 or \$1,600 on which there was an insurance of \$1,000 in the Franklin office. He thinks that nearly all the work left by customers for repair was got out safe—in the store he had an iron safe, which contained some jewelry, books, and papers.—The safe had not been got out of the ruins on Saturday, although men were busily engaged in the endeavor to get to it. The house, which was a three story brick, belonged to Miss Mary Boyd, Sen., and was totally destroyed. It was insured in the Equitable office of this city for \$4,000.

Adjoining this building, on the west, is the large three story brick upholstering establishment of Mr. Walter Crook, Jr. It caught fire, and a portion of the roof was burnt off. Mr. Crook's family resided in the building, and were early aroused to the danger of their situation—they all got out safely. The furniture was considerably injured—there was no insurance upon it. The amount of damage to the stock could not be well estimated, but it is believed not to have been very great. There was an insurance on the stock, of \$20,000—one half in the Franklin office, Philadelphia, and one half in the Mutual office of this city. The house belongs to Mr. Crook, and was insured in the Equitable office for \$4,000, which will more than cover the loss.

On the east of the first-named building, is the large three story brick house, the property of Mr. P. B. Sattler, which was considerably injured. It was occupied in part by J. W. Bond & Co., as an Antiquarian Book Store.—They succeeded in removing nearly all their books, among which was the very valuable illuminated Roman Missal, the loss of which would have been indeed a loss. They estimate their loss at \$200 and \$300, which is covered by an insurance of \$1290 in the Firemen's office. Mr. Sattler & Sons, Opticians, watch-makers and Jewellers, occupied the adjoining store—their loss was inconsiderable, and was covered by insurance. The house caught fire in the roof, which was partially burnt—the entire gable end also fell out. It was insured for \$3,700 in the Equitable office, which will more than cover the loss. The next house on the east, is occupied by Mr. Joseph Boury, importer of German and English fancy goods. His stock was slightly injured by water.

It is not known how the fire originated. The night was cold, and it was some time, owing to the lateness of the hour, before the firemen

could get properly to work. They, however, worked with their accustomed activity, and soon subdued the flames. The whole amount of loss is about \$25,000 nearly all covered by insurance.

New Diamond Mine in Brazil—More than a year since some Brazilians discovered diamonds in the bed of a river among the mountains, about seventy leagues West North West of the city of Bahia. During the dry season there is but little water in the river, and at the present time there are about 10,000 people living on the banks, in huts, tents, and out of doors, a miscellaneous collection of all nations and colors, who seem to have but one trait in common, which is, that all are a most villainous, assassin looking set, who rob and kill each other with little compunction, as immediately on the news of the discovery spreading, all of the black leg species from all parts of Brazil flocked to this quarter. No very large diamonds have been found and all are rather more brittle than the common Brazil diamonds, and inferior to those found in the East Indies. The quantity found has been so large as to reduce the price in Brazil thirty-three per cent. Many have been valued at from \$10,000 to \$25,000 each. An English house in Rio de Janeiro had purchased over two quarts, costing in the rough £120,000 sterling, which were sent to London, where they will be polished.

All the diamonds that have been found in the world, it is said, would not fill a bushel basket. Probably this new mine will tend to heap the basket up a little.

The earth is removed from the bed of the river and carefully washed. The mud floating off leaves sand, pebbles, and sometimes diamonds, at the bottom. If after years prove as productive as the first, diamonds will be a drug, as the product is calculated at over three millions of dollars in value, for twelve months past.—*Journal of Commerce.*

SELLING A DAUGHTER.—A letter dated Damascus, Oct. 10, says—"A man was found the other day in the public market offering his daughter for sale. Being a Christian, he was sent to the Patriarch by Mr. Mish, the English dragoman, who prevented it. His story was a simple one: 'I'm a weaver: on account of the cheap English goods my trade has been put a stop to. I have a wife, a mother, and seven children to support. When I sold every thing we had, I tried to beg, but no one would give. I could get no other work. We have had no bread for the last three days. I thought of selling one of my children to keep the others from starving. I was offered 500 piastres,

(£5) for this girl, and I would have sold her had it not been for Mr. Mish, who sent me here."

From the London Times, Jan 1st.

The impression produced by the message of the President of the United States upon the continent of Europe is not without interest to ourselves at the present juncture: for although England asks no assistance, and requires no support, from any foreign nations for the maintenance of her territorial rights, yet she acknowledges the weight of public opinion in the world, and she appeals with more sincerity than Mr. Polk to the judgment other States may form of her policy in this dispute. The conduct of the American government in the course of the Oregon negotiation may be summed up in very few words. They have thought fit to extend the principle of self-government at home beyond the limits of their own frontiers. The moment Texas and Oregon were believed, or declared, by the people of the United States, to belong to their territories, they were treated as if they had already been annexed, and the Union began to talk of defending its rights, without recollecting for one instant the rights of other people. In the course of these extraordinary proceedings no considerations of good faith, or conflicting claims, have had the least weight with them.—They may be said most emphatically to covet their neighbor's goods and every thing that is his! for, according to Mr. Polk, a brief interval is all that separates the conception of this illicit passion from its complete gratification.—Hence they not only assail the particular rights or possessions of their neighbors, upon which at one time or another they chance to have cast their furtive eyes; but they violate the whole system of the pacific economy of the world, and proclaim a direct hostility to all the principles of civilized nations.

Mr. Polk declares in the most implicit language, that, as far as the continent of North America extends, the United States are determined to warn off all intruders. The President at Washington is lord of the manor; all the other American powers are copy-holders under him, and whenever a fresh enclosure bill is passed, the sovereign republic is to secure the lion's share—or, rather these other powers are mere tenants by sufferance, whose claims will be quashed upon the first dispute, and who will infallibly be ejected in the end.

We are not now pleading our own cause in the question of Oregon, or writing with references to the encroachments which must, ere long, be directed against the oldest British set-

tlements in America, if such a principle as this be allowed to prevail. For the maintenance of those rights we look confidently to the strength of England, which inspires a secret dread even to those who have ceased to acknowledge the obligations of good faith and justice. If we are ourselves, after Mexico, the most open to these attacks, we are also by far the best prepared to repel them. But it cannot be too often repeated that, be the issue of this country what it may, all Europe is more or less interested in the duty of moral and political resistance to this assumption of universal dominion on the part of the United States, which can only be compared to the arrogant pretensions of a successful conqueror, when his triumph over the independence of the world is all but complete. If such principles as these are to regulate the policy of America, and the relations of States on that continent, how long will they be excluded from Europe? The fashion of attacking the weak and plundering the helpless, and exalting dubious claims into absolute rights, would soon find its application here. It is the spirit of the factious which deliberates about war and national honor in the French chambers; it is the motive of unscrupulous politicians all over the world. In Europe we see it happily crushed and imprisoned; but in the United States it speaks with the voice of the Executive Government and threatens to wield the power of a nation.

The language of the principal organ of the French Government upon the President's message, is of the greatest importance, because, without entering into the merits of the Oregon question, it clearly establishes how the policy of France is with reference to the general relations of France and America. Mr. Polk has applied language to the conduct of the French Government in the affair of Texas which is more unmeasured, because it was uncalled for, than his declarations against ourselves. We are persuaded that the Cabinet of the Tuilleries will take the earliest opportunity of answering these aspersions and attacks as they deserve. There is not one conservative policy in Europe and another in America. The cause of peace and the principles of order are every where the same. They cannot, under any circumstances, be sacrificed with impunity to local interests or to political theories. The consistency and the integrity of the leading statesmen of Europe require that the pretensions of the United States should be explicitly denied; and the Cabinet of Washington will ere long perceive that we have taken our stand, not upon a mere question of territorial right, though that is one not easily to be shaken, but upon

the general and fundamental laws of nations; and that on this ground we have with us the consent of all conservative powers and statesmen who stand opposed to war and to aggression in every part of the globe.

The joint occupation of the Oregon by British and American settlers is no longer judged expedient. Partition is recommended and desired. On what principles ought that partition to be made? Evidently on those of equal benefit and advantage. In our view of the question the Americans, having no exclusive right of sovereignty, cannot treat our fellow subjects as mere tenants at-will, nor drive them to whatever corner of the Oregon they choose, at the same time claiming for themselves great credit for forbearance. They have both an equal right to the disputed territory—a right arising from occupation nearly identical in time and similar in purpose. And if a greater share of land is to be accorded to one than the other, this award must be made, not as a recognition of right, but to those considerations which the proximity numbers, and the past labors of American settlers introduce as necessary elements in the adjustment of the dispute, considerations which, in all such important matters, it is impossible to merge in the technicalities of law or the minutiae of title.

But if the award of territorial district may be modified by these considerations, care must be taken that no such modification be carried to the extent of positive deprivation, and that though the British settlers may lose in the superficial measurement of their area, yet they shall not lose any of those collateral advantages which are absolutely indispensable for the prosecution of their trade—such as the great water privilege of the Columbia and the harbor at its mouth.

We think that every purpose both of honor and interest would be answered, if the British minister, on whom now devolves the duty of making fresh proposals to the Government of the United States, were to renew on his part the offer made to England by Mr. Gallatin in

the Presidency and under the direction of Mr. Adams. That proposal was to take the 49th degree of north latitude as far as the sea, as the boundary line, reserving to Great Britain, Vancouver's Island, the harbor of St. Juan de Fuca, and the free navigation of the Columbia.—This would be a concession as far as superficial area of ground is concerned. It would leave the United States masters of the greater part of the Oregon. But it would secure the principal advantage of the country, the free navigation of the Columbia, to the servants of the Hudson's Bay Company, as well as harborage, anchorage, and settlements for English vessels trading with China and our possessions in Australia and New Zealand. It would concede all that the most successful war could acquire, a sovereign but barren dominion; but it would secure all the commercial blessings of an honorable compromise and a rational peace. It would not deprive the native Americans of any equitable advantage, but it would retain for Englishmen that privilege to which they are justly entitled—the privilege of sharing in the traffic between North America and the English settlements in the Pacific. No impartial man can expect that an English minister would ever consent to transfer to the United States the monopoly of the carrying trade between Hudson's Bay and English colonies in that sea.

We hope that no rules of diplomatic etiquette will prevent our representative at Washington from making some proposal of this kind. We hope, also, that no false pride, or more ignoble sentiment, will preclude the ministry of Washington from accepting it. And if they do reject it as coming from us, we do not see how, after such a rejection, they can refuse to submit the question of miles still left in dispute to the arbitration of some neutral power. To reject an offer conceived in the spirit of peace and moderation, and at the same time to demur to the suggestion of a reference, would be to deserve, not less than to provoke, the imputation of the most reprehensible obstinacy or the most insolent injustice.

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"TRUTH WILL PREVAIL."

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CITY OF NAUVOO, ILL. FEB. 15, 1846

[WHOLE No 131.

HISTORY OF JOSEPH SMITH.

CONTINUED.

Since the disgraceful combination of the inhabitants of Jackson county, has set the law at defiance, and put all hopes of criminal prosecution, against them in that vicinage beyond the reach of judge or jury, and left us but a distant expectation of civil remuneration for the great amount of damage we have sustained, necessity compels us to complain to the world, and if our ease and calamity are not sufficient to excite the commiseration of the humane, and open the hearts of the generous, and fire the spirits of the patriotic, then has sympathy lost herself in the wilderness, and justice fled from power; then has the dignity of the ermine shrunk at the gigantic front of a mob, and the sacred mantle of freedom been caught up to heaven where the weary are at rest, and the wicked cannot come.

To be obedient to the commandments of our Lord and Savior, some of the leaders of the church commenced purchasing lands in the western boundaries of the State of Missouri, according to the revelations of God, for the city of Zion: in doing which no law was evaded, no rights infringed, nor no principle of religion neglected, but the laudable foundation of a glorious work began, for the salvation of mankind in the last days, agreeable to our faith, and according to the promises in the sacred scriptures of God, we verily believe, knowing that the national and state constitutions and the statute laws of the land, and the commandments of the Lord, allowed all men to worship as they pleased—that we should be protected, not only by all the law of a free republic, but by every republican throughout the realms of freedom.

The holy prophets have declared, "that it should come to pass in the last days, that the mountain of the Lord's house should be established in the top of the mountains and should be exalted above the hills, and all nations shall flow unto it. And many people should go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law and the word of the Lord from Jerusalem." And again it was said by Joel, seemingly to strengthen the faith of the Latter day Saints in the above, "that whosoever should call on the name of the Lord should be

delivered, for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." The Book of Mormon, which we hold equally sacred with the Bible, says "that a New Jerusalem shall be built up on this land, unto the remnant of the seed of Joseph, for the which things there has been a type."

In fact all the prophets from Moses to John the revelator, have spoken concerning these things, and in all good faith, by direct revelation from the Lord, as in days of old, we commenced the glorious work, that a holy city, a New Jerusalem, even Zion might be built up, and a temple reared in this generation, whereunto, as saith the Lord, all nations should be invited: Firstly the rich and the learned, the wise and the noble; and after that cometh the day of his power; but the inhabitants of Jackson county arrayed themselves against us, because of our faith and belief, and destroyed our printing establishment, to prevent the spread of the work, and drove men, women and children from their lands, houses and homes, to perish in the approaching winter; while every blast carried the wailing of women and the shrieks of children, across the wide spread prairie, sufficiently horrible to draw tears from the savage, or melt a heart of stone!

Now, that the world may know that our faith in the work and word of the Lord is firm and unshaken, and to shew all nations, kindreds, tongues and people, that our object is good, for the good of all, we come before the great family of mankind for peace, and ask their hospitality and assurance for our comfort, and the preservation of our persons and property and solicit their charity for the great cause of God. We are well aware that many slanderous reports, and ridiculous stories are in circulation against our religion and society, but as wise men will hear both sides and then judge; we sincerely hope and trust, that the still small voice of truth will be heard, and our great revelations read and candidly compared with the prophecies of the Bible, that the great cause of our Redeemer, may be supported by a liberal share of public opinion, as well as the unconquerable power of God.

It will be seen by a reference to the book of Commandments, page 135, that the Lord has said to the church, and we want to live by his words: "Let no man break the laws of the land, for he that keepeth the laws of God, hath

no need to break the laws of the land;" therefore, as the people of God, we come before the world and claim protection, by law, from the common officers of justice, in every neighborhood where our people may be; we claim the same at the hands of the governors of the several States, and of the President of the United States, and of the friends of humanity and justice in every clime, and country on the globe.

By the desperate acts of the inhabitants of Jackson county, many hundreds of American citizens are deprived of their lands and rights; and it is reported we mean to regain our possessions and even Jackson county, "by the shedding of blood;" but if any man will take the pains to read the 153rd page of the book of Commandments, he will find it there said:

"Wherefore the land of Zion shall not be obtained but by purchase, or by blood, otherwise there is none inheritance for you. And if by purchase behold you are blessed; and if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and you shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance?"

So we declare, that we have ever meant, and now mean, to purchase the land of our inheritance, like all other honest men, of the government and of those who would rather sell their farms than live in our society; and, as thousands have done before us, we solicit the aid of the children of men, and of government, to help us to obtain our rights in Jackson county, and the land whereon the Zion of God, according to our faith, shall stand in the last days, for the salvation and gathering of Israel.

Let no man be alarmed because our Society has commenced gathering to build a city, and a house for the Lord, as a refuge from present evils and coming calamities; our fore-fathers came to the goodly land of America, to shun persecution and enjoy their religious opinions and rights, as they thought proper; and the Lord, after much tribulation, blessed them, and has said, that we should continue to importune for redress and redemption by the hands of those who are placed as rulers, and are in authority over us, according to the laws and constitution of the people, which he has suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles; that every man may act in doctrine and in principle pertaining to futurity, according to the moral agency which he has given them; that every man may be accountable for his own sins in the day of judgment; and for this purpose he has established the constitution of this land by the

hands of wise men whom he raised up unto this very purpose, and redeemed the land by the shedding of blood.

Now we seek peace, and ask our rights, even redress and redemption, at the hands of the rulers of this nation; not only our lands and property in Jackson county, but for free trade with all men, and unmolested emigration to any part of the Union, and for our inherent right to worship God as we please. We ask the restoration of these rights because they have been taken from us, or abridged by the violence and usurpation of the inhabitants of Jackson county; as a people we hold ourselves amenable to the laws of the land, and while the government remains as it is, the right to emigrate from state to state, from territory to territory, from county to county, and from vicinity to vicinity, is open to all men of whatever trade or creed, without hinderance or molestation; and as long as we are justifiable and honest in the eyes of the law, we claim it, whether we remove by single families, or in bodies of hundreds, with that of carrying the necessary arms and accoutrements for military duty, and we believe that all honest men, who love their country and their country's glory, and have a wish to see the law magnified and made honorable, will help to perpetuate the great legacy of freedom, that came unimpaired from the hands of our venerable fathers to us, but they will also protect us from insult and injury, and aid the work of God, that they may reap a reward in the regions of bliss, when all men receive according to their works.

In relation to our distress, from the want of our lands in Jackson county, and for the want of the property destroyed by fire and waste, rather than do any act contrary to law, we solemnly appeal to the people with whom we tarry, for protection from insult and harm, and for the comforts of life by labor or otherwise, while we seek peace and satisfaction of our enemies through every possible and honorable means, which humanity can dictate, or philanthropy urge, or religion require. We are citizens of this republic, and we ask our rights as republicans, not merely in our restoration to our lands and property in Jackson county, Missouri, but being considered honest in our faith, honest in our deal, and honest before God, till by due course of law, we may be proved otherwise; reserving the right of every man's being held amenable to the proper authority for his own crimes and sins.

"Crowns won by blood, by blood must be maintained," and to avoid blood and strife, and more fully satisfy the world, that our object is

peace and good will to all mankind, we hereby APPEAL for peace to the ends of the earth, and ask the protection of all people, while we use every fair means in our power to obtain our rights and immunities without force; setting an example for all true believers that we will not yield our faith and principles for any earthly consideration, whereby a precedent might be established, that a majority may crush any religious sect with impunity; knowing that if we give up our rights in Jackson county, farewell to society! farewell to religion! farewell to rights! farewell to property! farewell to life! The fate of our church now, might become the fate of the Methodists next week, the Catholics next month, and the overthrow of all societies next year, leaving nation after nation a wide waste where reason and friendship once were!

Another, and the great object which we mean to accomplish, is the salvation of the souls of men and to bring to pass a glorious work, like many other religious denominations, in all ages, we shall license elders to preach the everlasting gospel to all nations according to the great commandments of our Lord and Savior Jesus Christ as recorded in St. Matthew, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."

Thus we shall send laborers into the Lord's vineyard to gather the wheat, and prepare the earth against the day when desolations shall be poured out without measure; and as it now is and ever has been considered one of the most honorable and glorious employments of men to carry good tidings to the nations, so we shall expect the clemency of all men, while we go forth, for the last time, to gather Israel for the glory of God, that he may suddenly come to his temple; that all nations may come and worship in his presence, when there shall be none to molest or make afraid, but the earth shall be filled with his knowledge and glory.

We live in an age of fearful imagination, with all the sincerity that common men are endowed with, the Saints have labored, without pay, to instruct the United States, that the gathering had commenced in the western boundaries of Missouri, to build a holy city, where, as may be seen, in the eighteenth chapter of Isaiah, "the present should be brought unto the Lord of Hosts, of a people scattered and peeled, and from a people terrible from their beginning hitherto: a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the

Lord of Hosts the mount Zion;" and how few have come forth rejoicing that the hour of redemption was nigh! and some that came have turned away, which may cause thousand to exclaim, amid the general confusion and fright of the times, "*remember Lot's wife.*"

It would be a work of supererogation to labor to shew the truth of the gathering of the children of Israel in these last days; for the prophet told us long ago, "That it should no more be said, the Lord liveth that brought the children of Israel out of the land of Egypt, but the Lord liveth that brought up the children of Israel from the land of the North, and from the lands whither he had driven them;" and so it must be for the honor and glory of God.

The faith and religion of the Latter-day Saints, are founded upon the old Scriptures, the Book of Mormon, and direct revelation from God, and while every event that transpires around us, is an evidence of the truth of them, and an index that the great and terrible day of the Lord is near, we intreat the philanthropist, the moralist, and the honorable men of all creeds and sects, to read our publications, to examine the Bible, the Book of Mormon, and the Commandments, and listen to the fullness of the gospel, and judge whether we are entitled to the credit of the world, for honest motives and pure principles.

A cloud of bad omen seems to hang over this generation, men start up at the impulse of the moment and defy and outstrip all law, while the destroyer is also abroad in the earth, wasting flesh without measure, and none can stay his course: in the midst of such portentous times, we feel an anxious desire to prepare, and help others to prepare, for coming events; and we candidly believe that no honest man will put forth his hand to stop the work of the Lord, or persecute the Saints. In the name of Jesus Christ, we intreat the people of this nation to pause before they reject the words of the Lord, or his servants: these, like all flesh, may be imperfect, *but God is pure hear ye him!*

While we ask peace and protection for the saints, wherever they may be, we also solicit the charity and benevolence of all the worthy on earth to purchase the righteous a holy home, a place of rest, and a land of peace, believing that no man who knows he has a soul, will keep back his mite, but cast it in for the benefit of Zion; thus, when time is no longer, he with all the ransomed of the Lord, may stand, in the fulness of joy, and view the grand pillar of heaven, which was built by the faith and charity of the Saints, beginning at Adam, with his motto in the base, "*Repent and live;*" surrounded with a beautiful sign, supported by

a cross about mid-way up its lofty column, staring the world in letters of blood, "The kingdom of heaven is at hand," and finished with a plain top towering up in the midst of the celestial world, around which is written by the finger of Jehovah, "Eternal life is the greatest gift of God."

Although we may fail to shew all men the truth of the fulness of the gospel, yet we hope to be able to convince some, that we are neither deluded, nor fanatics; but, like other men have a claim on the world for land and for a living, as good and as great as our venerable fathers had for independence and liberty; that though the world has been made to believe, by false reports and vague stories, that the Saints, (called Mormons,) were meaner than the savages, still God has been our help in time of trouble, and has provided for us in due season; and to use the language of Pope, he has let the work "spread undivided," and "operate unspent."

For the honor of our beloved country, and the continuation of its free government, we appeal for peace; for an example of forbearance, and the diffusion of the everlasting gospel, we appeal to the humanity of all nations; and for the glory of God, before whom we must all answer for the deeds done in life, and for the hope of holiness hereafter, we mean to remain faithful to the end, continuing to pray to the Lord to spare us, and the people, from whatever is evil, and not calculated to humble us, and prepare us for his presence and glory; at the same time beseeching him in the name of Jesus to extend his blessings to whom he will, and his mercy to all, till by righteousness, the kingdoms of this world become fair as the sun, and clear as the moon. Missouri, U.S. July 1834.

Signed W. W. PHELPS,
EDWARD PARTRIDGE,
PARLEY P. PRATT,
THOMAS B. MARSH,
DAVID WHITMER,
JOHN CORRILL,
LYMAN WIGHT,
SIMEON CARTER,
JOHN WHITMER,
ISAAC MORLEY,
NEWEL KNIGHT,
CALVIN BEEBE.

On the 8th, I went to the eastern part of Clay county and held a meeting in the evening; and on the 9th, I started for Kirtland in company with my brother Hiram, Frederick G. Williams, Wm. E. McLellan and others in a wagon.

July 10th; Elder Corrill wrote as follows:
"Samuel C. Owens, Esq.:

Sir—The last time I

saw you in Liberty you said that an answer to our proposals, you thought would be forwarded soon, but it has not been done. We are anxiously waiting to have a compromise effected if possible. Respecting our wheat in Jackson county, can it be secured so that we can receive the avails of it or not, seeing we are at present prohibited the privilege?

JOHN CORRILL.

P. S. Please hand the following to Colonel Pitcher.

Liberty, July 10th, 1834.

Col. Thomas Pitcher:

Sir—The following is a true copy of an order from the Governor for our arms. Have the goodness to return an answer as soon as possible, that we may know whether we can have the arms upon said order or not, also when. Send where we can receive them and we will appoint an agent to receive and receipt the same. Be assured we do not wish to obtain them from any hostile intentions, but merely because the right of property is ours. If I remember right there is one gun and a sword more than the order calls for.

JOHN CORRILL."

[Here followed a copy of the Governor's order, similar to that of the Governor to Colonel Lucas of the 2nd of May.]

On the 12th, the high council of Zion assembled in Clay county, and appointed Edward Partridge, Orson Pratt, Isaac Morley and Zebidce Coltrin to visit the scattered and afflicted brethren in that region, and teach them the ways of truth and holiness, and set them in order according as the Lord should direct: but, that it was not wisdom for the elders generally to hold public meetings in that region. It was decided that Amasa Lyman assist Lyman Wight in his mission, of gathering the strength of the Lord's house, as I had appointed him.

July 31st; The High Council of Zion assembled, and heard the report of Edward Partridge, Orson Pratt, Zebidce Coltrin, and Isaac Morley, concerning the mission appointed them at the previous council. President David Whitmer gave the council some good instructions; that it was their duty to transact all business in order, and when any case is brought forward for investigation, every member should be attentive and patient to what is passing, in all cases, and avoid confusion and contention, which is offensive in the sight of the Lord.—He also addressed the elders, and said it was not pleasing in the sight of the Lord for any man to go forth to preach the gospel of peace, unless he is qualified to set forth its principles in plainness to those he endeavors to instruct; and also the rules and regulations of the church

of Latter-day Saints; for just as a man is, and as he taches and acts, so will his followers be, let them be ever so full of notions and whims. He also addressed the congregation, and told them that it was not wisdom for the brethren to vote at the approaching election, and the council acquiesced in the instructions of the President.

Wm. W. Phelps proposed to the council to appoint a certain number of elders to hold public meetings in that section of country, as often as should be deemed necessary, to teach the disciples how to escape the indignation of their enemies, and keep in favor with those who were friendly disposed; and Simeon Carter, John Corrill, Parley P. Pratt, and Orson Pratt, were appointed by the unanimous voice of the council and congregation to fill the mission.

Elder Nathan West preferred charges against Samuel Brown, high priest, for teaching contrary to council, namely: encouraging the brethren in practising gifts, (speaking in tongues,) in ordaining Sylvester Hulet, high priest, (without council) in a clandestine manner; asserting that he had obtained a witness of the Lord, which was a promise of performing the same on receiving the gift of tongues, which gift he had never before received, but afterwards said that he had been in possession of that gift for the space of a year; and in seeming to undervalue the authority or righteousness of the high council by charging Elder West not to say any thing that would tend to prejudice their minds that they might not judge righteously. These charges were sustained by the testimony of Leonard Rich, Charles English, Brother Bruce, Edward Partridge, Hiram Page, Roxa Slade, Caleb Baldwin, and Sylvester Hulet; and President David Whitmer gave the following decision which was sanctioned by the council.

According to testimony and the voice of the Holy Spirit which is in us, we say unto you that God in his infinite mercy doth yet grant unto you a space for repentance, therefore if you confess all the charges alleged against you to be just, and in a spirit that we can receive it, then you can stand as a private member in this church, otherwise we have no fellowship for you; and also, that the ordination of Sylvester Hulet by Samuel Brown is illegal and not acknowledged by us to be of God; therefore it is void and of none effect.

Brother Brown confessed the charges, and gave up his license, but retained his membership. Council adjourned on the evening of the first of August, but previous to adjourning the council gave the following letter to the elders appointed to visit the churches in Clay county, &c.:

"To the Latter-day Saints who have been driven from the land of their inheritance, and also those who are gathering in the regions round about, in the western boundaries of Missouri—The High Council established according to the pattern given by our blessed Savior Jesus Christ, send greeting:—

Dear Brethren;

We have appointed our beloved brother and companion in tribulation, John Corrill, to meet you in the name of the Lord Jesus. He in connexion with others duly appointed also, will visit you alternately, for the purpose of instructing you, in the necessary qualifications of the Latter-day Saints; that they may be perfected, that the officers and members of the body of Christ, may become very prayerful and very faithful, strictly keeping the commandments and walking in holiness before the Lord continually; that those that mean to have the "destroyer pass over them, as the children of Israel and not slay them;" may live according to the "word of wisdom;" that the saints by industry, diligence, faithfulness, and the prayer of faith, may become purified, and enter upon their inheritance to build up Zion according to the word of the Lord.

We are sure, if the saints are very humble, very watchful, and very prayerful, that few will be deceived by those who have not authority to teach, or who have not the spirit to teach according to the power of the Holy Ghost, in the scriptures. Lest any man's blood be required at your hands, we beseech you, as you value the salvation of souls, and are within, to set an example worthy to be followed by those without the kingdom of our God and his Christ, that peace by grace, and blessings by righteousness, may attend you, till you are sanctified and redeemed.

Dated, Clay county, Aug. 1st, 1834."

About this time, I arrived at Kirtland, after a tedious journey, from the midst of enemies, mobs, cholera, and excessively hot weather, having parted from those whom I started with on the 9th ult., at different points of the journey.

Kirtland, Aug. 4th, 1834. A council of elders ordained Thomas Colburn, elder; and resolved to send Elder Zerubbabel Snow to Canada to labor in the ministry.

The High Council of Zion assembled in Clay county, Aug. 6th, and resolved that Leonard Rich act in the place of Parley P. Pratt, who was absent, and Amasa Lyman in place of W. E. McLellan, absent. The following charge was then preferred:

"This may certify that whereas, the brethren and sisters comprising that part of the church known by the name of the Hulet branch, have imbibed certain principles concerning the gifts, that are thought not to be correct by the greater part of the remainder of the church; which principles seem to have a tendency to cause a split and disunion in the church:

I, therefore, as a well wisher in the cause of Christ, and for the peace, and love, and upholding of the great cause of God; do hereby pray, that the High Council will take into consideration the above report, that we all may come to understanding and grow up as calves of the stall, until we all come unto the perfect stature of men and women in Christ Jesus.

(Signed,) NATHAN WEST."

Charles English testified that the Hulet branch believed that they received the word of the Lord by the gift of tongues, and would not proceed to their temporal business without receiving the word of the Lord. Sylvester Hulet would speak and Sally Crandall interpret.—Said they would not receive the teaching of ordained members, even Brother Joseph Smith jr., unless it agreed with their gifts. Said they received the word of the Lord while they were in Jackson county, that they were to be persecuted by their brethren in Clay county, and now it had come. Also said that the heads of the church would have to come down and receive the gifts as they did. Said that they, the branch, had come up to their privileges more than the rest of the church. They thought they were right, but if they could be convinced that they were wrong, they would retract. Sister Crandall professed to know and see men's hearts."

Philo Dibble concurred in the foregoing testimony, also that sister Crandall saw the hearts of King Follet, and Hiram Page, and they were not right. Hiram Page testified that Lyman Leonard said if it was necessary to lay aside the gifts for a season, they would receive a knowledge of it through the gifts. Nathan West concurred in the foregoing testimony, also testified that Sally Crandall saw his heart that it was full of eyes, also eyes in other hearts, some few, some many eyes.

Daniel Stanton testified that Sally Crandall said she saw his heart, and saw two books in it, and that there was a Nephite standing behind him to push him into his duty: also that Sylvester Hulet, spoke in tongues in meeting and Sally Crandall interpreted thus; "verily thus saith the Lord unto you little band, ye must beware, for there are many who are seeking to pry into your privileges." Abesalom Orichfield, testified that when he was in Jack-

son County, last spring the Hulet branch said in tongues that they would be safe during the night from any interruption by the mob, but before morning Lyman Leonard and Josiah Sumner were whipped; they also said they saw my heart and three young women in it." Brother Batson, and Alphens Gifford concurred in much of the foregoing testimony, and also other similar circumstances in addition.

After an adjournment of three fourths of an hour the President instructed the speakers not to seek to excel, but speak according to truth and equity: and that they ought to chase darkness from their minds, and be exercised upon the subject upon which they were to speak in order that they might teach upon points of doctrine, bring hidden things to light, and make dark things clear, &c, &c. After the counsellors had spoken the president said, "as for the gift of tongues, in the manner they used it in the Hulet Branch, the devil deceived them, and they obtained not the word of the Lord, as they supposed but were deceived; and as for the gift of seeing, as held by the Hulet Branch, it is of the devil saith the Lord God." The council were unanimous in sanctioning the decision, and appointed Amasa Lyman and Simeon Carter, to go and labor with Brother Hulet and Sister Crandall and others of like faith, and set the truth in order before them. I have been thus particular in giving the history of this council, as the gift of tongues is so often made use of by satan to deceive the saints. The council adjourned to the 7th, when about twenty elders were sent forth to preach the gospel to the world, but not in Jackson or Clay Counties, or their vicinity.

President David Whitmer testified to the council that William Batson was not capable of filling his office of eldership, because he had not discretion and understanding sufficient to act wisely in that capacity, whereupon, the council voted unanimously, that his office and licence be taken from him: to which he consented, and gave up his licence. Elias and Isaac Higbee, and Jesse Hitchcock, were ordained to the High Priesthood, &c, and council adjourned to the 21st inst.

Minutes of a council held at "Kirtland August 11th, 1834."

"This day a number of high priests and elders of the church of the Latter-Day Saints, assembled in the new school house, for the purpose of investigating a matter of difficulty growing out of certain reports or statements made by elder Sylvester Smith, one of the high councillors of this church, accusing President Joseph Smith Junior, with criminal conduct during his journey to and from Missouri, this

spring and summer. After coming to order President Joseph Smith, spoke at considerable length upon the circumstances of their Journey to and from Missouri, and very minutely laid open the causes out of which those jealousies of Brother Sylvester and others, had grown. He made a satisfactory statement concerning his rebukes and chastisements upon Sylvester and others, and also concerning the distribution of monies and other properties, calling on brethren present who accompanied him to attend the same, all of which was satisfactory to the brethren present, as appeared by their own remarks afterwards.

After President Joseph had closed his lengthy remarks, brother Sylvester made some observations relative to the subject of their difficulties, and began to make a partial confession for his previous conduct, asking forgiveness for accusing brother Joseph publicly, on the Saturday previous of prophesying lies in the name of the Lord, and for abusing (as he had said,) his (Sylvester's) character, before the brethren.

From the New York Messenger Extra.
**TO OUR BRETHREN AND FRIENDS
 SCATTERED ABROAD,**

We have thought proper to issue an Extra this morning, to inform our brethren and friends scattered abroad, of the ship Brooklyn leaving port last Wednesday, with about two hundred and thirty souls on board including men, women and children, together with three or four passengers. As it regards the getting up of this company of emigrants, we desire to give a brief and correct statement, for the benefit of all concerned. Some two months since, Elder S. Brannan was counselled by President O. Pratt, of this city, before leaving for the west, to charter a vessel, and take out a company of the saints to Oregon or California, and as soon as an opportunity offered, others would follow, and endeavor to get beyond the reach of persecution and oppression. Accordingly he obeyed the counsel. It is now about one month since he chartered the ship Brooklyn, Capt. Richardson, for twelve hundred dollars per month, besides paying the Port Charges. In this short space of time, by untiring assiduity, has he collected together the number heretofore stated, consisting of Farmers, Mechanics, &c., the greater part young and middle aged men and women.

The ship was expected to sail on the twenty-fourth or twenty-sixth of January, but in order to have all things in readiness, and complete to make them comfortable she did not get off until last Wednesday. At two o'clock, P. M., she left her moorings and swung around

the Pier into the stream. The Steamboat Sampson came along side, made fast to her, to pilot her down towards the narrows. As she left the wharf, it was a beautiful sight to behold. The noble ship with hundreds of ladies and gentlemen, lining her decks, friends, relations, &c., of the Emigrants. As she left the wharf, three hearty cheers were sent up, by the numerous crowd of gentlemen upon the Pier, which was as heartily returned, or responded to by those on board the ship. The day was propitious, the bright luminary of the heavens, had passed the zenith of his meridian glory, and was retiring in his stately robes toward the chamber of the West! Yet his oblique rays, as the noble ship passed down the bay, glistened with a propitious smile upon the bosom of the waves, which were now being parted asunder by the bow of the gallant ship. The order at length was given, for all those who did not belong to the ship's company, to get on board the steamboat preparatory to her casting off. Then there was a scene, we feel ourselves inadequate to describe. There you could behold the father bidding adieu to his only son perhaps forever. In another quarter you could see the mother embracing a daughter, and bidding each other farewell. While tears of parental and filial affection, trickled warmly down each others cheeks there, you could also behold the young man and young woman, without Father, Mother, Brother or Sister, (except those of their brothers and sisters endeared to them by the Gospel of the Son of God) willing to leave all behind, sacrificing all the comforts and enjoyments of the scenes of their childhood, and former associations, for the faith which they have embraced, and which they know is true, and are willing to die for the same. They have borne reproach, defamation, obloquy, and scorn, they have been persecuted (or at least the church they belong to,) mobbed, plundered, robbed, driven and murdered, and now they go as exiles, banished from the land of their nativity, the land that gave them birth, the land that is called the "asylum of the oppressed," the liberty that was obtained by the sweat, blood and tears of their fathers, and bequeathed to them as the greatest legacy they could have, has taken its flight and gone, when it comes to be exercised in their behalf. But to return from my digression after bidding a last farewell, the steamboat was disengaged, and as she rounded to return to the city, three hearty cheers were given by them on board, the steamboat consisting of ladies and gentlemen, (among whom were doctors, clergymen, merchants, ship owners, clerks, &c.,) which was immediately responded to, by three more,

from those on board the ship; she then passed on in a beautiful and majestic style, with her topsails and jib spread to the breeze which was blowing direct from the N. N. W., amid the waving of handkerchiefs, hats, &c., until she was finally lost in the distance. Farewell our brethren and sisters in the Lord; we commit you to the care of him whose ye are, and whose name ye have confessed. You have our prayers and hearty wishes, that He who rules the destinies of Empires and Kingdoms, may send his Angel before you. Soothe the howling tempest, stay the rolling billows, vanquish the fell destroyer, and guide you safe to your destined haven. Go then noble ship, with thy noble crew, spread thy canvass to the winds of heaven, and bear them swiftly to their destined port, where no pious "christian" thirsts for gold nor seeks the blood of innocence. The prayers of the Saints of God shall be offered up, for those thou carriest, and that, ere long, thou mayest return and bear another company to the same desired spot. The ship is nearly new, of four hundred and fifty tons measurement; she is well loaded with Agricultural and Mechanical tools enough for eight hundred men, consisting of ploughs, hoes, forks, shovels, spades, plough irons, scythes, sickles, nails, glass, Blacksmith's tools, Carpenters, do. Mill-wrights, do. three Grain mills for grinding, grain, turning lathes, saw mill irons, grind-stones, one printing press and type, paper, stationery, school books consisting of spelling books, sequels, history, arithmetic, astronomy, grammar, Morse's Atlas and Geography, Hebrew Grammar and Lexicon, States, &c., &c. Also, dry goods, twine, &c., brass, copper, iron, tin and crockery ware, with provisions and water enough for a six or seven months voyage. They have also on board two new milch cows, forty or fifty pigs, besides fowls, &c. They have every thing on board to make them comfortable; there is thirty-two state rooms on board, with decent births, where they can spread their mattress, and repose content.—They went off joyful and in high spirits; although they have a long journey before them, some fifteen thousand miles to perform, they purpose touching at the Sandwich Islands, and so on to Oregon or California.

The morning before the Ship's sailing, a gentleman of Brooklyn, J. M. Vancott, (a lawyer of great and noted celebrity I understand) presented the emigrants through Mr. Brannan, with one hundred and seventy nine volumes of Harper's Family Library: may the Lord reward him for his kindness, towards a persecuted and oppressed, yet upright and virtuous people.—And not only him, but all those of our friends

who have been kind in assisting us, and was not ashamed of us although as the Apostles were "every where spoken evil against," may our Heavenly Father bless such, as much as they do it with a desire to do good, and not from selfish motives is our desire.

RULES AND REGULATIONS.

For the Emigrants on Board the Ship.

DAILY DUTY, &c.

Rule 1. Révaille to beat at six o'clock in the morning.

Rule 2. Each person will be required at the beating of the Révaille (that is able) to arise from their beds, put on their apparel, wash their face and hands, and comb their heads.

Rule 3. No man, woman, or child, will be permitted to leave their respective State Rooms, to appear in the Hall (or Cabin) without being completely dressed (i.e.) without their coats, &c.

Rule 4. Immediately after the beating of the Révaille, the Corporal will visit every State Room, and receive the names of all the sick, and of those who are not able to do duty, and report the same to the officer of the day, who will be chosen every morning.

Rule 5. Every State Room to be swept, cleansed, and the beds made by seven o'clock.

Rule 6. No State Room doors allowed to remain open at any time, from the spreading of the table until cleared off.

Rule 7. The Hall must be dusted and cleansed complete by half past seven, every morning.

Rule 8. Table spread at eight o'clock, at half past eight, the children to breakfast first, when done to retire on deck, or to their respective State Rooms, and no child will be allowed to be in the Hall while the Table is spreading, and meals getting ready.

Rule 9. At quarter past 9 o'clock the ladies and gentlemen will breakfast, and immediately after, retire either on Deck or to their respective State Rooms, to make room to clear the table and adjust things in the Hall.

Rule 10. By 10 o'clock the table must be cleared off, the Hall completely swept clean, and then every State Room door thrown open to receive fresh air.

Rule 11. From 10 A. M. o'clock until 2 P. M. (four hours) the time will be devoted to labor in various occupations.

Rule 12. At half past 2 o'clock, all to retire from the Hall, either to their respective State Rooms, or upon Deck, the doors of the State Rooms closed, and the table spread for dinner.

Rule 13. At 3 o'clock the children will dine, then retire either upon Deck or to their State Rooms, and there tarry until the table is cleared off.

Rule 14. At 4 o'clock, the ladies and gentlemen will dine, and afterward retire on Deck, or to their State Rooms.

Rule 15. By 5 o'clock the table to be cleared off, the Hall swept clean, and the doors of the State Rooms thrown open, and the remainder of the time, until eight o'clock, to be occupied in reading, singing, or other innocent amusements.

Rule 16. At 8 o'clock a cold lunch will be placed upon the table, for each one to partake of that feels disposed.

Rule 17. By 9 o'clock the table to be cleared, and all ready to retire to rest.

Rule 18. One cook, and a cook Policier, consisting of three men, will be detailed from the company every week.

Rule 19. A Committee of two will be detailed every morning from the company, to wait upon the sick, so that their wants are attended and administered to, &c.

Rule 20. A Health Officer will be detailed from the company every morning to inspect the State Rooms every day, and see that all are neat and clean, the beds made, and all dirty clothes removed, put into bags, or rolled up and placed in the hold of the ship.

Rule 21. Every Sabbath morning there will be divine service held on board, commencing at 11 o'clock, when all that are able must attend, shaved, and washed clean, so as to appear in a manner becoming the solemn, and holy occasion.

* N. B. It is expected that the above rules will be strictly complied with by every emigrant (without having to enforce them,) until they are altered or others substituted in their place.

After the above rules were printed, it was thought expedient to procure an experienced Cook and Stewart, (*coloured*) which we did, at sixteen and eighteen dollars per month; and also a new cooking stove of the latest patent, for ship board, capable of cooking for four or five hundred persons.

THE SPIRIT OF THE LAST DAYS.

Man was created upright but he hath sought out many inventions:

AN IMPORTANT INVENTION.—A Mr. Phillips of London has lately invented a "Fire annihilator for instantaneously extinguishing fires by aerated vapor." The principle, says a foreign Journal, are chemical, and they proceed on facts deduced from considerations of the source

of all power—chemical action. Fire, in the ordinary acceptance of the term, is a phenomenon which results from the union of oxygen, the supporter of combustion, hydrogen, the element of flame, and carbon, the element of light. If the oxygen be withdrawn, the fire ceases. This the fire annihilator accomplishes. A jet of a peculiar gaseous vapor, which possesses a greater affinity for the oxygen of the air than the oxygen has for the hydrogen and the carbon with which it is combined, is instantaneously generated by the machine, and thrown with extraordinary rapidity on the fire, which being instantaneously deprived of the "supporter of combustion" at once ceases. The extinction is so sudden that in the case of a strong fire, which Mr. Phillips "put out" on board a vessel in the Thames, the operation did not occupy "one second," and it was compared by the spectators, to a flash of lightning.

TIMES AND SEASONS.

CITY OF NAUVOO,
FEB. 15, 1846.

ELDER WOODRUFF'S LETTER.

Elder Woodruff's letter, in this number of the Times and Seasons, is full of interest. Every saint that reads it will see at once, the handy work of God in the great moves of the church of Jesus Christ of Latter Day Saints. Certainly it is a strange work and a wonder! Well might the prophet Isaiah exclaim: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

Although we have to flee from the presence of freemen; or civilized society, mark the act; watch till the end of the matter, and then judge whether God had a hand in it or not. The power of Israel was lost, by disobedience and scattering; and his power will be regained by obedience and gathering. Stand fast in the faith, brethren, *the work of the Father hath commenced among all nations to restore Israel to mercy.* Sing, therefore, ye that was barren, for your iniquity is pardoned, and the kingdoms of the world must pass out of your way like the chaff of the summer threshing floor.

The Lord will cope with you for the benefit of Israel. So let us rejoice.

Liverpool, Dec. 18, 1845.

Dear Brother George:—

I received your letter of Nov. 12, and you may rest assured it met a welcome reception and came in good time, for every item of news it contained was of much interest to me. I received a letter some time back from Brother Young, informing me of the intentions to move, which I have since answered. I have concluded to return immediately myself to America, and get my child in Maine, my father and mother in Connecticut, and hasten to Nauvoo, as speedily as possible, so as to be enabled to join the camp in their exodus in the mountains and the wilderness. This is the only way I can discover a deliverance for my own children and my father's household, and as all the Quorum of the Twelve, except myself, are in Nauvoo to go out with the camp; (having received no council to tarry here) I thought I would arrange my affairs here so as to accompany them, that the chain of the Quorum of the Twelve might be unbroken, as they go out at the head of the most interesting camp that ever moved, (Moses at the head of Israel, and Joshua with the Priests and rams horns not excepted.) My wife and family, with Elders Sheets and Hater, also Brother and Sister Clark, and probably some others, will leave here about the 1st of January for Nauvoo, by way of New Orleans. And immediately after I shall take ship for New York, accompanied by Elder Stratton, and shall be in Nauvoo as soon as possible. Immediately on making up my mind to leave, I called a special conference of all the churches of the British Isles, which met at Manchester on the 14th inst. We had a most interesting conference. The following is the result of the representation of the churches. Eleven thousand and seventy two members, eight High Priests, three hundred and ninety two Elders; five hundred and ninety Priests; three hundred and eleven Teachers, and one hundred and eighty eight Deacons, added since last Conference one thousand five hundred and seventy five (being eight months.) The Staffordshire Conference was not included in this representation, which would have made several hundred more. It is the largest representation ever known in this country. The Conferences are all well united and the saints in good spirits. The exodus of the saints from Babylon has given the saints in this country an onward spur; they seem to be more than ever determined to be diligent in fulfilling their duty. It is expected that the 'Joint Stock Company' will own a ship or two pretty soon. They

intend commencing emigration round Cape Horn as soon as possible. As I was about to leave, I organised a Presidency; appointed Brother Hedlock President, and Brothers Ward and John Banks Councillors. Brother Hedlock is expecting to stop, hoping that his family will go in the camp, and he will go round and meet them in about a year, taking such farming utensils and goods as he considers they will need. Brother Davis will still tarry in London for a season. I have circulated twenty thousand proclamations, commencing with the Duke of Wellington, Sir Robert Peel, and Lord John Russell, and so on through all the officers of Government and the Clergy, as well as many of the Jewish Rabbis. We are thoroughly known now throughout England. The papers quote the Mormons as one of the first items of foreign news. The London Times has quoted certain Revelations signed by Oliver Olney, supposed to be published in America, by Wm. Smith. We have but little opposition from this Government as yet, considering how extensively the 'Doctrine and Covenants,' and Proclamations have been circulated. For my part I feel that my work is about done here for the present and that my garments are clear of the blood of the Gentiles. This nation is making great preparation for war, they are beating up for recruits throughout the land, and all the large steamers have undergone examination to see what amount of metal they 'all carry.' Scarcely any thing else is expected here but war with America, and the decisive point will be whether the United States claim Oregon; if they do the thunderings of war will speedily be heard at their doors. They have been warned of these things through the Revelations of God given in this dispensation.

It has been expected that the Corn Laws will be repealed in this country; the state of the country demands it. The question has caused serious disputes in the house of Lords; the former ministry, including Sir Robert Peel, have resigned, and they are about forming a new one. Ireland is in her usual unsettled state.

Our cause is still onward in this land. Elder Galley, of Macclesfield, was cut off at our Conference, which should have been done years ago. Elder Jones is doing very well in Wales; they have baptised about two hundred since last Conference and are laying the foundation for a great work. Among other Welsh publications, he has published four thousand proclamations. He and his family are well and in good spirits. I was much rejoiced at the news from Tahiti, in the 'Times and Seasons.' I was glad you gave me a list of the deaths, of none of which I had heard before. Truly, how

fast our old friends are going the way of all the earth. My own toils, labors, cares and fatigues during the last year have been so great, that I have grown old very fast, and at times have felt quite out of health, and Mrs. Woodruff has also felt much the fatigues of her journeyings. Still we live and are in good spirits, and have faith to believe we shall live to see the faces of our friends again in Nauvoo, and go with them to California, or West of the Rocky Mountains. You may look for us early in the spring.

Your brother in the kingdom of God.

W. WOODRUFF.

"In all countries there is a great aversion to being ruled and governed by persons coming from foreign countries. We have alluded to the deep rooted and implacable indignation that pervades the mind of every true hearted Irishman when he sees his country ruled and governed by persons from England. When William, the Conqueror, subjugated England, the most bitter part of the oppression suffered by the conquered people was the painful mortification of having foreign normans placed over their heads. In all ages it has produced a natural but deep mortification and indignation among the people, to have foreigners imported to bear sway over those who have been born and grown up in the country. This aversion to be ruled and governed by foreigners is nothing more than a patriotic impulse, which is natural to all men, and which is noble in its origin and useful in its practical effects. If it were not for this natural feeling prompting men to prefer to be governed by their own countrymen, and to object to be ruled by persons from other countries, patriotism would cease to exist, and men would soon become cosmopolites, and would as readily serve and fight under a foreign standard as under that of our own native country. Every nation should be governed by men who are bound to it by the ties of birth and education—if they have men fit to administer their government; and when they cease to have natives of the country fit to fill its offices, it will be time to seek for officers among foreigners. This opposition to foreign sway and domination, is found every where; it is natural and beneficial, and serves to make men true and faithful to the country of their birth. The emigrant Irishman partakes of this feeling in a high degree; the exiled Pole is actuated by the same natural motive, and all foreigners who come to our shores are governed by the same natural attachment to their own native country. The Pole swells with patriotic indignation when he thinks of his own native country being ruled and governed by the Russian, and is as bitter

against the Russian as the Irishman is against the Englishman for the same cause. But whilst this strong natural feeling of attachment to their native country governs and controls all foreign emigrants, many of them seem to forget that this feeling is just as natural to the American as it is to the Pole and to the Irishman: they seem to forget that it is a natural feeling with Americans to have America governed by their own countrymen: they appear to be unwilling to allow to Americans the same feelings and motives that control the action of all other men. If Americans are capable of self-government without the supervision of foreigners, they should exercise this right, and should not surrender it to foreigners: and no reasonable foreigner should complain of Americans for entertaining a feeling which is common to all men, and which nature for wise purposes has planted deeply in the heart of a man. If this view of the subject were properly taken by emigrant foreigners we would not find among them such a rush for office, and such a desire to thrust themselves into elections, to control the public affairs of this country.—America should be governed by Americans."

New Era.

The feeling expressed in the above, is probably universal, but is it a just national trait, where the motto floats on the walls of every citadel of a great country, and nation:—"The asylum of the oppressed for all nations." One thing is clear, God is not in it, for he says he will gather of every nation, tongues and kindred, and let them set under their own vine and fig tree, when there is none to molest or make afraid. The freedom of the United States is like a stool pigeon, it flutters by force to decoy others. The love of man waxes cold. Alas for the world.

"*Straws show which way the Wind Blows.*"—The following keen thrust at the popular causes of American Freedom, was clipped from a correspondent in the St. Louis American:

"How long!—O, how long, shall we continue to be a free and happy people, when the very elements of all freedom—all happiness, viz: virtue and religion, are so eagerly sought to be derided and destroyed? Alas, it is time, indeed, for a struggle; it is time, high time "to strike for our altars and our fires."

Public opinion, politics, and mobocracy, the grand trio to test, and use up "Liberty" in America, can look into the Mirror, and see:

"Coming events cast their shadows before."

MORMONISM IN CONGRESS.

The communication from the Baltimore

American, (which follows below,) is rather indicative that Mormonism has got into Congress; and, perhaps the great men of this nation, like the Lords of the Philistines, nobles of Babylon, or the mighty of Assyria, have come to a crisis that will open their understandings to see and know that there is a "God in Israel." It is really funny to think how these Gentiles in "Ermine and lace" quote scripture, and apply it. Ah, Lord, this is a sinful nation! The ox knows his owner, and the ass his master's crib, but the great men of the earth have not got as far along in knowledge as that. But to the communication:

From the Baltimore American.

TITLE FROM SCRIPTURE.

Prone as our excellent compatriots are to believe themselves the chosen people, whom providence has substituted for Israel, as the recipients of his special bounty, it is to be doubted whether any of them had believed, until the recent Congressional discussion, that our title to Oregon was based on an express grant from on high. The Hon. John Q. Adams, however, whose extensive acquirements justify the expectation of new views from him on every question, has recently demonstrated our right to "the whole or none" to be celestial as well as terrestrial, and there is besides, a passage in Mr. Allen's speech, which is supposed to hint at the same doctrine—inasmuch as it refers, obscurely, to certain "siderial" centres of constellations—the precise meaning of which cannot be arrived at, upon any other hypothesis. We prefer to discuss the question, as Mr. Adams puts it, because we cannot say that we precisely understand Mr. Allen's mode of presenting it, and because moreover, there is always a great deal of importance attached to any notion which is carefully covered

"With old odd ends, stol'n forth of holy writ"—a species of logic which Mr. Adams has plentifully applied, in support of what may properly be called the Mosiac view of the subject. Let us hear Mr. Adams. Speaking of the Bible, he says:

"If the book was there, he would thank the clerk to read from it what he considers as the foundation of our title to Oregon. If he would turn to the 26th, 27th, and 28th verses of the first chapter of Genesis, the Committee would see what Mr. A. considered the foundation of the title of United States to the Oregon territory."

[The clerk here read as follows: "And God said, Let us make man in our own image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air,

and over the cattle, and over all the earth, and every creeping thing that creepeth upon the earth. So God created man in his own image: in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, 'Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.']

That, (said Mr. A.) "in my judgment, is the foundation of our title to Oregon, and of all the title we have to any of the territory we possess. It is the foundation of the title by which you, sir, occupy that chair, and by which we are now called on to occupy Oregon."

Now, without entering into any discussion, as to the particular part of the text quoted, which applies to the speaker's chair, and leaving it to the scientific to decide whether that admirable specimen of cabinet makership and upholstery, can properly, be considered a "creeping thing merely because it has legs, we cannot but admit that it passes our ingenuity to divine the mode in which Genesis can be reasonably connected with Oregon. Is it because we are men and women, and because we are to be fruitful and multiply, and replenish the earth, that we are proprietors, indefeasibly, up to parallel 54° 40' ? Surely our British friends were created male and female as well as we, and we call the whole "Native American" party to witness, that they increase and multiply and replenish our part of the earth, to an extent which some people have thought both awful and dangerous. Is not the wretched Indian, whose only dominion is over the fish and the fowl, a man as well as we—made like us in the image of his Maker—placed, like us, upon this earth, with rights as potent and as dear as ours? And, if we own the land we tread—as the honorable speaker holds his chair, in virtue only of our occupation as sons of Adam—is not the Flat Head or the Shoshonee a proprietor, under the same title, holding by the same tenure, at the will of the same God? Not only that—but is not the Indian in a state of civilization, much nigher to that of the patriarchs, and still more nigh to that of Adam, than are the citizens of our excellent republic, with all its vaunted institutions? Can Mr. Adams mean, that because God commanded man to "subdue" the earth, he has therefore a right to all he can "subdue"? Because, as he afterwards says, it is a "characteristic" of our people to "go ahead," have we a necessary right to "go ahead," whenever we can? If these questions be answered affirmatively, what prevents the Briton also

from 'subduing' and 'going ahead,' to the extent of his inclination and ability?

To this Mr. Adams has his answer—

"There is the difference between the British claim and ours; we claim Oregon that we may improve the country and make its desert to blossom as the rose. We claim it that we may establish laws, till the ground: that we may 'subdue the earth,' as has been commanded by God Almighty. She claims to keep it open as a hunting ground—that she may hunt wild beasts in it; she claims it of course, for the benefit of the wild beasts [a laugh] as well as the savage nations who roam over it."

Now in the first place, there is not the slightest evidence, on the face of the earth, of any intention of Great Britain to keep the Oregon territory in a state of perpetual barbarism. On the contrary her surplus population is immense, while we have none and her necessities demand large territories and wide scope, which our broad republic, for an hundred years, will have no need of. And, second, what proof is there of our disposition to make the wilderness blossom as the rose? Does any one pretend to say that we want Oregon, for the sake of Oregon, and not for our sakes? Have we been behind hand with England, in hunting the wild beasts—aye and the wild men too, whenever we have had an opportunity? Have we not room enough within our borders, to exercise all our civilizing and 'subduing' propensities for a century? Can the honorable member from Massachusetts have forgotten the millions of acres conceded to be ours—lying within the limits of our recognised states and territories—which are as far removed from roses and blossoming as the wildest sands in the great Sahara? Can he believe that without 'subduing' or tilling the beautiful lands that God has given us—without replenishing the half of that portion of the earth in which we dwell—we have an indefeasible 'right' to emigrate where we please—drive out the original inhabitants from all the fat places of the earth—appropriate to ourselves its pleasantness, every where—make land and sea our bloody battle grounds in the support of such a 'right'—and then heal and make whole our iniquities, by quoting a chapter of Genesis? If blossoming and roses and horticultural inclinations, generally, be the only justification necessary for the appropriation of territory to ourselves why have we not a right to march into all the untilled and the 'unsubdued' parts of the whole earth? Why should we not march into Canada—capture Mexico—annex Cuba, and publish our claim 'to the whole or none' of South America generally? Surely if we are to bless the earth with our dominion there is

no reason for our preferring the savages of Oregon to the people of other countries, whose inferior state of blossoming entitles them to that blessing. Above all, why should we not announce to the Russian Autocrat that our title extends over what he calls his town, and the part of Oregon which we now concede to be his shall be retained for hunting and the peltry trade no longer? Why should we not nail our flag to the north pole itself, in order that the 'unborn infants,' whom Mr. Allen spoke of in his speech, may rejoice under its star-spangled folds, when they wake up 'from the lap of the past?' If our rule is a good one it works well throughout, and it is neither logical nor honest to make 'fish' of one nation and 'fowl' of the other. If we sincerely believe ourselves the most 'subduing' nation in the world, consistency requires us to go forth, at once, to replenish the countries that please us, and vouch Moses for our title! Such doctrines are comfortable in the highest degree, and they have the sanction of the remotest antiquity. From Sesostris to Gen. Houston, all the great annexers of territory—including Alexander, Genghis Khan, and Attila the Hun—have preached or practised just such things. History, it is true, has called some of them by hard names—and some rude spoken men have said that their principles were the essence of heathenism and rapacity. Perhaps Mr. Adams' speech may have the effect of changing the world's opinion, and convincing it that

"Things are not what they seem."

It is to be feared, however, that plain people—hearing the book of our faith appealed to, in support of doctrines, to all appearance so abominable—may remember that there is in the Bible, also, something called the Decalogue, and that not to murder, nor steal, nor covet our neighbor's goods, are commands, which explain more fully the divine intention, as to nations no less than individuals.

But Mr. Adams finds still further support in Biblical quotation, which he ostensibly applies to the Papal claim of dominion over savage lands—but which was, evidently, meant to fortify the pretensions which he formed for us upon Genesis:

"I will ask the clerk to read another short extract from that same book; he will please to read the 8th verse of the second Psalm."

[The clerk here read as follows: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."]

Mr. A. "Will the clerk read one or two verses which precede that passage showing to whom it refers?"

[The clerk here read as follows: "Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son: this day have I begotten thee.?"]

And again:

"All power is given to me in heaven and in earth: Go, ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."

It is a favorite theory of many that we have a right to conquer, in order to civilize and Christianize, and upon the passage thus quoted that pretensions rests. But it is calculating rather largely upon public credulity to suppose that common sense can be hoodwinked thus in the present controversy, and that any one is weak enough to believe the propagation of Christianity to be one of our objects in setting up our claim so steadily to the territory in dispute. Does the language of Holy Writ, thus pressed into the service, designate us, more than any other people, as the exclusive proprietors of 'the heathen,' and the 'uttermost parts' that they inhabit? Are we commissioned, any more than English, Russians, Frenchmen, to teach and baptise? And what have naval stations, trading stations, block houses and the fur trade, harbors and islands to do with the teaching of the gospel. What is there of religion in the pretended rights given by discovery and exploration? What—above all—in threats of war—in angry contention—in blood? If the strife is to be for the bringing in of the heathen within the pale of the church of Christ, why diplomatic controversies—why notices, war speeches, preparing the heart of the nation for violence and sin? There is the territory. Ignorance, debasement and barbarity are all over it. Does any one say nay to the devoted missionaries who may be anxious to win their benighted brethren to God? Who stays them? Not England—not America. Two thousand Mormons have recently taken up their line of march to Oregon, as the papers tell us. Do the heathen and their possessions belong to them too? If the book of Joe Smith has free ingress, who prohibits it to the Holy Gospel?

The truth is that the more we probe the attempts which public men are making to conceal, under specious pretenses, and to sanctify by sacred appellations, what is and can be made no more than a wild thirst for territorial aggrandizement, the deeper must grow our con-

viction of the utter emptiness of all the 'right' which is so vociferously claimed. Among the most unworthy of all the plans for popular delusion on the subject it is submitted that there is none less worthy than the attempt to give to the Oregon land-squabble the character of a religious dispute—a holy war. It is impossible to see scripture quoted and perverted to such ends, without applying the anecdote told of the late excellent cardinal Cheverus, when bishop of Boston. That amiable prelate had been worried by a pestilent polemic, who had endeavored to provoke him into a controversy, and whose chief weapons were sentences from scripture, selected at random, and strung together, odd and even, to suit the exigencies of the argument. Worn out at last, the bishop's patience yielded: 'Is it not written,' said he, 'that Judas went out and hanged himself?' 'It is,' was the reply. 'Then it is also written,' 'Go thou and do likewise!'

W.

At a camp meeting lately held in Connecticut, a preacher, delivered himself of the following:—"I would that the gospel were a wedge, and I a beetle, I would whack it into every sinner's heart among you."—*Exchange Paper.*

Just so; if the Devil handles the beetle and wedge; "The gospel is the power of God unto salvation."

— A slip from the Salem Register office, gives the following account of the capture of a slave vessel, supposed to be from Philadelphia—and the dreadful sufferings of the slaves:

"*Capture of an American Slaver, with 930 Slaves.*—Captain Ryder, of the Ohio, from Port Praya, has furnished us with Monrovia papers to December 10, and a Circular from the Methodist Missionaries at Monrovia, dated Dec. 17. The Circular gives the particulars of the capture of the bark Pons, of Philadelphia, with 903 slaves, on the 1st of December, by the United States ship Yorktown, Captain Bell, in latitude 3 south, three days out from Cadunda, bound to Rio Janeiro. When the Pons was first seen, she raised American colors, supposing the Yorktown was a British cruiser; but discovering the mistake, immediately hoisted the Portuguese flag. On boarding her, and demanding her papers of the Portuguese captain, he replied, "I have thrown them overboard." On being asked what was his cargo, he said "about 100 slaves." On further examination it was found that she had shipped 113, between the ages of 8 and 30, only 47 of them females, and left at the factory 4 or 500 more, which they had intended to have taken in the same vessel, but

were prevented by the proximity of a British cruiser, from which they narrowly escaped.—The Pons was put under the charge of Lieut. Cogdell, and was 14 days in getting up to Monrovia, during which time about 150 of the poor wretches died—some of them jumping overboard in a fit of desperation—and on her arrival at Monrovia, several of the slaves were in a dying state, and many were so emaciated that their skin literally cleaved to their bones, and the stench of the crowded hold was almost suffocating. The recaptured slaves were landed at Monrovia, and measures were adopted for taking care of them, by the United States Agent for liberated Africans—300 of them by the Methodist Mission establishment there, who have issued a Circular, appealing to the Christian public for aid. The Pons had sailed for the United States, (supposed for Philadelphia,) under charge of Lieutenant Cogdell. A letter from one of the Methodist Missionaries gives a horrid account of the sufferings of the slaves, and says it is utterly impossible for language to convey an appropriate idea of the horrors of their situation—the living and the dying were huddled together with less care than is bestowed upon the brute creation—the thermometer at 100 to 120 in the hold. Most of the slaves were in a state of nudity, and many had worn their skin through, producing putrid ulcers, which fed swarms of flies.”

JEWISH COLONIZATION.—The present extraordinary agitation among the Jews, with the reference to a return to the land of their fathers, cannot but be regarded with interest by the Christian community—especially by those who believe in their literal restoration to the Holy Land:

“At a meeting of gentlemen feeling deeply interested in the welfare of the Jewish people, recently held in London,” says the London Watchman, “it was resolved, that a society be formed, under the title of the ‘British and Foreign Society for promoting Colonization of the Holy Land.’ The Society is to be restricted to

the making of all necessary preparations to facilitate the realization of the gradual colonization of Palestine, and the present protection and promotion of the civil and religious rights and liberties of the Jewish people in every part of the world; the committee to consist alike of Jews and Christians, Englishmen and Foreigners. The co-operation of politicians and good men, of every sect, country and rank, is invited, it being a fundamental rule of the Society, that it shall be entirely silent and neutral as to every point of religious controversy.”

DREADFUL EFFECTS OF THE STORM.—The Norfolk Courier, of the afternoon of the 7th ult. says:—

“We learn that a very respectable resident of the vicinity of Nott’s Island, (Currituck county,) N. C., arrived in our city this morning, who states that the effects of the late storm were most awfully experienced on that part of the coast. He says, that fifty families were drowned on Nott’s Island, and one thousand head of cattle destroyed. The wild fowl suffered most severely—wild geese might be taken in almost any quantity—some killed, others so much crippled as to be easily seized, being unable to escape.”

THE CHURCHES AND POLITICS.—The N. York Evangelist has come out in favor of leaving the Oregon controversy to arbitration, and abuses the administration with more than Whig rancor and bitterness for declining the offer of the British Government. It thinks the time has come when the Christian Churches should act in the matter, and unite their influence to put down the administration of Mr. Polk. All we have to say, is, that if the “Churches” show no more moderation, good sense, and Christian spirit than the reverend editor of the Evangelist, they will put themselves down instead of the administration, and make themselves the laughing stock of all reasonable men.—*Barre (Mass.) Gaz.*

POETRY.

SONG OF LIFE.

What say the woods when soft winds sigh
Their gentle evening lullaby,
When every leaf on every spray
Catches the zephyrs as they stray;
What is their language, poet, say?
They sing of life;
They sing of life.

The thrush and linnet in the thorn,
Raising their voice to meet the morn;
The skylark, as he shakes the dew
From off his wings, and flies from view,
To sing his lays in ether blue—
All sing of life;
All sing of life,

The soft, sweet breath of gentle spring,
 Calling the earth to blossoming;
 The nectrous drops of summer showers,
 Opening the leaves of lovely flowers,
 To smile upon this earth of ours—
 Doth sing of life;
 Doth sing of life.

The bees, which store their waxen cells,
 With honied spoils of fox-glove bells;
 The flies which, on the sun's bright ray,
 Wanton their thread of life a day,
 In restlessness and sport away—
 All sing of life;
 All sing of life.

The gentle ripples of the sea,
 Its mountain waves, in maddening glee,
 Dashing their foam-wreaths o'er the shore,
 Calling on cliff and rock to hear

To echo their tremendous roar—
 Doth sing of life;
 Doth sing of life.

What saith yon bright-haired happy boy,
 With bounding step, and look of joy,
 Dreams he that aught but joy can be
 His loud, mild laugh of aimless glee,
 His gladsome voice is sweet to me.—
 It sings of life;
 It sings of life.

All things which meet the wand'ring eye,
 From flowery earth to starry sky;
 The joy of morn, the calm of even,
 All on the earth, in air, in heaven,
 All which a bounteous God hath given—
 Doth sing of life;
 Doth sing of life.

DEDICATION HYMN.

BY W. W. PHELPS.

Ho, ho, for the Temple's completed,—
 The Lord hath a place for his head,
 And the priesthood, in power, now lightens
 The way of the living and dead!

See, see, mid the world's *dreadful splendor*
 Christianity, folly and sword,
 The Mormons, the diligent Mormons,
 Have rear'd up this house to the Lord!

By the spirit and wisdom of Joseph,—
 (Whose blood stains the honor of State,)
 By tithing and sacrifice daily,
 The poor learn the way to be great.

Mark, mark, for the Gentiles are fearful
 Where the work of the Lord is begun;
 Already this monument finish'd,
 Is counted—*one miracle done!*

Gaze, gaze, at the sight of the righteous,
 From the "fire show'r of ruin" at hand,
 Their pray'rs, and their sufferings, are wrathing
 Jehovah to sweep off the land!

Sing, sing, for the hour of redemption,
 The day for the poor Saint's reward,
 Is coming for temp'ral enjoyment,
 All shining with crowns from the Lord!

Watch, watch, for the blessing of Jesus,
 Is richer the farther it's fetch'd;—
 Tho' wonderful chain of our union
 Is tighten'd the longer it's stretch'd!

Shout, shout, for the armies of heaven,
 Will purify earth at a word,
 And the "Twelve, with the Saints that are
 faithful,
 "ENTER INTO THE JOYS OF THEIR LORD!"

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